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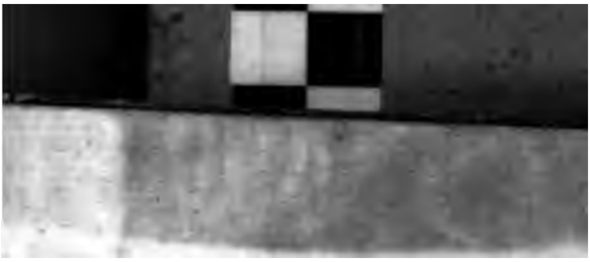

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THE

MONTHLY REVIEW,

For JULY, 1773.

ART. I. *Concluſion of the Account of Sir John Dalrymple's Memoirs,* Vol. II. See Review for May laſt.

THE papers in this collection, which relate to Lord Ruſſel and Algernon Sidney, and which have been thought to make a diſcovery of improper connexions between theſe celebrated patriots and the French court, have excited ſo general an attention and alarm, that we ſhall undoubtedly be expected to lay them before our Readers.

To begin with Lord Ruſſel, the account of his intercourſe with the agent of France is given from three memorials or letters of Monſ. Barillon to Louis the Fourteenth, *viz.*

March 14, 1678.

" Mr. de Rouvigny has ſeen Lord Ruſſel and Lord Hollis, who were fully ſatisfied with the aſſurance he gave them, that the King (i. e. of France) is convinced it is not his intereſt to make the King of England abſolute maſter in his kingdom; and that his Majeſty (i. e. of France) would contribute his endeavours to bring about the diſſolution of this parliament, as ſoon as the time ſhould appear favourable: Lord Ruſſel told him he would engage Lord Shafteſbury in this affair, and that he ſhould be the only man to whom he would ſpeak of it explicitly; and that they would work under hand to hinder an augmentation of the ſum which has been offered for carrying on the war: and would cauſe to be added to the offer of the million ſterling, ſuch diſagreeable conditions to the King of England, as they hoped would rather make him wiſh to re-unite himſelf with France than to conſent to them. He gave Mr. de Rouvigny to underſtand, that he ſuſpected your Majeſty approved of the King of England's declaring war againſt you, only to give him an opportunity of obtaining money, and under a promiſe that, as ſoon as he had got the money, he would conclude a peace. Mr. de Rouvigny told him, that to ſhew him clearly the contrary, I was ready to diſtribute a conſiderable ſum in the parliament to prevail with it to

tereſts of his Britannic Majeſty: that this redoubles their fears of the deſigns of the court, with which they are much alarmed: even although they are at this minute perſuaded that your Majeſty and the King of England act in concert, they are ſtill under apprehenſion leſt the war ſhould ſerve only to bring them under ſubjection. They ſee the danger to which they are expoſed, but don't know a remedy to ſave them from it. However, this cabal is not abſolutely diſcouraged, and though the Lord High Treaſurer ſtrengthens himſelf every day, the others have always for their aim to hinder the parliament granting any more money. They are reſolved to ſeek for every thing that can give the court vexation, to the end that it may ſoon diſmiſs them, and that the King of England may have no other money than what may ariſe from this tax, which will not amount, according to the common opinion, to more than 600 thouſand pounds ſterling. It will be ſeen in two days what the Houſe of Commons will do; for the cabal oppoſed to the court, knows well the neceſſity of not loſing time, and care is taken to ſhew them the importance of it. There is, however, much appearance that the parliament will give the reſt of the million which was promiſed, and they are working continually to find out a fund for it. I beg your Majeſty to believe that I omit nothing which appears to me to be proper to fortify the party that is oppoſed to the court in parliament. It is not eaſy to ſucceed when the King of England conforms himſelf to all that his ſubjects preſcribe to him, even though the moſt contrary to his intereſt. I am perſuaded the High Treaſurer believes he may find opportunities, either in peace or war, to put the authority of the King his maſter on a better foot, and that at preſent he thinks it beſt to let himſelf be driven with the torrent."——

April 11, 1678.

" The heads of the cabal, to wit, the Duke of Buckingham, Lord Shafteſbury, Lord Ruſſel, and Lord Hollis, have given me to underſtand that there is nothing ſo dangerous for them as to leave matters any longer in their preſent incertainty; that the levies are going on, and when there is a ſufficient number on foot, the court will attempt every thing that is agreeable to its intereſt; that by arreſting the principal perſons, they will put it out of the power of the others to reſiſt, or oppoſe themſelves to the deſigns of the court; that when England ſhall be ſubjected at home, the court will carry on a foreign war with the greater facility, and the whole nation being in one way of thinking, the ſupplies of men and money for Flanders will be great; that nothing is more proper to prevent this, than to preſs the declaration of war, and oblige his Britannic Majeſty to determine before meaſures are taken to ſupport it. That your Majeſty might acquire merit with the whole nation, if you declared that this ſtate of incertainty is not agreeable to you, and that you deſire to know whether you are to have peace or war: that in all appearance this ſtep will not oblige his Britannic Majeſty to declare war if he has not reſolved upon it already; and that thoſe with whom it is concerted, will by this means know, and make known to their party, that your Majeſty not only has no connection with the King of England to oppreſs them, but that you will not ſuffer him under the pretence of an imaginary war to find *means to bring them* into ſubjection. I did not controvert this way of reaſoning, and have been in ſome degree obliged to enter into the ſentiments of the Duke of Buckingham, and to pretend to him that I did not think it impoſſible your Majeſty might order me to ſpeak as he wiſhed. Lord Ruſſel propoſed the ſame thing to Mr. de Rouvigny. I believe, Sire, that their chief motive in this is, to clear up a ſuſpicion which ſtill remains with ſome of them, that your Majeſty and the King of England act in concert. Another end they aim at is, to force the court to declare war, and thereby ſhelter themſelves from the danger, leſt the army, which is now raiſing, ſhould be employed to change the form of government in England. They have alſo a view of procuring for the future your Majeſty's protection if they are attacked. But I don't yet find them diſpoſed to enter into formal and immediate engagements, except the Duke of Buckingham, who is more bold than the others, and who believes their real ſafety depends on what your Majeſty will do in their favour. If I durſt expreſs my thoughts to your Majeſty, I ſhould think it would not be amiſs to ſay ſomething on your part to his Britannic Majeſty, that might ſhow him you don't intend to remain long in an uncertainty as to peace or war. It is eaſy to ſoften the language in ſpeaking to him, and not force him to declare himſelf againſt his inclination; however, enough might be ſaid to ſatisfy thoſe who are under apprehenſions that the court only intends their oppreſſion. I ought to inform your Majeſty that all theſe leaders of party will not be averſe to peace, if they believe that your Majeſty will enter into no engagements againſt their liberty; on this head I give them all the aſſurances I can; and the moſt ſenſible amongſt them know well it is not the intereſt of France that a King of England ſhould be abſolute maſter, and be able to diſpoſe according to his will of all the power of the nation."

Sir John Dalrymple tells us, in his preface, that when he found, in the French diſpatches, Lord Ruſſel intriguing with the court of Verſailles, and Algernon Sidney taking money from it, he felt very near the ſame ſhock as if he had ſeen a ſon turn his back in the day of battle. But, notwithſtanding the good Baronet was ſo deeply affected, it appears to us that there is nothing in the view here given of Lord Ruſſel's conduct which can juſtly be regarded as injurious to his character. Let us conſider the ſtate of things at that time, which was in the ſpring of the year 1678. Louis the Fourteenth, being diſguſted at the marriage of the Prince of Orange with the Princeſs Mary, the eldeſt daughter of the Duke of York, had withdrawn Charles the Second's penſion. Charles, upon this, was ſo enraged, that he ſeemed really deſirous of entering into meaſures againſt the court of France, and of obtaining, from his parliament, a large ſupply and a large army for that purpoſe. The French monarch took, therefore, the alarm, and uſed his utmoſt endeavours to prevent the accompliſhment of the King of England's apparent deſigns. The Engliſh patriots, for very different reaſons, were equally ſolicitous to obſtruct the views of their

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taker to unmerited cenſure. Nevertheleſs, after making all the allowance that candour can require, we muſt acknowledge that we find ſome material objections in the publication before us, which it is incumbent on Dr. Kennicott to obviate, from a regard to his own reputation and to the credit of his Performance. The Editor calls this a *new* tranſlation, from whence it muſt be inferred, that one has been already made; but in his preface, he intimates that ſuch a deſign was formed, and had been dropped. A tranſlation however did appear, ſome time ago; but it was a very poor one; for which reaſon perhaps, it was not much noticed: ſome account of it was given in one of our former Reviews*.

'A thing was publiſhed, ſays the preſent Tranſlator, called *A Letter to a Friend*†, pretending to give an account of the *French* letters; but no better idea could be formed of them from that, than of the man's houſe from the brick which he carried in his pocket by way of ſample. And, indeed, there is great reaſon to ſuppoſe, that the Author's intention was to put a ſtop to any farther enquiry; for his letter ſeemed purpoſely calculated to ſtifle the evidence of the *French* letters, inſtead of fairly ſtating the charges they contained againſt the Doctor. This gave occaſion to the preſent tranſlation, the Author of it being deſirous, that the learned in general might be acquainted with the real merit of the *French* letters; that the perſon to whom the Engliſh letter was written, might ſee how his friend had impoſed on him, and that the Doctor himſelf, (who it ſeems, ſays he, is not at all affected by the abuſe, as he calls it of the *French* letters, becauſe he does not underſtand the language) might be able to judge of the truth of what is urged againſt him, and be *properly* affected by it. Who is the Author of the *Letter to a Friend*, one cannot abſolutely determine; but if one might be allowed to follow that Author's own rule, and judge from what he calls *internal evidence*, one ſhould conclude it to be the Doctor himſelf.'

The Tranſlator's preface is principally employed in anſwering thoſe accuſations of the French writer's which are contained in the *Letter to a Friend* mentioned above. We ſhall only take notice of the reply given to one particular charge. The judgment of the French author is called in queſtion by the Letter-writer, for ſuppoſing that moſt of the (Hebrew) manuſcripts which we now have, are modern, and were written for ſale by mercenary *Jews*, when the curioſity of the learned began to enquire after ſuch commodities; and that this is the reaſon why Hebrew manuſcripts are much more plentiful in this age

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* Vid. Vol. xlvii. p. 245.

† For our account of this letter, ſee Rev. Vol. xlvi. p. 461.

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Art. III. *An Eſſay on the Cauſes of the preſent high Price of Proviſions; as connected with Luxury, Currency, Taxes, and National Debt.* 8vo. 1 s. 6 d. Dilly. 1773.

AS the increaſed price of proviſions has been an evil ſeverely felt by every perſon whoſe income is not affluent, many political pens have been exerciſed in pointing out the cauſes of ſo general a ſubject of complaint; though few have extended their enquiries beyond the circumſtances that attend the raiſing of, and traffic in, the neceſſaries of life. The Writer now before us is, however, not content with the ſhort-ſighted outcries againſt monopolizing and foreſtalling; he has endeavoured to trace the obvious effects up to their latent cauſes, and to ſhew that the dearneſs of proviſions *naturally* reſults from the preſent political and moral ſituation of this much altered country.

He premiſes, 'that the price of proviſions depends upon the following things; the quantity brought to market; the extent of the demand; and the ſtate of our currency, taxes, and national debt.' He conſiders each of theſe in their order.

A ſucceſſion of bad crops, he obſerves, has been complained of; but when the rates of proviſions are altered from this cauſe, the farmer can ill afford an advance of rent: if then the riſe of rents keeps pace with the price of proviſions, the advancement in price is not owing to bad crops. As little does it appear to be owing to the indolence of great farmers in laying down arable land into graſs fields; rents, he ſays, have been raiſed nearly in the ſame proportion in places where the ſizes of farms have not been altered, as in thoſe places where this change has taken place. As to the laying down fields into graſs, farmers being influenced by the ſame motives that actuate other men, they have been induced to it by the advanced price of cattle; and while they find their advantage in this, it is vain to expect them to alter their plan.

From the Author's reaſoning on this part of the argument, as well as from ſome peculiarities of phraſe, we gather that he writes from Scotland; and many of his illuſtrations are drawn from the practice of huſbandry there. In Scotland, it ſeems, they change their lands alternately from graſs to tillage, a method by which it produces as much corn as if the whole was always kept in tillage; ſo that the product of graſs is to be looked upon as clear gain: though he admits that where land is kept perpetually in graſs, the old graſs raiſes cattle to a higher and more delicate degree of fatneſs. It ſeems indeed from this part of the argument that the conſumption of the nation requiring a certain proportion of corn land, and the reſt for grazing, if this proportion is altered, it will cauſe a correſponding alteration in the prices of corn and butcher's meat; the one riſing and the other falling, as the alteration takes plece; a circumſtance that tends to maintain the proper equilibrium between them, unleſs a bias is given in favour of grazing, by breeding too great a number of horſes,—as injudicious an article of foreign trade as of internal luxury.

He clearly expoſes the prejudice that accuſes the farmer of keeping his grain by him, till an exorbitant price tempts him to ſell it. This the majority of farmers cannot do; nor can any power they have of keeping up their grain, ever be miſapplied in a general view. By bringing the corn to market, gradually, they may do good to the country; but it is ridiculous to ſuppoſe they can do hurt. ‘By keeping up their corn in years of plenty, they may indeed prevent the price from falling ſo low, as it would do if the whole of it ſhould be brought to market; but then the conſequence of this conduct is, that in times of ſcarcity, there is a larger quantity of corn brought to market, and thereby the price is prevented from being raiſed ſo high as otherwiſe it would be.’ To this it may be added, that the intereſt of the farmer and that of the public coincide. Were the farmers to empty their barns into the markets precipitately, the price would fall ſo low as to ruin them; the corn would be drained out of the nation; and muſt afterward be brought back again at any price to keep us from ſtarving. Our farmers indeed ill deſerve the reproaches caſt on them at critical times by minor politicians.

The queſtion then ſtill remains to be ſettled, why proviſions riſe in their prices? We ſhall derive little ſatisfaction from the reſolution. One reaſon is, that though we are told the number of people decreaſes, we find the conſumption of food increaſes! ‘That the inhabitants of this kingdom have of late years changed their way of living in a very remarkable manner, and greatly increaſed in luxury, is a truth of which every perſon, who has lived any time in it, muſt be ſenſible. Let us compare the way of living at preſent with what perſons not very old may remember, and we muſt obſerve a remarkable difference. If we take a view of our markets for butcher meat, &c. we will find, that, in the courſe of twenty or thirty years, the quantities in ſome places have been doubled, in others tripled, without any decreaſe in the places that have gone moſt to decay. If we enquire into the nature of the diſhes placed upon the tables of our great people, we will find, that of the meat which ſome time ago appeared in its natural form, nothing is now preſented but its eſſence, in ſoups, ſauces, and gravies, while the meat itſelf is thrown into the kennel. If we take a view of the tables of the principal inhabitants in our cities and towns, we find a proportional waſte of proviſion; and if we attend to the manner of living amongſt the lower claſs, we find many families living now chiefly upon animal food, that formerly ſeldom taſted it except on holy-days.

'There is as great a change in the equipages as in the tables of men. In ſtations in which men commonly walked a-foot, many now keep riding horſes, ſome carriages, and even ſome both of theſe. Beſides what an additional number of horſes is uſed for chaiſes, and the other machines, every where now employed for the conveniency of travellers; and what an additional number is uſed for carriages to our additional buildings and other works, the effects of luxury and taſte. Every perſon is ſenſible of theſe things, but every perſon does not conſider the effect that all of them muſt have upon the price of proviſions.' To this our Author adds,—'The gentlemen therefore in cities and towns, need not look into the country among the land-holders and farmers for the cauſe of the preſent high price of proviſions. Let them attend to the change in their own way of living, from that of perſons in their ſtations formerly, and they will not find it a difficult matter to account for the change, of which they ſo loudly complain. Perhaps theſe gentlemen may ſay, that they are more conſiderable merchants and manufacturers than their fathers: that they deal to a greater extent, and that therefore, from their additional incomes, they can afford to live better than they. This may be a very good reaſon for their behaviour, but it is nothing to the preſent purpoſe; for, if there is an additional conſumption, and in conſequence of this, an additional demand, it is no matter whether or not the perſons that make this demand have a juſt title to do it; the effect is the ſame, by it the price of proviſions muſt be raiſed.'

The Writer next enquires into the ſtate of our currency, and the operation of banks, not only in affording eaſy acceſs to money, but in augmenting the nominal currency of the nation, the circulation of their bills extending in proportion to our national debt and taxes: on which account he accuſes them of aiding the progreſs of luxury, and, in courſe, of enhancing the price of proviſions. This is a curious part of the pamphlet, and well worthy of attention.

Taxes, as connected with our currency, are alſo connected with the prices of commodities. 'In the payment of taxes, ſays our Author, no man is a patriot; every man endeavours to evade them, or to oblige others to reimburſe him what he pays.' Hence 'prices are raiſed in rotation, and at laſt come to the manufacturer where the riſe began; who in conſequence of this, if it is in his power, begins another riſe, which every perſon will endeavour to puſh round in the ſame manner: ſo that a heavy tax naturally raiſes the price of commodities gradually, till they are fixed in ſuch a ſtate as to make all perſons concerned bear a juſt proportion of it.' After attending to the operation of theſe clearly ſtated facts, can any one be at a loſs to aſſign a reaſon why all neceſſaries are ſtill advancing in price?

In treating on the ſubject of taxation, the Writer points out a circumſtance of *reformation* and of conſiderable *reſource*, to which government may be *driven*, but to which it will never recur, till urged by irreſiſtable neceſſity;—' But there is another thing in our taxes by which they raiſe the price of proviſions, that ought not to be over-looked, becauſe it is certain that it may be removed, while at the ſame time it is evident that no bad conſequences can follow. This is the money ſpent by the tax-gatherers, who not only raiſe the price of proviſions by their luxury, but alſo by the great amount of their ſalaries occaſion heavy taxes to be laid upon the people. It cannot but appear ſurpriſing, that as taxes are multiplied, and debt increaſed, poſts and penſions ſhould likewiſe be multiplied, and ſalaries increaſed. Let us look into the public offices, and obſerve by whom buſineſs is done. It is not done by principals who have the extravagant ſalaries, in ſome caſes not even by deputes, but by the clerks and deputes of deputes. Theſe are the perſons who do the buſineſs for trifling ſalaries, while the principals never think of it, and indeed are commonly incapable of it. Surely thoſe perſons are loſt to all ſenſe of ſhame, who, rich and idle, can behold the poor and induſtrious taxed to ſupport their luxury and extravagance, and who, inſtead of beſtowing any bleſſing upon the laborious hands that feed them, are always ready upon every occaſion to ſqueeze and to oppreſs them. Is it poſſible to imagine, that the collecting the public revenues coſts ſo monſtrous a ſum as three millions? and yet there cannot be leſs, if we join to this all penſions, and the ſalaries of all ſinecure offices. Many are the ſchemes that have been propoſed for paying the national debt, and eaſing the people of the burthenſome taxes laid upon them; but ſurely of all theſe, the moſt natural is the ſaving one or two millions annually in the article of poſts and penſions.'

Whether the enormous ſalaries here hinted at, are over or under-rated, the management of a private buſineſs may teach government, that to maintain extravagant uſeleſs hands, is the high road to ruin. But where ſo many glaring truths are continually publiſhed, on our want of domeſtic œconomy, one truth is clear,—that the ſins of our governors, *are not ſins of ignorance*.

When luxury has contaminated a whole nation, the firſt queſtion will relate to the probability of remedying our political evils by eaſy courſes and regulations. But if it is criminal to deſpair of the commonwealth, we ought at all events to ſtruggle for its welfare to the laſt. This however will not be effected by rendering an intricate ſyſtem ſtill more complicated by *partial* regulations, which are merely the patch work of reformation. If a building has been raiſed too high and overloaded, until the ſuperſtructure is found too heavy for the foundation, it muſt be ſurveyed, lightened, and reduced to ſuitable demenſions: and a good hint for the commencement of this indiſpenſible work has been quoted above. Our Author propoſes ſome other wholeſome regulations; but for theſe we muſt refer to the Pamphlet, which is one of the moſt pertinent and comprehenſive that hath appeared on this intereſting ſubject, ſince that which was publiſhed ſome years ago, by Mr. Soame Jennings *.

If there is not, on every point, a perfect coincidence of ſentiment between this Writer and Mr. Arbuthnot, where is the wonder? On what ſpeculative ſubject do the various judgments of men entirely accord?

ART. IV. *The Hiſtory of the Britiſh Dominions in North America:* From the firſt Diſcovery of that vaſt Continent by Sebaſtian Cabot in 1497; to its preſent glorious Eſtabliſhment, as confirmed by the Treaty of Peace in 1763. 4to. 1l. 1s. Becket. 1773.

HISTORY, in its different branches, has always been eſteemed one of the moſt rational, improving, and entertaining parts of learning; and there never was a period in which there has appeared a greater avidity for publications of this kind, than the preſent. We will not detain our Readers by enquiring whether this eager deſire of hiſtorical knowledge ariſes from a ſolicitude for real improvement, or is chiefly the effect of mere curioſity and fondneſs for a preſent amuſement, in which latter caſe the reading of hiſtory cannot be expected to prove ſolidly beneficial. However this is, it is very evident that writers and bookſellers have attended to the taſte of the times in this reſpect, and have been very diligent in furniſhing matter for its gratification.

The continent and iſlands of America have ſupplied large contributions for writings of this kind, which have been ſeduloully improved; though there ſtill no doubt remain a variety of materials which might properly employ the pens of ingenious men. Our own plantations, eſpecially ſince the additions made to them by the late war, are objects well worthy attention in this view, and have, accordingly, often ſet the preſs to work.

The preſent Author, who does not ſeem to regard his work as worthy of his name, has thought that an addition might ſeaſonably be made to the publications of preceding writers on the ſame ſubject; and his volume is merely to be conſidered as a compilation from the ſeveral hiſtorians who have gone before him in the ſame walk: for there is no reaſon to think that the Writer has himſelf ever travelled in North America. What merit therefore his performance may be ſuppoſed to claim, muſt ariſe from a judicious ſelection and arrangement of thoſe relations which have been given by others; and in this reſpect its ſuperiority to ſome other compilements of the ſame ſort muſt be acknowledged. The Work contains a conciſe account of the ſeveral provinces; but the Editor, being merely a collector, cannot be ſuppoſed to enter into his ſubject with the ſpirit and life of an original hiſtorian.

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* See Rev. vol. xxxvii. p. 470.

The firſt book is introductory to the hiſtory of each province: it briefly treats of the origin of the Britiſh and French ſettlements; and proceeds to take notice of encroachments, treaties, infractions of treaties, &c. until the time of the laſt war, and the definitive treaty of peace in which that war terminated, in the year 1763: by which it is well known, conſiderable territories were ceded to the Britiſh government.

The account of the ſtate of the Indians at the time of our firſt diſcoveries and ſettlements in this country, is agreeably written, and ſummed up in the following terms:

'Theſe barbarous Indians were a lively image of human nature, without the improvements of art and induſtry; for though they had inhabited the country many ages, they were ſtill uncultivated when the Europeans arrived there.—It is ſurprizing that in ſuch a length of time, no active ſpirit ſhould riſe up among them to introduce and promote a greater degree of knowledge and civilization.—They lived in a country full of iron and copper mines, yet were never owners of ſo much as a knife until the Engliſh came there, and their name for an Engliſhman was a knife man; nor were they acquainted with the uſe of ſalt until the Engliſh brought it among them.—Nature had given them a tolerable complexion, but they ſpoiled it by daubing themſelves with oils and juices which made them tawny. A bow and an arrow headed with the bone of fiſh, were all their weapons; the ſkin of a beaſt was their clothing, and the fleſh of it their food. Their principal diverſion conſiſted in extravagant dancings, hoopings, and howlings.—They were ſwift of foot, and capable of enduring great hardſhip and fatigue. All their ambition was to be valiant, which chiefly gave a man reputation among them, and this is ſtill their character.'

We agree with our hiſtorian in conſidering it as ſomewhat ſurprizing that theſe Indians ſhould not have made a farther progreſs towards the comforts and conveniences of life: as to their ſpoiling their complexions with oils and juices, we cannot ſo much wonder at it, becauſe we ſee ſomewhat of the ſame kind practiſed with paints and waſhes in the moſt civilized nations. The valour of the Indians is often ſpoken of, as in the above paſſage, yet that ſeems hardly reconcileable with what is ſaid by this and other writers, of their great ſloth and ſupineneſs; but there are circumſtances and occaſions that will rouze the moſt inactive, and ſometimes, when ſo animated, they become the moſt fierce and deſperate.

The following ſhort paſſages are extracted from the account here given of the government, climate, produce, &c. of New-England, or rather of Maſſachuſſet's Bay:

'The plantations and farms in the old townſhips near Boſton, are generally become ſmall, occaſioned by a provincial act of aſſembly, which divides the real as well as the perſonal eſtate of inteſtates, among all the children or collaterals. The people there are much bigotted to this province law, and frequently die inteſtate: but this humour is attended with ſome advantages; as where a farm thus becomes ſmall, the poſſeſſor cannot live by it, and is obliged to ſell it to the proprietor of ſome adjoining farm, and move farther inland, where he can purchaſe waſte land in great quantities at an eaſy rate, to the enlargement of the country improvements. Thus in the townſhips which now compoſe the county of Worceſter, about half a century ago, there were not above two hundred families; whereas, in the valuation in 1742, there were found in that county about three thouſand two hundred taxable white male perſons, though the number has been ſince diminiſhed by the late wars on that continent.'

—'The farmers in New England, by ſowing their ſeed early, the ground being prepared in ridges to throw off the rains and melting ſnows, raiſe winter wheat and rye with good ſucceſs; but their great diſcouragement has been *the blaſt*. Sir Henry Frankland, ſeveral years ago, imported from Liſbon the ſeed of ſummer-wheat, which has been leſs ſubject to blaſt than any other; and it ripens about ſix weeks from the ſowing, in the Maſſachuſſets colony. It has been generally remarked, that between the firſt and tenth of July, the honey-dew falling upon the wheat, cauſes the ruſt or blaſt, if the following morning is hot and calm; but ordinarily, if the wheat be ſown early, it will be ſo forward that the grain will not ſuffer by it in that time. An idle opinion prevailed among the populace, that ſince the execution of the Quakers, wheat has always been blaſted; but this folly was equal to that cruelty.

—'Land of a tolerable quality, where Engliſh graſs, a name given to all imported graſſes, has been mowed, they now find by experience will afford after-ſeed until the ſevere froſts wither the graſs. It has been made a queſtion, whether the ſeed of the white clover is not in the earth in all parts of the country? The New England farmers affirm, and there is no doubt of the fact, that if they break up new ground in the woods where no dung has ever been ſpread and lay it down the next or the ſame year, and give it a thin coat of aſhes, the white-honey-ſuckle comes in as thick as if the ſeed had been ſown: but ſome are of opinion, that the plant and the flower differ from the Engliſh honey-ſuckle.'

The ſecond chapter of the ſecond book concludes with the following paſſage; extracted, we ſuppoſe, from ſome former writer on New England:

'It has been recently ſaid, that Great Britain is a country of manufactures without materials; a trading nation without commodities to trade upon; and a maritime power without either naval ſtores or materials for ſhip-building. That it is this ſituation, which renders both trade and plantations ſo eſſentially neceſſary, for the ſupport of Great Britain, as well as agriculture, whereby as many people are perhaps maintained in Britain, as by the produce of the lands. When the colonies make ſuch commodities as are wanted in the mother-country, of which there are many, they muſt depend upon her for the vent of ſuch products, on which they rely for their daily ſubſiſtence; and as Great Britain is the beſt market in the world for ſuch commodities, that makes their dependence their intereſt, and intereſt rules the world.'

Mr. Cotton Mather's account of the inhabitants of Rhode Iſland in 1695 is well known to many of our Readers; to ſome it may be new and amuſing: He aſſerts 'that Rhode Iſland colony was a colluvies of Antinomians, Familiſts, Anabaptiſts, Antiſabbatarians, Arminians, Socinians, Quakers, Ranters, and every thing but Roman Catholics, and true Chriſtians; *bona terra, mala gens*.' He ſhould have added, ſome Browniſts, Independents, and Congregationaliſts, but not formed into ſocieties. Afterwards there was a meeting-houſe or two upon the iſland, which gave hopes of a farther reformation.'

In the hiſtory of New York ſome deſcription is naturally given, from different writers, of the Indians generally known to us under the denomination of the Five Nations, by the French called Iroquois; of whom among other particulars, the following paſſage is taken from Colden:

'There is one cuſtom their men conſtantly obſerve, which I muſt not forget to mention: that if they be ſent with any meſſage, though it demand the greateſt diſpatch, or though they bring intelligence of any imminent danger, they never tell it at the firſt approach; but ſit down for a minute or two, at leaſt, in ſilence, to recollect themſelves before they ſpeak; that they may not ſhew any degree of fear or ſurprize by an indecent expreſſion. Every ſudden repartee, in a public treaty, leaves with them an impreſſion of a light inconſiderate mind: but in private converſation they uſe, and are as delighted with, briſk witty anſwers as we can be. By this they ſhew the great difference they place between the converſation of man and man, and of nation and nation; in which, and a thouſand other things, they might well be an example to European nations.'

To the credit of this Writer, we muſt obſerve, that he diſcovers nothing of a party-ſpirit; for, although he has drawn his materials from different writers he ſpeaks with decency of every denomination of chriſtians. The diſputes which have ariſen in later years between the colonies and the mother-country, do not come under review in this volume, which only brings the hiſtory down to the concluſion of the laſt peace.

ART. V. *A Tour through Sicily and Malta.* In a Series of Letters to William Beckford, Eſq; of Somerly in Suffolk, from P. Brydone, F.R.S. 8vo. 2 Vols. 12 s. Cadell. 1773.

WITHIN a few years paſt the public hath been favoured with various relations of the travels of men of ſenſe and obſervation, which are always acceptable communications: they never fail to prove extremely entertaining, and they will generally be found to be as uſeful as they are agreeable.

Of this happy caſt are the travels of Captain Brydone; whoſe letters prove him at once the gentleman, the ſcholar, and the man of ſcience: a rational obſerver, a philoſophical enquirer, and a polite and pleaſing companion. His ſtyle is natural and eaſy, his language free and flowing (though not always correct[*]) and his manner cheerful and lively; yet properly varied to ſuit the ſeveral ſubjects, whether gay or ſerious, as they occur in the courſe of the Traveller's adventures.

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[*] There are ſome North Britiſh or Iriſh idioms, which are a little offenſive to an Engliſh ear: for inſtance, vol. I. p. 27, '*ſo ſoon* as the ſtones, thrown into the air, by the exploſions of Strombolo, have fallen down, the light is extinguiſhed:'—an Engliſhman would have written, 'as ſoon as, &c.' The ſame fault occurs in many places; as, in p. 41, '*ſo ſoon* as he diſcovered the ſtraits, he repented, &c.' Again, p. 44, '*ſo ſoon* as our ſhip entered the current, we were carried along with incredible velocity.' Again, vol. II. p. 73, 'the lady promiſed him an interview, *ſo ſoon* as the court ſhould go to Portici.' In vol. I. p. 55. l. ult. we have, 'we ſhall leave this (inſtead of *we ſhall* leave this *place)* as ſoon as poſſible:' this phraſe is elſewhere repeated. In the ſame volume are many little ſlips of grammar, which the Author will, no doubt, correct in the ſecond edition: ſuch as, p. 30, 'It is probable that Strombolo, as well as all the reſt of the Lipari iſlands, *are* originally the work of ſubterranean fire.' Again, p. 133, the *collection* of medals, cameos, and intaglios, *are* very princely: and, p. 194, 'the whole courſe of theſe rivers, *are* ſeen at once,' &c. In p. 137 we have, 'the church belonging to this convent, *were* it finiſhed, *will be* one of the fineſt in Europe;' inſtead of *when finiſhed*, or, *if* finiſhed, *would be*, &c. Turning back to p. 49, we find that the harbour of Meſſina is 'one of the *moſt* commodious and *ſafeſt* in the world, after ſhips have got in.' *Certain phraſes*, current in common converſation, but not allowable in

The Author, as we collect from one or two very ſlight intimations, *en paſſant*, in certain parts of the Tour, has travelled in the character of governor to ſome young man of faſhion; whoſe friends ſeem to have made a happy choice in the perſon whom they entruſted with ſo important a charge as that of guarding the morals and forming the manners of youth, in the moſt delicate and difficult ſituations and circumſtances. The detail of the Tour commences at Naples; from whence the firſt letter is dated, on the 14th of May, 1770.

We have often heard great encomiums on the air of Naples; with which our Author's account of that climate does not well correſpond; but we are inclined to credit Mr. B. who can have no motive to conceal or diſguiſe the truth; and who, reſiding there in full health himſelf, could not be under the influence, or capricious power, of Fancy: to whoſe dominion the valetudinary traveller is generally ſubject.

'I am perſuaded, ſays Mr. B. that our medical people are under great miſtakes with regard to this climate. It is certainly one of the warmeſt in Italy; but it is as certainly one of the moſt inconſtant; and from what we have obſerved generally diſagrees with the greateſt

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in works prepared for the preſs (beſide one which we have noticed above) are frequently met with in theſe Letters. P. 82, 'Some of the churches are *very well*, and there are a few tolerable paintings:' ſhould a foreigner, in tranſlating this work, inform his readers that the churches in Meſſina were *healthy*, his miſtake would not be unpardonable. P. 208, 'It is *the mountain I have ever ſeen* that would be the eaſieſt to meaſure.' In p. 255, we meet with the couſin-german to the laſt Hiberniciſm (as we take it to be) *viz.* 'I think it evident that the volcano [Ætna] did not burn during the age of Homer,—otherwiſe it is not poſſible that he would have ſaid ſo much of Sicily, without taking notice of ſo great and capital an object: *the one in the world* that the daring and ſublime imagination of Homer would have been the moſt eager to graſp at.' And here comes another of the ſame family: vol. II. p. 53, 'I ſhall ſpeak of one, *the like of which* certainly never did exiſt on the face of the earth.' We ſhall mention but one other *faux pas* of this kind, whoſe birth, parentage, and country, we are more at a loſs to gueſs at, *viz.* 'We are determined to put no more confidence in that element [the ſea] happy beyond meaſure to find ourſelves *without reach* of it,' &c.

We have noticed theſe *minutiæ*, not with a view to cavil at the little eſcapes of a pen which ſeems happily adapted to the eaſe and ſimplicity of epiſtolary writing, but merely to remind Mr. B. that although, in private letters, never intended for the public eye, correctneſs is not required; yet, with reſpect to whatever is addreſſed to the world, ſcarce any excuſe can be admitted for debaſing the language in which the addreſs is conveyed.

part of our valetudinarians; but more particularly with the gouty people, who all found themſelves better at Rome; which though much colder in winter, is, I believe, a healthier climate. Naples to be ſure is more eligible in ſummer, as the air is conſtantly refreſhed by the ſea breeze, when Rome is often ſcorched by the moſt inſupportable heat. Laſt ſummer, Farenheit's thermometer never roſe higher at Naples than 76. At Rome it was at 89. The difference is often ſtill more conſiderable. In winter it is not leſs remarkable. Here, our greateſt degree of cold was in the end of January; the thermometer ſtood at 36; at Rome it fell to 27; ſo that the difference of the two extremes of heat and cold laſt year at Naples, was only 40 degrees; whereas at Rome it was no leſs than 62. Yet, by all accounts, their winter was much more agreeable and healthy than ours: for they had clear froſty weather, whilſt we were deluged with perpetual rains, accompanied with exceeding high wind. The people here aſſure us, that in ſome ſeaſons it has rained conſtantly every day for ſix or ſeven weeks. But the moſt diſagreeable part of the Neapolitan climate is the ſirocc or ſouth-eaſt wind, which is very common at this ſeaſon of the year: it is infinitely more relaxing, and gives the vapours in a much ſtronger degree, than the worſt of our rainy Novembers. It has now blown for theſe ſeven days without intermiſſion; and has indeed blown away all our gaiety and ſpirits; and if it continues much longer, I do not know what may be the conſequence. It gives a degree of laſſitude, both to the body and mind, that renders them abſolutely incapable of performing their uſual functions. It is not very ſurprizing, that it ſhould produce theſe effects on a phlegmatic Engliſh conſtitution; but we have juſt now an inſtance, that all the mercury of France muſt ſink under the load of this horrid, leaden atmoſphere. A ſmart Pariſian Marquis came here about ten days ago: he was ſo full of animal ſpirits that the people thought him mad. He never remained a moment in the ſame place; but, at their grave converſations, he uſed to ſkip about from room to room with ſuch amazing elaſticity, that the Italians ſwore he had got ſprings in his ſhoes. I met him this morning, walking with the ſtep of a philoſopher; a ſmelling bottle in his hand, and all his vivacity extinguiſhed. I aſked what was the matter? "Ah! mon " ami, ſaid he, je m'ennui à la mort;—moi, qui n'ai jamais ſçu " l'ennui. Mais cet execrable vent m'accable; et deux jours de " plus, et je me pend."

The natives themſelves do not ſuffer leſs than ſtrangers; and all nature ſeems to languiſh during this abominable wind. A Neapolitan lover avoids his miſtreſs with the utmoſt care in the time of the ſirocc, and the indolence it inſpires, is almoſt ſufficient to extinguiſh every paſſion. All works of genius are laid aſide, during its continuance;—and when any thing very flat or inſipid is produced, the ſtrongeſt phraſe of diſapprobation they can beſtow is, "Era ſcritto " in tempo del ſirocco;" that it was writ in the time of the ſirocc.'

In vain did our ingenious Traveller endeavour, by enquiry, to obtain ſome account of the nature and cauſe of this very ſingular wind;—' the people here, ſays he, never think of accounting for any thing.' He applied to a celebrated phyſician; but the phyſician was as ignorant of the matter as his neighbours.

In the ſecond volume we meet with a farther deſcription of the ſirocc, with which our Author happened to renew his acquaintance at Palermo, in Sicily; where he found its violence prodigiouſly increaſed, but its duration was much ſhorter: for in Sicily it ſeldom laſts above 40 hours. Here he again endeavoured to learn the cauſe and ſource of this ſcorching phænomenon; and he ſeems to have been a little, though very little, more ſucceſsful than he was at Naples. He met, at Palermo, with an old man who had written upon the ſubject, and who maintained it to be the ſame wind that is ſo dreadful in Africa, where it ſometimes proves mortal in the ſpace of half an hour: and, indeed, the vicinity of this iſland to the coaſt of Barbary, is ſufficient to countenance the old man's aſſertion.

A reflecting mind, like Mr. Brydone's, could not but be ſtruck with the melancholy change which this fine part of Italy hath experienced ſince the times of its ancient ſplendor and happineſs.

' The whole coaſt that ſurrounds the beautiful bay of Naples, particularly that near Puzzoli, Cuma, Micenum, and Baia, he obſerves, is covered over with innumerable monuments of Roman magnificence. But, alas! how are the mighty fallen! This delightful coaſt, that was once the garden of all Italy, and inhabited only by the rich, the gay, and luxurious, is now abandoned to the pooreſt and moſt miſerable of mortals. Perhaps, there is no ſpot on the globe, that has undergone ſo perfect a change; or that can exhibit ſo ſtriking a picture of the vanity of human grandeur. Thoſe very walls that once lodged a Cæſar, a Lucullus, an Anthony, the richeſt and moſt voluptuous of mankind; are now occupied by the very meaneſt and moſt indigent wretches on earth, who are actually ſtarving for want in thoſe very apartments that were the ſcenes of the moſt unheard-of luxury; where we are told that ſuppers were frequently given, that coſt fifty thouſand pounds; and ſome, that even amounted to double that ſum: a degree of magnificence that we have *now difficulty* to form any idea of. The luxury indeed of Baia was ſo great, that it became a proverb, even amongſt the luxuriant Romans themſelves. And, at Rome, we often find them upbraiding with effeminacy and epicuriſm, thoſe who ſpent much of their time in this ſcene of delights;—Clodius throws it in Cicero's teeth more than once: and that orator's having purchaſed a villa here, hurt him not a little in the opinion of the graver and more auſtere part of the ſenate. The walls of theſe palaces ſtill remain; and the poor peaſants, in ſome places, have built up their miſerable huts within them; but, at preſent, there is not one gentleman or man of faſhion that reſides in any part of this country; the former ſtate of which, compared with the preſent, certainly makes the moſt ſtriking contraſt imaginable.——

'The bay is of a circular figure; in moſt places upwards of 20 miles in diameter; ſo that including all its breaks and inequalities, the circumference is conſiderably more than 60 miles. The whole of this ſpace is ſo wonderfully diverſified, by all the riches both of art and nature, that there is ſcarce an object wanting to render the ſcene compleat; and it is hard to ſay, whether the view is more pleaſing from the ſingularity of many of theſe objects, or from the incredible variety of the whole. You ſee an amazing mixture of the antient and modern; ſome riſing to fame, and ſome ſinking to ruin. —Palaces reared over the tops of other palaces, and antient magnificence trampled under foot—by modern folly.—Mountains and iſlands, that were celebrated for their fertility, changed into barren waſtes; and barren waſtes into fertile fields and rich vineyards. Mountains ſunk into plains, and plains ſwelled into mountains. Lakes drunk up by volcanos, and extinguiſhed volcanos turned into lakes. The earth ſtill ſmoaking in many places; and in others throwing out flame.—In ſhort, nature ſeems to have formed this coaſt in her moſt capricious mood; for every object is a luſus naturæ. She never ſeems to have gone ſeriouſly to work; but has devoted this ſpot to the moſt unlimited indulgence of caprice and frolick.'

The picture here drawn of the beautiful ſcenery which preſents itſelf to the eye of an obſerver, from the middle of this celebrated bay, is quite enchanting.—The veſſel in which our Author had ſet ſail, in order to depart for Sicily, was fortunately becalmed, in the midſt of all theſe delightful objects; as though the wind had courteouſly fallen back on purpoſe to give the paſſengers time for contemplating the beauties around them.

'The bay is ſhut out from the Mediterranean by the iſland of Caprè, ſo famous for the abode of Auguſtus; and afterwards ſo infamous for that of Tiberius. A little to the weſt lie thoſe of Iſchia, Procida, and Niſida; the celebrated promontory of Micenum, where Æneas landed; the claſſic fields of Baia, Cuma, and Puzzoli; with all the variety of ſcenery that formed both the Tartarus and Elyſium of the antients; the Campi Phlegei, or burning plains where Jupiter overcame the giants; the Monte Novo, formed of late years by fire; the Monte Barbara; the pictureſque city of Puzzoli, with the Solfaterra ſmoaking above it;—the beautiful promontory of Pauſillipe, exhibiting the fineſt ſcenery that can be imagined; the great and opulent city of Naples, with its three caſtles, its harbour full of ſhips from every nation, its palaces, churches, and convents innumerable. The rich country from thence to Portici, covered with noble houſes and gardens, and appearing only a continuation of the city. The palace of the king, with many others ſurrounding it, all built over the roofs of thoſe of Herculaneum, buried near a hundred feet, by the eruptions of Veſuvius. The black fields of lava that have run from that mountain, intermixed with gardens, vineyards, and orchards. Veſuvius itſelf, in the back ground of the ſcene, diſcharging volumes of fire and ſmoak, and forming a broad track in the air over our heads, extending without being broken or diſſipated to the utmoſt verge of the horizon. A variety of beautiful towns and villages, round the baſe of the mountain, thoughtleſs of the impending ruin that daily threatens them. Some of theſe are reared over the very roofs of Pompeia and Stabia, where Pliny periſhed; and with their foundations have pierced through the ſacred abodes of the antient Romans;—thouſands of whom lie buried here, the victims of this inexorable mountain. Next follows the extenſive and romantic coaſt of Caſtello Mare, Sorrentum, and Mola; diverſified with every pictureſque object in nature. It was the ſtudy of this wild and beautiful country that formed our greateſt landſcape-painters. This was the ſchool of Pouſſin and Salvator Roſa, but moſt particularly of the laſt, who compoſed many of his moſt celebrated pieces from the bold craggy rocks that ſurround this coaſt; and no doubt it was from the daily contemplation of theſe romantic objects, that they ſtored their minds with that variety of ideas they have communicated to the world with ſuch elegance in their paintings.

'Now, ſhould I tell you that this immenſe coaſt, this prodigious variety of mountains, vallies, promontories and iſlands, covered over with an everlaſting verdure, and loaded with the richeſt fruits, is all the produce of ſubterraneous fire; it would require, I am afraid, too great a ſtretch of faith to believe me; yet the fact is certain, and can only be doubted by thoſe who have wanted time or curioſity to examine it. It is ſtrange, you will ſay, that nature ſhould make uſe of the ſame agent to create as to deſtroy; and that what has only been looked upon as the conſumer of countries, is in fact the very power that produces them.—Indeed, this part of our earth ſeems already to have undergone the ſentence pronounced upon the whole of it: but, like the phœnix, has riſen again from its own aſhes, in much greater beauty and ſplendor than before it was conſumed. The traces of theſe dreadful conflagrations are ſtill conſpicuous in every corner; they have been violent in their operations, but in the end have proved ſalutary in their effects. The fire in many places is not yet extinguiſhed, but Veſuvius is now the only ſpot where it rages with any degree of activity.'

In deſcribing his journey up Mount Ætna, our curious Traveller has many remarkable obſervations on the eruptions of that moſt ancient and venerable chief of volcanos. He takes particular notice of one vaſt ſtream of lava, ſix or ſeven miles broad, and of an enormous depth, which had flowed into the ſea, driven its waves back for upwards of a mile, and had formed a large, black, high promontory, where before it was deep water. This lava, our Author imagined, from its barrenneſs, (for it is, as yet, he ſays, covered with a very ſcanty ſoil) had run from the mountain but a few years ago; but he was ſurprized when Signor Recupero, an ingenious eccleſiaſtic of Catania (who is writing the Natural Hiſtory of Ætna) informed him that this very lava is mentioned by Diodorus Siculus to have burſt from the volcano in the time of the ſecond Punic war, when Syracuſe was beſieged by the Romans.

'A detachment was ſent from Taurominum to the relief of the beſieged. They were ſtopped on their march by this ſtream of lava, which had reached the ſea before their arrival at the foot of the mountain, and entirely cut off their paſſage; and obliged them to return by the back of Ætna, upwards of 100 miles about. His authority for this, he tells me, was taken from inſcriptions on Roman monuments found on this lava, and that it was likewiſe well aſcertained by many of the old Sicilian authors. Now as this is about 2000 years ago, one would have imagined, if lavas have a regular progreſs in becoming fertile fields, that this muſt long ago have become at leaſt arable: this however is not the caſe, and it is as yet only covered with a very ſcanty vegetation, being incapable either of producing corn or vines. There are indeed pretty large trees growing in the crevices, which are full of a very rich earth: but in all probability it will be ſome hundred years yet, before there is enough of this to render it of any uſe to the proprietors.

'It is curious to conſider, that the ſurface of this black and barren matter, in proceſs of time becomes, without exception, the moſt fertile ſoil upon earth: but what time muſt it require to bring it to its utmoſt perfection, when after 2000 years it is ſtill in moſt places but a barren rock?—Its progreſs is poſſibly as follows. The lava being a very porous ſubſtance, eaſily catches the duſt that is carried about by the wind; which, at firſt, I obſerved, only forms a kind of moſs; this, by degrees, increaſing the ſoil, ſmall meagre vegetables are produced, which rotting in their turn, are likewiſe converted into ſoil. But this progreſs, I ſuppoſe, is often greatly accelerated by ſhowers of aſhes from the mountain, as I have obſerved in ſome places the richeſt ſoil, to the depth of five or ſix feet and upwards; and ſtill below that, nothing but rocks of lava. It is in theſe ſpots that the trees arrive at ſuch an immenſe ſize. Their roots ſhoot into the crevices of the lava, and lay ſuch hold of it, that there is no inſtance of the wind's tearing them up; though there are many, of its breaking off their immenſe branches.'

This circumſtance, added to the inferences that have been drawn from many other appearances in Nature, ſtrongly tends to ſubvert all our common received notions of chronology, and the age of the world. The Canon Recupero, it ſeems, not having the fear of the inquiſition before his eyes, and forgetful of the fate of his philoſophical predeceſſor, poor old Galileo, has made uſe of his obſervations on the ſeveral *ſtrata of lavas*, to prove the vaſt antiquity of the eruptions of Ætna; and thus he reaſons:

'Near to a vault, which is now thirty feet below ground, and has probably been a burial-place, there is a draw-well, where there are ſeveral ſtrata of lavas, with earth to a conſiderable thickneſs over the ſurface of each ſtratum.'—Now, 'If it requires two thouſand years or upwards, to form but a ſcanty ſoil on the ſurface of a lava, there muſt have been more than that ſpace of time betwixt each of the eruptions that has formed theſe ſtrata. But what ſhall we ſay of a pit they ſunk near to Jaci, of a great depth. They pierced through ſeven diſtinct lavas one over the other, the ſurfaces of which were parallel, and moſt of them covered with a thick bed of fine rich earth. Now, ſays he, the eruption that formed the loweſt of theſe lavas, if we may be allowed to reaſon from analogy, muſt have flowed from the mountain at leaſt fourteen thouſand years ago.'

This inference, however, we find, has, at laſt, exceedingly embarraſſed poor Recupero; who confeſſed to Mr. Brydone, that, in writing the Hiſtory of Ætna, he found Moſes hanging like a *dead weight* upon him, and blunting all his zeal for inquiry: 'for that he really has not the conſcience to make his mountain ſo young as that prophet makes the world.'—And truly this Roman Catholic philoſopher has reaſon to be uneaſy, for our Author informs us that 'the Biſhop, who is ſtrenuouſly orthodox—for it is an excellent ſee—has already warned the Canon to be upon his guard; and not pretend to be a better natural hiſtorian than Moſes; nor preſume to urge any thing that may, in the ſmalleſt degree, be deemed contradictory to his ſacred authority.'—So, what will become of the book, or of its author, if he dare to publiſh it, is, to us, matter of *fearful expectation* rather than of *hope*: although we ſhould ſincerely rejoice to have an opportunity of reading ſo curious a diſquiſition.

Another ſpecimen of this performance, and that a very entertaining one, may be given from Capt. B.'s deſcription of his journey up to the ſummit of the wonderful mountain abovementioned.

It was on the 27th of May, at day-break, that the party formed by our Author, his friends, their attendants, and guide, ſet out* on this laborious yet pleaſing expedition.

The whole mountain is divided into three diſtinct regions, diſtinguiſhed by the names of the fertile, the woody, and the barren; the firſt is the lower, the ſecond the middle, and the third forms the upper part. They are as different, both in climate and productions, as the three zones of the earth; and perhaps might (as our Traveller obſerves) with equal propriety, have been ſtyled the *torrid*, the *temperate*, and the *frigid* zone.

The firſt region ſurrounds the foot of the mountain, and forms, on all ſides of it, the moſt fertile country in the world, to the height of about fifteen miles, where the woody region begins. It is compoſed almoſt entirely of lava, which, after a great number of ages, is at laſt converted into the richeſt of all ſoils.

When they had travelled about twelve miles up the fertile, or cultivated region, they arrived at the village of Nicoloſi, where they found the barometer at 27 : 1½. At Catania it ſtood at 29 : 8½. Although the former elevation is not ſuppoſed to exceed 3000 feet, yet the climate was totally changed. At Catania the harveſt was entirely over, and the heat was inſupportable: here it was moderate, and the corn yet green. The fruit of this region, which is chequered with vineyards, orchards, and corn-fields, is reckoned the fineſt in Sicily; particularly the figs.

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* From the City of *Catania, ſituated* at the foot of the mountain.

In abridging the narrative of this journey up the mountain, it is impoſſible for us not to injure it irreparably. Our narrow limits will oblige us to paſs over a thouſand curious particulars; to omit almoſt all the Author's ingenious obſervations relating to the latent fires of this ſtupendous volcano, and to its various craters and erruptions; and to haſten, as faſt as the nature of ſo difficult a march will allow, to the tremendous principal crater at the ſummit.—We muſt not, however, omit to obſerve, that this lower region of the great parent mountain, is covered over with a multitude of leſſer hills, every one of which is a volcano, and was originally formed by an eruption: our Author thus accounts for them:

'As the great crater of Ætna itſelf is raiſed to ſuch an enormous height above the lower regions of the mountain, it is not poſſible, that the internal fire raging for a vent, even round the baſe, and no doubt vaſtly below it, ſhould be carried to the height of twelve or thirteen thouſand feet, for probably ſo high is the ſummit of Ætna. It has therefore generally happened, that after ſhaking the mountain and its neighbourhood for ſome time, it at laſt burſts open its ſide, and this is called an eruption. At firſt it only ſends forth a thick ſmoke and ſhowers of aſhes that lay waſte the adjacent country: theſe are ſoon followed by red hot ſtones, and rocks of a great ſize, thrown to an immenſe height in the air. The fall of theſe ſtones, together with the quantities of aſhes diſcharged at the ſame time, at laſt form the ſpherical and conical mountains I have mentioned. Sometimes this proceſs is finiſhed in the courſe of a few days, ſometimes it laſts for months, which was the caſe in the great eruption 1663. In that caſe, the mountain formed is of a great ſize; ſome of theſe are not leſs than ſeven or eight miles round, and upwards of one thouſand feet in perpendicular height; others of them are not more than two or three miles round, and three or four hundred feet high.

'After this mountain is formed, the lava generally burſts out from the lower ſide of it; and bearing every thing before it, is for the moſt part terminated by the ſea. This is the common proceſs of an eruption; however, it ſometimes happens, though rarely, that the lava burſts at once from the ſide of the mountain, without all theſe attending circumſtances; and this is commonly the caſe with the eruptions of Veſuvius, where the elevation being ſo much ſmaller, the melted matter is generally carried into the crater of the mountain, which then exhibits the phænomena I have deſcribed; diſcharging ſhowers of ſtones and aſhes from the mouth of the volcano, without forming any new mountain, but only adding conſiderably to the height of the old one; till at laſt the lava, riſing near the ſummit of the mountain, burſts the ſide of the crater, and the eruption *is declared.* This has literally been the caſe with two eruptions I have been an attentive witneſs of in that mountain; but Ætna is upon an infinitely greater ſcale, and one crater is not enough to give vent to ſuch oceans of fire.'

One of theſe young Ætnas, known by the name of Monpelieri, engaged our Traveller's particular attention, by its ſingular beauty:

'It is rather of a ſpherical than a conical ſhape, and does not riſe in perpendicular height above three hundred feet, but it is ſo perfectly regular on every ſide, and ſo richly overſpread with fruits and flowers, that I could not leave ſo heavenly a ſpot, without the greateſt regret. Its cup or crater is large in proportion to the mountain, and is as exactly hollowed out as the beſt made bowl. I walked quite round its outward edge, and think it is ſomewhat upwards of a mile.'

Monpelieri is of a very old date; and was formed by the eruption which deſtroyed the beautiful and fertile country near Hybla, once ſo much celebrated for its honey.—The great eruption of 1669, after ſhaking the whole country around for no leſs than four months, and forming a very large mountain of ſtones and aſhes, burſt out about a mile above Monpelieri, and deſcending, in a mighty torrent, hit exactly againſt the middle of that mountain, pierced it to a great depth, and then, dividing into two branches, ſurrounded Monpelieri, joined again on the ſouth ſide, laid waſte the whole country all the way to Catania, ſcaled the walls of that city, and from thence poured its flaming torrent into the ocean. In its way it is ſaid to have totally deſtroyed the poſſeſſions of near 30,000 people; it formed ſeveral hills where there were formerly vallies, and filled up a large deep lake, of which there is not now the leaſt veſtige to be ſeen.

Our Author ſays he found a degree of wildneſs and ferocity in the inhabitants of Ætna, which he had not obſerved any where elſe. At Nicoloſi, ſays he, 'the whole village flocked around us, and abuſed us exceedingly.' He gives ſeveral inſtances of their rudeneſs, and inhoſpitable treatment of ſtrangers; but herein his account differs greatly from that of Baron Riedeſel, who performed the ſame tour about three years before Mr. Brydone: and of whoſe travels we have given an account in our Reviews for March and April laſt. The Baron ſays, "the inhabitants round Ætna have not that ferocity of manners, nor are they *horrida aſpecta*, as travellers deſcribe them. I found good-natured, civil, and honeſt people, ſuch as are to be met with in all places where few ſtrangers reſort,—and where men live in the original, ſimple ſtate of Nature.—They are ſincere, and willing to oblige; and the traveller finds the moſt good-natured men in theſe well-peopled villages."—How ſhall we account for this difference of repreſentation? Each of our travellers *has, no doubt,* ſpoken of the people as he found them; and the difference was, probably, all owing to ſome accident. The truth is, perhaps, ſimply this,—the Ætneans are like the inhabitants of other countries, ſome individuals are more civilized in their manners, and behave better than their neighbours. Baron R. we ſuppoſe, met only with decent people, and Capt. B. happened to fall in with a mob.—But it is now time to purſue our journey.

Leaving Nicoloſi, after travelling an hour and a half over barren aſhes and lava, our travellers arrived at the *Regione Sylvoſa*, or the tempetate zone. ' So ſoon as we entered theſe *delightful foreſts* *, we ſeemed to have got into another world. The air, which before was ſultry and hot, was now cool and refreſhing; and every breeze was loaded with a thouſand perfumes, the whole ground being covered over with the richeſt aromatic plants. Many parts of this region are really the moſt heavenly ſpots upon earth; and if Ætna reſembles hell within, it may with equal juſtice be ſaid to reſemble paradiſe without.

' It is indeed a curious conſideration, that this mountain ſhould reunite every beauty and every horrour; and, in ſhort, all the moſt oppoſite and diſſimilar objects in nature. Here you obſerve a gulph, that formerly threw out torrents of fire and ſmoke, now covered with the moſt luxuriant vegetation; and from an object of terror, become one of delight. Here you gather the moſt delicious fruit, riſing from what was but lately a black and barren rock. Here the ground is covered with every flower; and we wander over theſe beauties, and contemplate this wilderneſs of ſweets, without conſidering that hell, with all its terrors, is immediately under our feet; and that but a few yards ſeparate us from lakes of liquid fire and brimſtone.

' But our aſtoniſhment ſtill increaſes, on caſting our eyes on the higher regions of the mountain. There we behold, in perpetual union, the two elements that are at perpetual war; an immenſe gulph of fire, for ever exiſting in the midſt of ſnows that it has not power to melt; and immenſe fields of ſnow and ice for ever ſurrounding this gulph of fire, which they have not power to extinguiſh.

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* Here, too, Baron Riedeſel's account differs from Mr. B's. Speaking of the ſame foreſt, the Baron ſays, ' at the beginning I only found a few ever-green oaks, which were far from fine, or tall; and advancing farther into the foreſt, I ſaw nothing but hornbeams, and ſuch like trees, crooked and all bent to the ground —I at laſt met with ſome oaks, but they could not be called fine, and were not remarkable for ſize. This wood ſurrounds the whole mountain, but is not thick, and conſiſts of poor and inconſiderable trees.'—It is to be obſerved that although the ſeaſon of the year in which theſe gentlemen viſited Ætna was nearly the ſame, yet there was the difference of almoſt a month's time between them; which, in the beginning of ſummer, might make a great alteration in the appearance of the foreſt. The Baron was there on the 2d of May; and if, in that year, it happened to be a backward ſpring, the trees would be ſeen to much greater diſadvantage than on the 27th of May, in (poſſibly) a forwarder year. But this, indeed, is all conjecture; and if we have failed in our friendly endeavours, to reconcile the diſagreeing parties, we muſt e'en leave them to ſettle the diſpute themſelves.

'The woody region of Ætna aſcends for about eight or nine miles, and forms an exact zone or girdle, of the brighteſt green, all around the mountain. This night we paſſed through little more than the half of it; arriving ſome time before ſunſet at our lodging, which was no other than a large cave, formed by one of the moſt antient and venerable lavas. It is called *La Spelonca dal Capriole*, or the goats cavern, becauſe frequented by theſe animals; who take refuge there in bad weather.

'Here we were delighted by the contemplation of many great and beautiful objects. The proſpect on all ſides is immenſe; and we already ſeem to be lifted up from the earth, and to have got into a new world.

'Our cavern is ſurrounded by the moſt ſtately and majeſtic oaks; of the dry leaves of which, we made very comfortable beds; and with our hatchets, which we had brought on purpoſe, we cut down great branches, and, in a ſhort time, had a fire large enough to roaſt an ox. I obſerved my thermometer, and found, from 71 at Nicoloſi, it had now fallen below 60. The barometer ſtood at 24 : 2. In one end of our cave we ſtill found a great quantity of ſnow, which ſeemed to be ſent there on purpoſe for us, as there was no water to be found. With this we filled our tea-kettle, as tea and bread and butter was the only ſupper we had provided; and probably the *beſt one* to prevent us from being overcome by ſleep or fatigue.

'Not a great way from this cavern, there are two of the moſt beautiful mountains of all that immenſe number that ſpring from Ætna. I mounted one of our beſt mules, and with a good deal of difficulty arrived at the ſummit of the higheſt of theſe, juſt a little before ſun-ſet. The proſpect of Sicily, with the ſurrounding ſea and all its iſlands, was wonderfully noble. The whole courſe of the river Semetus, the ruins of Hybla, and ſeveral other ancient towns; the rich corn-fields and vineyards on the lower region of the mountain, and the amazing quantity of beautiful mountains below, made a delightful ſcene. The hollow craters of theſe two mountains are each of them conſiderably larger than that of Veſuvius. They are now filled with ſtately oaks, and covered to a great depth with the richeſt ſoil. I obſerved that this region of Ætna, like the former, is compoſed of lava; but this is now covered ſo deep with earth, that it is no where to be ſeen, but in the beds of the torrents In many of theſe it is worn down by the water to the depth of fifty or ſixty feet, and in one of them ſtill conſiderably more.—What an idea does not this give of the amazing antiquity of the eruptions of this mountain!

'*So ſoon* as it was dark we retired to our cave, and took poſſeſſion of our bed of leaves.'

Here, bidding our weary travellers good night, we leave them to their comfortable repoſe, at their *half-way houſe* in the clouds; where we propoſe to call on them in our next excurſion, and to accompany them to the *top* of their journey.

ART. VI. *Sixty Sermons on plain and practical Subjects.* By the late Rev. Thomas Pyle; many Years Miniſter of Lynn, in Norfolk, Canon Reſidentiary of the Church of Sarum, and Author of the Paraphraſe on the Acts, Epiſtles, and Revelation, in the Manner of Dr. Clarke. Publiſhed by his Son, Philip Pyle, A. M. 8vo. 2 Vols. 12 s. Robinſon. 1773.

THE Author of theſe diſcourſes has been well known and reſpected in the learned world, on account of his literary abilities;—in private life he appears to have been held in ſtill higher eſtimation, for his integrity, piety, and benevolence: and all theſe accompliſhments and virtues are abundantly manifeſted in the poſthumous compoſitions now before us. Theſe ſermons, are not indeed remarkable for elegance of ſtyle, or brilliance of ſentiment, nor do they abound in ſpeculations or profound and critical reſearches; but in lieu of theſe ſhining parts of pulpit erudition, they are happy in the real beauty of ſimplicity; they are well adapted to convince mankind of their true intereſts, and to perſuade us to attend, duly and earneſtly, to thoſe important ſubjects, the true knowledge of which is ſo requiſite to their preſent and future welfare.—We ſhall give a ſhort ſpecimen or two, for the farther ſatisfaction of our Readers:

The firſt ſermon in the ſecond volume conſiders God's ſentence on Adam, as it is related, Geneſis iii. 19. *In the ſweat of thy face ſhalt thou eat bread*, &c. It is the Author's endeavour to extenuate the ſeeming rigour of this ſentence, and indeed to ſhew that in fact it contains little or no curſe at all. He aſks, what ground was it that was curſed? Not, he replies, the whole earth; but the *ground* of *Paradiſe*; *that* was *curſed*; 'implying, ſays he, no more, than that it was *leſs bleſſed* than before.—it was deprived of all its uncommon beauties, and ſpontaneous fruitfulneſs—it was levelled with the *common* ground, and laid open to the reſt of the earth; but ſtill it retained its *natural* and *general* virtues.' In like manner the words 'in ſorrow ſhalt thou eat of it,' he conſiders only as denoting that,—'if Adam, or any of his poſterity came again to inhabit *that* place, they ſhould find it, in compariſon with what it had been, a ſorrowful abode.'

It is thus that our Preacher comments on this part of the Old Teſtament; and on the whole he concludes it to be 'clear in point of Scripture, that neither the pains nor the ſhortneſs of human life were the original deſign of a good Providence, but are the offspring of mens own wilful folly and vice. Labour and induſtry, he adds, were adapted by almighty God to ſweeten and to prolong it.' The Writer's obſervations and reaſonings are ingenious, but his explication does not appear to us to amount to the full force and meaning of the paſſage in queſtion.

The eighth and ninth diſcourſes in this volume are on Prov. xvii. 27. *A man of underſtanding is of an excellent ſpirit*; which words are conſidered as ſignifying that, ‘ piety, or the knowledge and practice of religion, is the perfection of the human mind.’ The ſecond of the ſermons concludes with this exhortation : ‘ Let us here remark a plain and unerring rule, whereby we may all try ourſelves, and learn what progreſs we have made in religion, and what ſtate we are in. The text teaches you to judge of your mind, as you would of a tree in your garden : ‘ by its *fruits* you are to know it.’ If you think (as I ſuppoſe moſt men do) that *your* religious profeſſion excels all others ; aſk and examine what excellencies you yourſelves have attained by it. Obſerve and ſee, whether it may not perhaps be very good in *itſelf*, and yet be made worth very little to *you*, by your ill improvement of it. Has it wrought in you the divine and ſocial virtues? Has it formed in you the image of your God and Saviour, in righteouſneſs, meekneſs, humility, mercy, and all good nature? Has it ſweetened your tempers, and ſoftened your ſpirit into ſincere tenderneſs to all men, out of honour to God whoſe creatures and children they all are? Or has it not left you ſtill cenſorious, ſour, ſelfiſh, and uncharitable? If it has, depend upon it ‘ God is not to be mocked,’ though *you* may deceive *yourſelves*.

‘ If you imagine your hearts to be ſanctified by believing at random what you do not underſtand, or ſuffering others to believe and to live *for* you ;—if you meaſure your religion by the length of your creed, not by the number of your good works ;—or if you calculate your holineſs by rounds of devotion, by a circulation of ſtated prayers, or frequency of ſacraments *only*, without the *power* of this godlineſs along with the *forms of* it ;—in all theſe caſes you abuſe the good means, and utterly loſe the end. You have none of that ſpirit in you, which is the fruit of *underſtanding* ; but are upon the level with a fooliſh huſbandman, who makes a great boaſting of his vineyard, without cultivating any good plants in it : and when autumn comes, he has nothing to do but to go and try whether he can ‘ gather grapes of thorns, or figs from thiſtles.’

In the twenty-firſt ſermon this truly chriſtian preacher urges his hearers to a diligent guard againſt the ſnares of vice, and an improvement in piety and virtue, from 2 Pet. i. 4. ‘ There is, ſays he, no chriſtian, that has any *meaning at all* in profeſſing his religion, but feeds his mind with a proſpect of *ſome* ſhare in the benefits and rewards of it : and it would be deemed a ſevere lecture, to exclude any one of you from ſo precious an expectation. But, at the ſame time, it infinitely concerns you all, to be well aſſured on what ground you ſtand. Do you *verily* truſt in God, for the bleſſings of another life? Examine *that* truſt of yours, by the *fruits* it has produced. What good effects has your hope had on you? Has it quickened your endeavours to *merit* the bleſſings you wiſh to receive? Has it made you partakers of God's holineſs *here*, that you may be ſo *hereafter*? Has the ſenſe of his truth, juſtice, goodneſs and mercy, prevailed with you to 'put on bowels of mercy' to your fellow creatures; to 'ſpeak truth with your neighbours,' and to 'do good even to your enemy?' If *ſuch* be your caſe, you may *indeed* have hope, and a hope full of imortality! 'But if your faith and confidence be no better than this—that you may get to heaven ſome way or other, with all your luſts and vices about you; and may be accepted in *Chriſt*, though you never were a *follower of God*;—be not deceived! For though you may eaſily delude *yourſelf*, God cannot poſſibly *thus* be mocked!

'All your other accompliſhments may render you a man of the world, a man of buſineſs, or of ſcience: but heaven is the reward of none but the *good* man.——Turn over your Bible as long as you pleaſe, you will find no ſuch promiſe in it, as, 'bleſſed are the learned, bleſſed are the ingenious and politic;' nor yet 'bleſſed are the zealots for the articles of their church, or the formalities of devotion;' no not 'bleſſed are the very propheciers, nor the workers of miracles in the name of Chriſt;' but 'bleſſed are the *merciful*, for they ſhall obtain mercy: bleſſed are the *pure in heart*, for they ſhall ſee God: bleſſed are the *peace-makers*, for they ſhall be the children of God.'—they ſhall be the children of his kingdom, and the children of the reſurrection.'

The foregoing extracts will ſuffice to give our Readers an idea of Mr. Pyle's manner; and we have only to add, that his ſermons have, among other excellencies, the merit of not being long-winded, and tedious: a circumſtance which will render them generally preferable to thoſe wordy compoſitions that ſeem rather calculated to lull people aſleep, than to 'awake them to righteouſneſs.'

Art. VI. *A new Hiſtory of London; including Weſtminſter and Southwark.* To which is added, a general ſurvey of the Whole; deſcribing the public Buildings, late Improvements, &c. Illuſtrated with Copper-plates. By John Noorthouck. 4to. 1 l. 11 s. 6 d. bound. Baldwin. 1773.

An Engliſhman would probably be charged with partiality, and might incur the cenſure of the jealous foreigner, ſhould he pronounce the capital of his own country to be the firſt city in Europe, if not ſuperior to all others in the world; but let the unprejudiced and well-informed traveller *fairly* make the compariſon between London and any other known metropolis at this time ſubſiſting, and we may ſafely leave the ſtatelieſt Spaniard that ſtruts in the Eſcurial, or the vaineſt Frenchman that flutters at the Louvre, to draw the inference.

The hiſtory, therefore, and ſurvey, of ſo great and flouriſhing an emporium, cannot but excite conſiderable attention, both at home and abroad; and every eſſay toward a complete and ſatisfactory review of the riſe, progreſs, and preſent ſtate of this wonder of the modern world will, no doubt, meet with the acceptance and encouragement of the public, in proportion to the accuracy, judgment, and intelligence with which it is executed.

We have had various accounts and ſurveys of London and Weſtminſter; of which Stowe's, Strype's, and Maitland's are the moſt conſiderable;—but their compilements are too voluminous, too tedious, and dry, to ſuit the general taſte, eſpecially in the preſent age, when folios are become quite out of faſhion: —and that they are ſo, the groaning ſhelves of every bookſeller's ſhop bear woeful teſtimony.

The preſent judicious and intelligent Compiler, ſpeaking* of his laborious predeceſſors above-named, briefly takes notice of the expence and prolixity of their works, and then proceeds to explain the nature and merits of his own plan.

He profeſſes that the principal intention of his undertaking was to give a connected hiſtorical, and deſcriptive account of our metropolis, in a convenient ſize, and at an eaſy price; by contracting verboſe details, to bring the intereſting matter cloſer together; and by a proper abridgment of events of leſs moment, to afford room for the due conſideration of thoſe of importance: a labour not altogether ſo eaſy as may at firſt view be imagined, nor yet (he modeſtly adds) ſo honourable as to afford any great expectation of applauſe to reward the execution.

Where different perſons, continues Mr. N. travel the ſame journey, it will be almoſt impoſſible for thoſe who follow laſt, to avoid tracing the footſteps of thoſe who went before. It will hence, therefore, he obſerves, be natural to ſuppoſe, and it is acknowledged, that Maitland, the induſtrious enlarger and continuator of Stowe and Strype, has been conſulted, as a general guide, through this Work. Where the writer preferred other relations, as more ſatisfactory, or where he diſcovered facts that eſcaped Maitland,—which circumſtances, (he tells us) became frequent in the latter periods of the hiſtory,—the authorities from whence they are derived, are produced as vouchers for the Compiler, and for the ſatisfaction of the Reader.—The ſeveral charters of London, with other papers of record relating to the corporation, and neceſſary to be introduced,—are claſſed together in the Appendix: by which method the courſe of the hiſtory remains unbroken, by the intervention of materials which thoſe, alone, who are intereſted in the affairs of the city, may want to conſult occaſionally.

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* In the *Proſpectus.*

This Compiler who appears to be a warm and ſteady friend to liberty, very rightly obſerves, that boroughs and corporations proved, at their firſt erection *, excellent aſſylums to artizans and traders to fly to, and ſecure themſelves from the arbitrary claims of our antient feudal lords—in the work now offered to the public, he ſays, 'the happy progreſs and influence of commerce in the great corporation of London, will be traced, until by the general diffuſion of property, a more liberal, popular ſyſtem of government took place of military barbariſm and feudal tyranny †. Commerce was the original parent of Engliſh liberty;

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[*] The Author ſhews, however, p. 113, that although the corporations were, at firſt, ſo happily inſtrumental in levelling the feudal diſtinctions, yet, by their excluſive privileges, they ſoon became injurious to the liberty they had produced.

[†] Having here hinted, to his Readers, to obſerve the firſt effect of corporation charters, in reſcuing the political conſtitution of this country from the feudal ſlavery, by diffuſing perſonal liberty and protecting property, he afterwards marks the progreſs of this great change, and gives the following epitome of it, at the time of the revolution, 1689.

'As by this revolution, ſays he, a finiſhing hand may be ſaid to have been put to the preſent Engliſh conſtitution; it will not be beſide our purpoſe to pauſe a while, in order to take a retroſpective glance over the general cauſes that operated in the alteration of it, after having thus traced the particular events.

'The progreſs of the Engliſh government may be reviewed in few words. When William the Norman eſtabliſhed himſelf and his followers here, he alſo more extenſively eſtabliſhed the feudal frame of government; under which the king had little authority, and the people little or no liberty. The barons not only controuled the king in council, but often oppoſed him by arms; and at the ſame time oppreſſed the people under their territorial juriſdictions. Our inſular ſituation however as it ſecured us greatly from external hoſtilities, and confined the barons to their domeſtic conteſts; ſo military ſubordination gradually relaxed, and gave way at laſt to trade and civil inſtitutions. Trade gave property, property enabled the people to purchaſe immunities, which diſarming the barons on one ſide, the regal power took advantages over them on the other: and thus, however paradoxical it may appear, the king grew more abſolute as the people grew more free. The feudal frame of government being almoſt worn out when Henry VII. at the end of a long civil war, obtained the crown; it is under the Tudors that we find the regal power in its largeſt extent. But an imperious church ſtill remained for liberty; they have ever ſince mutually advanced each other; and we may continue free, rich, and happy, ſo long as we guard againſt

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for both prince and people to ſubdue, with all its legions of wealthy drones, more haughty and oppreſſive than the temporal barons; the Romiſh prieſts adding groſs impoſitions on the mind, to maintain thoſe on the body. Letters firſt diſpoſed the people to break looſe from this ſpecies of ſlavery; and thirſt of power inclined the prince to ſhut out the biſhop of Rome with all his trumpery, and become his own pope: both were gainers by the victory. But letters at length taught the people too much for the prince; they began to underſtand that tyranny of any ſpecies was unjuſt; and that it was only ſupported by the ſufferers. It is evident theſe growing powers of prince and people muſt now interfere, no intermediate object remaining between them. The trading intereſt was grown formidable, and joined with the landed gentry in diſputing the exorbitant powers of the crown when James I. arrived; who endeavoured to intrench himſelf behind a new doctrine, of the divine right of kings; and united with a willing church, young as yet in point of reformation, for their mutual defence; (the Stuarts were moreover ſufficiently inclined to bring in the papal power again, as more favourable to their deſpotic views, would the ſpirit of the people have ſuffered it.) But this doctrine rendered more odious by the alliance which ſupported it, would not ſhelter them; and Charles I. was the king with whom the important ſtruggle commenced: it was indeed as natural for him to perſiſt in the retention of thoſe powers which the immediate preceding king had exerciſed; as it was for the people, conſcious of their ſtrength, to endeavour to reduce the regal power within reaſonable limits. Had the general views of either of the parties extended to perceive the nature of this great criſis; a more peaceable ſettlement had perhaps taken place: but they both acted under the influence of circumſtances, that neither of them appeared to underſtand; at leaſt Charles, unhappily for himſelf, was the moſt ignorant in this reſpect. He continued tenacious and refractory, the commons grew aſſuming by their ſucceſs; when the army under a daring chief took the game out of both their hands, and brought the beſt of the Stuarts to diſgraceful death. An uſurper ſucceeded him, and after his death, military tyranny occaſioned the ſons of Charles to be invited home as the beſt alternative: but the people ſoon found that if the father chaſtiſed them with whips, the ſons chaſtiſed them with ſcorpions. Nor was the Engliſh conſtitution finally ſettled, till the nation called in a foreigner who aſſiſted in driving out the laſt tyrant, and accepted the ſovereignty on ſtipulated articles.

Thus it will appear that thoſe who derive the eſtabliſhment of Engliſh liberties from remote antiquity, reſt them on a treacherous foundation: that they *began early* in London and other corporations is true; but it is equally true that it was not till trade had ſapped the foundation of the feudal inſtitutions, that they became general: nor was it till force taught our kings to be juſt, that the rightful claims of the people were fully admitted and confirmed. Thus againſt the extenſion of military power, which, ſince the reſtoration of Charles II. has been again growing up, in another form, and which, however plauſible in its preſent inſtitution, may, without due circumſpection on the part of the people, be ſome time or other miſapplied.'—The influence, however, of commerce upon liberty is ſo great, that till we have loſt the one, we need not be very apprehenſive that the other will be ſubverted. Yet a ſtanding army will ever be juſtly regarded as an object of the people's jealouſy.

Our Author's remark, on the importance of the hiſtory of London, is certainly juſt. It includes, ſays he ‘ more than the words, at firſt ſight, ſeem to import Local as it may appear, the undertaking is no leſs than an hiſtory of the operation of

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though no original compact can be actually produced between king and people, a recent one is to be found at this revolution, as valid as if it had the ſanction of ages; when government was at laſt ſettled on the broad baſis of popular aſſent and ſupport.

‘ The happy effects of this equitable eſtabliſhment, were ſoon ſeen in the rapid improvement ſince made in every thing conducive to civil ſociety. The ſecurity of perſonal freedom, and property, gave free ſcope to human abilities, which the pooreſt of mankind enjoy equally with the great, all the difference conſiſting in the cultivation of them; and private intereſt ſtimulating every one to labour in their ſeveral departments, we arrive at this concluſion, that the freeſt nation will always be the moſt rich and powerful. How long a nation thus deſcribed, can preſerve theſe characters, is uncertain: riches produce luxury, and however favourable luxury may at firſt prove to induſtry and commerce; its tendency to unman the body and vitiate the mind, fatally counteracts this ſpecious temporary advantage. We may already begin to perceive this ſad truth, without any comfortable proſpect of being able to check it; for when a general depravation of manners takes place, a return to virtue is walking backward, and experience which teaches us that the natural progreſs of all earthly things is onward, diſcredits any ſuch retrograde movements. Theſe circumſtances appear very unpropitious to the duration of liberty.

‘ All things degenerate in time, and nothing ſooner than government: however prudently it may be framed, however accurately its powers may be defined and limited, it is continually encroaching directly or indirectly over the people.' Perhaps in ſome future time, which is hoped to be yet far diſtant, another convulſion may be needful to reduce it to its firſt principles, and effect a regeneration: for it is a diſagreeable truth that nothing leſs than the united efforts of the people, are able to effect this indiſpenſible work, when grievances long ſubmitted to, increaſe beyond ſufferance. Whether poſterity, enervated by voluptuouſneſs, may think it worth their attention to aſſert their claim to the invaluable legacies tranſmitted down to them by their anceſtors; is a point that muſt be left to their conſideration.

manufactures and trade in civilizing the natives of a rude and barbarous iſland.'

After briefly mentioning the great *national* conſequence which the citizens of London have acquired by that wealth which is the natural produce of induſtry; and touching alſo on the influence which the advancement of commerce hath had on the improvement of our civil policy; Mr. N. proceeds to expatiate on the amazing extent of the mercantile connections of the citizens of London: an extent, ſays he, much beyond whatever the power of antient Rome ever reached by the ſword. Here he introduces a compariſon, by which the glory of the antient emporium of the world ſuffers great diminution. London, he aſſerts, derives more ſolid advantages from a reciprocation of friendly offices with all the world, than the latter ever enjoyed from an over-grown hoſtile dominion. In Rome, he adds, 'the ſtate, collectively, was powerful indeed, but individuals were poor; until the plunder of provinces enriched her commanders: when ſhe ſoon fell a prey, firſt to her own treacherous ſervants, and afterward to rude northern invaders. In London we ſee individuals wealthy, becauſe they are induſtrious; the conveniences of poliſhed ſociety being enjoyed, in ſome degree by all ranks of her citizens. The agregate, therefore, is powerful; for riches are the ſinews of war, to a proverb. The liberties of the citizens of London have already exiſted under a continual increaſe, longer than thoſe of the aſpiring Romans; and they ſtill flouriſh under the cultivation of the peaceful arts.'—

But while London appears ſuperior to Rome, when their circumſtances are thus contraſted, it is here obſerved that the comparative advantages of their hiſtorians are inverted; that the grandeur of martial atchievements gives a brilliancy to the records of the one; while the uſeful labours of commerce, where the writer dares not take any liberty with truth, and where there are few events to ſurprize and captivate the imagination, ſeldom intereſt any but the ſerious and contemplative. The ſenators of Rome, moreover, were the *national* legiſlators; the aldermen and common-council of London are merely municipal lawgivers, ſubordinate to the ſtate.—Hence the hiſtory of London is chiefly employed in tranſactions of a lower order, (though not, therefore leſs worthy of attention) and is obliged to deſcend to more minute particulars than conſiſt with the objects of national hiſtory. Many incidents, that were of a caſual or local nature, unavoidably appear in the form of detached narratives; and ſometimes interrupt the connection of matters that have a natural dependence on each other. For theſe reaſons alone, were there no other cauſe for diſclaiming pretenſions to it, elegance of diction is more than the Writer of this hiſtory can promiſe: he will only plead his endeavours to render the Work faithful and accurate.'

Among other aſſiſtances, the Author acknowledges his obligations to 'two elaborate and valuable works; Anderſon's Hiſtory of Commerce †, and Hume's Hiſtory of England. From the one he has derived the knowledge of a variety of curious particulars, the peculiar objects of his undertaking; from the other, a clear and ingenious deduction of the progreſs of the Engliſh conſtitution, down to its preſent frame.' Rapin, Tindal's continuation of Rapin, Smollet, and the Annual Regiſter, have all contributed their ſhares; and by the help of theſe, and other materials, Mr. N. has been enabled to bring his hiſtory of our flouriſhing metropolis down to the cloſe of the year 1771.

With regard to the *deſcriptive* part of the undertaking, he tells us, in his preface, that 'as he was born a citizen of London, and has ſpent the greateſt part of his life in it, his deſcriptions of places and things may be ſuppoſed to have been drawn from actual knowledge;' and this, he avers, 'is materially true, in moſt inſtances, though it cannot extend to all caſes.' He acknowledges that, 'for his own eaſe, in ſo multifarious an undertaking, he has frequently availed himſelf of delineations drawn up, and remarks made, by other hands;' yet, as he wiſhes not to decorate himſelf with borrowed plumes, he would have it remarked, that the frequent corrections and additions which theſe borrowed deſcriptions, &c. required, have in truth given him an excluſive property in almoſt every article of that kind which he has adopted.

As to his copper-plates, which are ſufficiently numerous, he does not boaſt of their *elegance*, and of the *great maſters* by which they have been drawn and engraved, in the cant ſtyle of bookſellers and hackney editors; on the contrary, he only mentions them in the following decent terms: 'The copper-plates, ſays he, will it is hoped, be found ſufficiently expreſſive to convey a diſtinct and agreeable idea of the objects repreſented. One or two of them have indeed fallen ſhort of what the Author had a juſt right to expect; but there are ſeveral of them that do credit to the names of the engravers: the general plan of the metropolis, with the map of the country from thirty to forty miles round, may be affirmed ſuperior, both in ſize and correctneſs, to thoſe contained in any other work.'

We ſhould now proceed to give ſome ſpecimens of the manner in which Mr. N. hath executed both the *hiſtorical* and *deſcriptive* parts of his work; but as the article is already extended to a ſufficient length, we muſt defer the completion of it to a future opportunity.

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† *For* an account of this work, ſee Rev. vol. xxx. p. 81—197.

ART. VIII. *Jean Hennuyer, Biſhop of Lizieux: or the Maſſacre of St. Bartholomew*; a Dramatic Entertainment in three Acts. Tranſlated from the French. 8vo. 1 s. 6 d. Leacroſt. 1773.

THIS Piece has been attributed to M. de. Voltaire, and it has ſome internal marks which may juſtify the aſcription.

In an excellent preface, the Author gives us the following account of his hero, and at the ſame time, the ſtory of his Play.

'Jean Hennuyer was born at St Quintin in the dioceſe of Laon, in 1497. He was at the univerſity of Paris, in the college of Navarre, where he was burſar. He took his degrees, and was received doctor. After that he was choſen tutor to Charles of Bourbon, and Charles of Lorrain. It appears, that before he was doctor, he had been preceptor to Anthony of Bourbon, Duke of Vendome, and afterwards king of Navarre: at the ſame time he was appointed profeſſor of divinity. It is not preciſely known in what year he appeared at court; but it is certain, that he was firſt almoner of Henry II. and that this prince ſoon made him his confeſſor, which he was till the king's death. He was likewiſe confeſſor of Catharine de Medicis. It may be obſerved, that they were not vulgar conſciences he had to manage. Being appointed biſhop of Sodere in 1557, he did not take poſſeſſion of this biſhoprick, undoubtedly, becauſe he was retained at court. But after the death of the cardinal d'Annebaut, biſhop of Lizieux, in the month of June 1558, Francis II. gave this biſhoprick to Hennuyer.—It was here, and at the time of the maſſacre of St. Bartholomew, that he gave this example of humanity, which alone rendered him immortal. The king's lieutenant of his province, coming to communicate to him the order he had received from the court, to maſſacre all the Hugonots of Lizieux, Jean Hennuyer oppoſed it, with great firmneſs, and declared his oppoſition in form; he perſuaded the lieutenant to defer the maſſacre, and by that wiſe delay, he ſaved the Calviniſts of his city and dioceſe.—I know that people have endeavoured to deprive him of the glory of having ſaved the proteſtants; but ſeveral hiſtorians agree to give him this honour. Atrocious and antient crimes, which frighten the imagination, are believed on much feebler proofs; why is it then ſo difficult to believe an action, which is at bottom but humane? As much a panegyriſt as I am, I apprehend it poſſible, that he may be admired too much.—It has been a queſtion much agitated by writers, whether this biſhop was a Dominican or a Sorboniſt? He was a man; which cannot well be ſaid of all his cotemporaries.'

After a ſhort account of the death of this good prelate, and making ſome ſtriking reflections on various kinds of perſecution, the Author concludes his preface in the following manner:

'If I were able to quench in the hearts of thoſe that ſhall read the following piece, a few ſparks of that perſecuting ſpirit which animates three-fourth parts of mankind; a wicked propenſity which always hides itſelf under great names; if I could add any thing to public or private liberty, to the conviction of that natural right, ſo manifeſtly violated ſometimes by force, at others by ſophiſms equally cruel and ingenious; if I were happy enough to wreſt ſome of the cruel weapons from the hands of intolerance, whether religious, civil, or literary, which all ſupport and countenance each other; if a repreſentation of all thoſe moral diſorders, which overturn all notions of juſtice and equity, were capable of terrifying thoſe who cannot diſtinguiſh truth from error; and to ſpeak without a figure, if they, who alone can accompliſh the plaintive wiſh of humanity, would lend her that ſtrength which nature has denied her, and exterminate thoſe unreaſonable and impious opinions, which are as deſtructive of the public felicity as of their own; then, ſmiling at their auguſt works, the firſt perhaps of that nature, I would applaud myſelf for having ſupported on the ſtage of life, the ſimple character of a man and an author.'

The foregoing paſſage is not well tranſlated; but a man of real humanity and public ſpirit, will feel the excellence of the original ſentiments. The Tranſlator ſays he is a foreigner. This is a good reaſon, for not being able to do juſtice in Engliſh to this Play; but it is not a good one for having undertaken it. He has, doubtleſs, ſome knowledge of the language; and might tranſlate the plain and unornamented performances of ſome of our neighbours into tolerable Engliſh: but a Drama; and of Voltaire's writing, is conſiderably above his reach.

The fable of this little piece is ſimple, probable, and every way worthy a man of real genius, who does not ſtand in need of miracles for his events, or improbabilities to introduce incidents, and what the players call *ſituations*.

Arſenne Junior was on a viſit at Paris to the family of his beloved wife, on the dreadful night of St. Bartholomew. The Play opens with Laura alone, pleaſingly anxious for her abſent huſband. Her friend Suſanna joins her; and their dialogue is truly feminine. Old Arſenne is introduced, and his character properly marked. Their converſation is interrupted by Everard the brother of Laura, who had gone ſome way on the road to Paris to meet Arſenne. He had heard of the maſſacre, and the terror he gives by endeavouring to conceal the ſtate of his mind, is happily imagined. But Menancourt comes in and the dreadful report is related. The general effect of it on the company is ſuch as might be expected; but we are ſurprized by the incredulity of the old man, who perſiſts in rejecting the ſtory, becauſe he cannot find, from his own heart, that it is poſſible for human nature to be ſo wicked. This affords a momentary comfort to Laura, who feared the worſt for her huſband and friends: it is, however, but of ſhort duration; and her fears and apprehenſions prevail.

While the whole family is in this ſituation and the Reader is perſwaded that Arſenne is involved in the general maſſacre, ſeveral proteſtants are ſaid to be at the door; they open it ſuddenly and ſhout altogether as they get out of the way, and make room for Arſenne. This is a *ſituation* indeed. Moſt of our play-wrights may violate nature, and produce affected ſtarts and ſurpriſes; we were really aghaſt at the bare reading of Arſenne's appearance in diſorder, ruſhing forward, juſt embracing his father and Everard and locked up almoſt ſpeechleſs in the arms of his wife. When the firſt tranſports are over, this whole ſcene is very moving: Arſenne covered with blood, and relating the ſhocking murders he had ſeen: particularly of his wife's relations, whom he had in vain defended. Clevard enters, and other proteſtants; with the additional horrid tidings, that their friends at Lizieux were to be maſſacred. While they are diſtracted with grief and apprehenſion, and meditating various expedients, the old man adviſes them to fly to the biſhop's palace; and ſuggeſts ſome hopes from the prelate's good character. Arſenne junior refuſes, for ſome time, to liſten to this advice; and propoſes, rather, to put Hennuyer to death, as the principal agent of an infernal religion. But the father prevails, and the proteſtants reſolve to fly for ſhelter to the biſhop.

Act III. Scene 1ſt, the biſhop's apartment. Jean Hennuyer, leaning with his right hand on a deſk, and covering his face with the other; then lifts it up to heaven, as he is beginning to ſpeak. A great croſs ſet above the deſk —

'Great God!—and are they Chriſtians!—Is this the pattern, thou gaveſt them in dying on the croſs? *(Kneeling down upon one knee)* Accept, O Lord, the bitterneſs with which my ſoul is filled. I offer thee my tears for an expiation. The reſt of my life will be nothing but grief. *(He remains ſometime in a profound ſilence, then he ſighs, and after praying again he riſes.)* What a dreadful picture! What crimes! O Superſtition! Cruel Fanaticiſm, when wilt thou ceaſe profaning my holy religion?—On the one ſide I behold the unbeliever, the hypocrite, on the other,—the ambitious impoſtor, who firſt corrupts the weak ſpirit, and then excites them to murder!—O barbarous men! if revenge induced you to ſhed the blood of your brethren, what need was there to cover your wicked attempts with this reſpectable; this ſacred veil? And ye heads of nations, why are you not exalted in virtue above your people? You build your greatneſs upon great crimes, and ye do not ſee the everlaſting abyſs, that opens itſelf under your feet.—O Medicis—*O Charles!—Thou whom* God has anointed my ſovereign!

reign! What name will you leave on the earth? What rank will you hold among poſterity? I tremble already to think of the puniſhment reſerved for you.—Father of mankind! Father of mercy! ſpare them not in this world; let them be made a fearful example of thy juſtice; but vouchſafe to preſerve them from everlaſting puniſhment in the other.'

The Author thus lets us at once into the character of the excellent prelate. His converſation with the lieutenant and with the proteſtants; his manner of protecting the officer from the furious attempt of Arſenne; his formal and ſpirited refuſal to give up the proteſtants, and the effects of his humanity on their diſpoſitions, are all drawn, in the original, by the hand of a maſter; they have ſuffered greatly by the Copyiſt; but they will afford entertainment to the Reader.

We have all along conſidered this little piece as written by Voltaire, and we deem it an atonement for ſome of his late tranſactions. Strong lights muſt have ſtrong ſhades. Mr. de Voltaire has great defects; but perhaps there never was a Frenchman who has done his country more ſervice by his writings. His fancy has ſometimes run away with him; and he has deſerted truth on ſome important occaſions, but in general he has ſtood out the firſt and ableſt friend of juſtice, morality, and public liberty. He has read ſuch leſſons to potentates and prieſts as they could have had from no other man; and it is not poſſible to eſtimate the miſchiefs he has prevented. We have for ſometime been mortified at the farce he played to avoid the perſecutions of bigotry; but we now forgive him; and are ready to think the tranſaction juſtified by its conſequences. We mean not this as the leaſt encouragement to inſincerity. Extraordinary caſes may furniſh exceptions to general rules. A common author would deſerve puniſhment for the liberties which have been taken by Voltaire; and a common man would have been infamous through life for ſome of his actions: but it was not in the power of a common man, after any *faux pas*, to write an *Henriade*; a *Treatiſe on Toleration*; or *a Jean Hennuyer.*

ART. IX. *The Jeſuit; an Allegorical Poem; with Airs and Choruſſes, as rehearſed after the Example of ancient Bards and Minſtrels.* By the Author, Mr. Marriott. 4to. 2 s. 6 d. Leacroft. 1773.

WE have had occaſion, more than once, to ſpeak favourably of Mr. Marriott as a divine, and author of ſome religious diſcourſes; and we ſhould have been glad to have given him our warmeſt approbation as a poet. We readily credit him for his good intentions, and are inclined to think well of him as a man: but of all the poets whoſe works have ever come under our inſpection, we recollect none whoſe invention is more extravagant, or who has cluſtered together a greater number of unmeaning and pompous expreſſions. He points out the deſign of his preſent performance in the following words: 'I ſhall think myſelf happy if my humble labours ſhall contribute, in any degree, to give a timely check to the growth of Popiſh ſuperſtition, at a ſeaſon when it ſeems almoſt ready to drop the maſk, and threatens, at ſome diſtant period, the deſtruction of our Proteſtant eſtabliſhment; at a ſeaſon when many of our countrymen ſeem to have forgot the ineffable price of innocent blood, which purchaſed the freedom of the reformation, and almoſt willing to be perſuaded that the cockatrice has loſt its venom.'

Our Author's zeal againſt Popery may, in the general idea, be very right; but we think his fears of it, at this juncture, have little foundation. The cauſe of ſuperſtition is, in this country, a dying one, and all our danger is from other quarters. Popery will never be re-eſtabliſhed in England. It will never gain ground among us, unleſs certain meaſures, which have been recommended for the ſuppreſſion of it, ſhould be adopted. There may be a plan of deſpotiſm; but it is not an eccleſiaſtical one. Some prieſts may be tools in it, and they will be rewarded only as tools.

We ſhall not be miſtaken by our Readers as favouring the principles of Popery. We abhor them from our ſouls: but we think the clamour lately made about them, ſo much labour loſt; and that the zeal and talents of our patriots would be better employed in concerns of a more weighty and important nature. But to return to our Author.

The firſt part of his performance is intitled the Birth-night; but we think, like the firſt volume of Triſtram Shandy, it is employed in preparations and previous deſcriptions. The following we ſuppoſe to be the ſcene of this tranſaction:

'Two kindred rocks together ſide by ſide,
Uprear'd their ſhaggy tops with ſavage pride:
By earthquake ſplit, ſtone of each other's ſtone,
In ancient times majeſtic ſtood in one.
Their perpendicular ſides a paſſage made
Betwixt, of rock a ſolid pavement laid,
Untrod before, and ever ſince untrod
But once permitted by decree from God.
Betwixt the rocks, the moon her brighteſt ray
Darted oblique, and almoſt rivall'd day;
Here glar'd ſtrong light, there ſhade reflection made;
Beyond, light fainter, and a darker ſhade;
Solemn beyond deſcription of the pen;
Solemn as night, moon, cliff, and hollow den
Could ſhape the ſcene. The climbing queen of night
Shifted the ſhades, and with the ſhades the light.

CHORUS.

Silent beyond deſcription of the pen;
Solemn as night, [illegible] cliff, and hollow den
Could ſhape the ſcene. The climbing queen of night
Shifted the ſhades, and with the ſhades the light.

Miſerable as this Chorus is, it is one of the beſt in the poem. The Airs and Choruſſes are generally ſuch as the following:

A I R.

O'er Truth's hallow'd tomb
All Nature ſhould ſigh,
In deep and plaintive gloom:
Virtue and Joy with her muſt die;
But ghoſtly impoſtors profane,
Poſſeſs'd with dominion's dark luſt,
For Truth prepare
The pit, the ſnare,
And rattling chain;
Then ſee, with ſmiles, the beauteous victim ſlain,
And triumph o'er her duſt.

CHORUS.

Luther's ſad ſullen ghoſt was weeping there:
Wickliffe and Orum dropp'd a generous tear;
While on the loweſt darkeſt deeps of hell
Twelve Popes tugg'd hard to toll a funeral bell
To Truth's interment; and hell's concave rung
While Monks loud anthems to the Devil ſung.

This is a downright tale, and fit only for old women in a chimney corner; and yet ſuch are our Author's Choruſſes! The muſic of Mr. Arnold, and the voice of Mrs. Weichſel could hardly keep us grave at the public rehearſal.

The ſecond part he calls the *Proceſſion*, and he conjures up ſtrange ſpirits to march in it. Here comes one of them:

Next Falſehood came: a foe to learning's page,
Born in a blind, and a believing age.
In either hand ſhe held a folio book,
All gilded o'er, and gaudy to the look.
The one, though fill'd with many a labour'd note
On ſcripture text, by graveſt fathers wrote,
Serv'd only to diſguiſe the ſacred page,
Confirm the ſceptic, and confound the ſage.
The other book was ſtuff'd with wild romance,
Where lawleſs fiction wheel'd its wanton dance;
Tales of ſaints, pilgrims, virgins, knights, and ſquires,
Regions of *ſcalding ice* and *freezing fires*.
Monks, ſalamanders, ſtags, cats, monkeys, hogs,
Martyrs, popes, badgers, kings, cocks, bulls, and frogs,
Baboons, owls, prelates, emperors, and dogs.

We have never read any thing better calculated to *elevate and ſurprize* than the foregoing deſcription!

The third part is really and truly the Birth; and it is *monſtrous wonderful*; for the rock above deſcribed is brought to-bed of the Jeſuit.—But ſeeing is believing:

———— ———— a diſmal groan
Burſt from beneath: and lo! the labouring ſtone
Rended—a horrid chaſm! whence ſtreams of fire,
Waving, like flaming ſwords, with ſulphur dire,
Iſſued abundant. Now each ſiſter's face,
With expectation fluſh'd, keen to embrace
The welcome ſtranger; when a monſter roſe
So hideous, that the ſiſters *on their toes*
Sprang, as prepar'd to take their ſudden flight:
But could not ſtir through vaſt exceſs of fright.
Each in his face beheld herſelf ſo plain,
Looking ſhe ſtarted, ſtarting look'd again.
But gazing long the ſhape familiar grew;
The ſiſters, bolder, near the monſter drew.
At length they play'd the ſympathetic part,
And every ſiſter preſs'd him next her heart.

CHORUS.

Each in his face beheld herſelf, &c.

to the end of the ſtory.

The fourth part is the *Flight*; the fifth the *Baptiſm*; the ſixth the *Unction*; and the ſeventh the *Aſcenſion*.

We are really ſorry that Mr. Marriott is capable of writing, and publicly reading, ſuch an incoherent and bloated rhapſody as the poem before us; and we hope he will, for the future, confine himſelf to the duties of his profeſſion, for which his genius and ſtudies ſeem to have better qualified him.

ART. X. *The Eſſay on the Nature and Immutability of Truth, in Oppoſition to Sophiſtry and Scepticiſm, by James Beattie, L. L. D. &c. ſhewn to be ſophiſtical, and promotive of Scepticiſm and Infidelity.* With ſome Remarks on Prieſtcraft, Subſcriptions, and Eſtabliſhments. In a Letter to a Friend. By a Profeſſor of Moral Philoſophy in the College of Common Senſe. 8vo. 1s. 6d. Richardſon, &c. 1773.

WE have carefully peruſed this *critique* on Dr. *Beattie's* work, and are at a loſs to ſay, whether the Author's principal artillery is levelled againſt the *Eſſay* or againſt *Chriſtianity*. He ſeems to be no great friend to either; and his examination of Dr. B. is only an introduction to a more general attack on the clergy, and implicitly on religion itſelf.

This method of undermining Chriſtianity is far from being new or ſingular. Our Author treads in the ſteps of thoſe veterans in infidelity, whoſe names and works are advancing together, with rapid progreſs, toward the dark and ſilent confines of oblivion.

Objections, ariſing from the perſecuting principles, or profligate manners of the clergy; from the differences that have prevailed in the Chriſtian world, or the inefficacy of the moral teachings of the goſpel,—have been often urged and often anſwered.

What connection there could be, in our Author's imagination, between Dr. *Beattie* and the clergy, in general; or why he ſhould be provoked by the Profeſſor of *Aberdeen* to attack the whole body of prieſts and profeſſors in the Chriſtian church, ſeems ſomewhat myſterious: to make repriſals in this way, was ſurely unfair and ungenerous; more eſpecially, as Dr. B. himſelf is not of the *ſacerdotal order*. Does the vindication of *Voltaire*, or *Hume*, infer a neceſſity of reviling the clergy in general? Or, does it diſcover a liberal ſpirit to declare war againſt the whole order, becauſe ſome have counteracted their principles, and profaned their character and profeſſion?

Is there no way of leſſening the credit, or weakening the evidence of Chriſtianity, but by demoliſhing prieſts of every denomination? This indeed has been the firſt and laſt argument of the advocates of infidelity; but we were in hopes, that, in this period of advanced knowledge and candour, perſonal raillery and abuſe would not have found a ſingle patron. No man ſhould be reproached on account of his profeſſion, except a poor, ſcribbling Reviewer. *He* is fair game, and whoever pleaſes to take the trouble, may laſh him without pity.

We (*Reviewers*) are as little friends to prieſtcraft as our Author. How often have we poured down peals of thunder, from our aerial heights, on the heads of ambitious and lordly eccleſiaſtics! We have had repeated occaſions of entering our proteſt againſt every kind of prieſtly policy and uſurpation: and we have not been afraid of ſtepping a little out of our way to chaſtiſe bigotry, and to pluck a feather or two out of the wings of ſoaring prieſts, of whatever church or denomination. And what has been the conſequence of this *intrepid* and *manly* conduct? Why! we have been called *heretics*, *ſceptics*, *infidels*, and nobody knows how many hard names beſide. But the reputation of a *Reviewer* was of little conſequence. We hugged ourſelves in our ſecurity; and were thankful, that our ſituation was raiſed *above* the reach of wicked calumny. Our paſſions were not alarmed nor did we think of *rendering evil for evil*, or *railing for railing*. We could ſtill diſtinguiſh, though we have often had great cauſe for being angry, between implicit faith in the power or ſanctity of the prieſt, and a rational aſſent to the truth of Chriſtianity. Were there not a ſingle *prieſt* in the world (and any man might be a *ſceptic* in determining, whether the world would be the worſe for it) who either believed its evidence or diſplayed its efficacy and amiableneſs in his general temper and conduct, Chriſtianity might ſtill be no leſs true or leſs important.

Why ſhould our *brother reviewer* take it ſo much amiſs, that Dr. *Beattie* (who is no clergyman) ſhould have given a little ſalutary though ſevere correction to ſome of *his* moſt admired friends? Why ſhould he come forth in the bitterneſs of his wrath and vow vengeance (in return) againſt the whole clerical order? What have *they* done to provoke his fury? Every candid Reader will be of opinion, that he has proceeded againſt the ingenious Profeſſor with too much precipitance and violence; and made him accountable, to an extravagant degree, for the ſentiments and conduct of men, who may ſtand or fall without affecting the principles or reaſoning of his book.

We heartily approve many of our Author's ſentiments and obſervations, ſeparate from their ultimate deſign, and from that aſperity with which they are too often dictated.

Dr. B., our Author complains, has a genius more fit for declamation than reaſoning: and it ſeems to give him no ſmall concern, that the lower claſſes of mankind, will be preſerved from the *bleſſedneſs* of ſcepticiſm by the doctor's warm addreſſes to their feelings and paſſions. Moreover, Dr. B. profeſſes to write with candour, but he has treated *Hume* and others with too great ſeverity. Theſe are ſome of the preliminary charges againſt him. We will not undertake to ſettle this part of the diſpute, but only beg leave to ſay, that (if this is really the caſe) his *examiner* is in both reſpects not a whit behind him.

Our Author's firſt formal attack is directed againſt that part of the Eſſay, in which Dr. B. obſerves, that 'our conſtitution is ſo framed, that we muſt believe to be true, and conformable to univerſal nature, that which is intimated to us by the original ſuggeſtions of our own underſtanding; if theſe are fallacious, *it is the Deity* who makes them ſo; and therefore we can never rectify or detect, the fallacy. But we cannot even ſuppoſe them to be fallacious, without violating our nature; nor, if we acknowledge a God, without the moſt audacious impiety; for in this ſuppoſition it is implied, that we ſuppoſe the Deity a deceiver.'

This appears to us, guardedly as it is expreſſed, a very reaſonable poſition. But our Author diſtinguiſhes between God's deceiving his creatures in general, and his deceiving them to their injury: and he thinks, *that* impoſition on ſenſe, which the patrons of *Berkeley*'s hypotheſis maintain, to be of this innocent and allowable ſpecies. We can by no means admit his general reaſoning; and we can hardly excuſe him for leaving room for even the moſt diſtant conjecture, that Dr. B. had claſſed *Berkeley* among the atheiſts and the *impious*. Our Readers will find an extract *much to their ſatisfaction*, and which abundantly obviates every ſuſpicion of this kind, in the Monthly Review for Oct. 1770. p. 281, where Dr. B. is ſpeaking of thoſe ſceptics, in particular, who may be ſuppoſed to publiſh their tenets from vanity, or intereſt, without believing them; and whom he addreſſes, in the ſequel, by the appellation of ' traitors to human kind and murderers of the human ſoul:'—an expreſſion which we will not undertake to vindicate. Of theſe he ſays, ' they do not foreſee the conſequences of their doctrines. *Berkeley* moſt certainly did not. But *Berkeley* did not attack the religion of his country, did not ſeek to undermine the foundations of virtue, did not preach or recommend atheiſm. He erred; and who is free from error? But his intentions were irreproachable; and his conduct, as a man, and a Chriſtian, did honour to human nature.'

Dr. B. has obſerved, ' that all reaſoning terminates in firſt principles, that all evidence is ultimately intuitive, and that *common ſenſe*, (which he afterwards defines and explains) is the ſtandard of truth in man.' This is the general poſition, which our Author vigorouſly attacks; and he endeavours to ſhew that there can be no ſuch *common ſenſe*, with reſpect either to ſpeculative or moral truths, becauſe men, in every age and country, have differed very widely from one another, and ſeem to admit no principle in common. And in his judgment, this faculty of *common-ſenſe*, by which we are ultimately to be determined, militates againſt the notion of the liberty and morality of actions, and amply vindicates the moſt erroneous from the charge either of *atheiſm* or *audacious impiety*. He charges Dr. B. with demonſtrating that a man ' is neceſſarily determined to believe ſome propoſitions to be falſe, and others to be true, ſome practices to be right, and others to be wrong, according to the law of his nature. An Arian, Socinian, Antinomian, Mahometan, a Jew, and a man of any other ſect, can offer as ſound arguments for their errors, in faith and practice, as the ultimate one which this Author has eſtabliſhed; I mean the plea of conſcience.'

But we would aſk this Writer, Do men ever reaſon wrong, through the influence of ſome criminal prejudice or paſſion, from principles fundamentally right? In mathematics or in morals, men may be agreed as to the primary axioms or maxims, and yet, through want of proper attention or integrity, deduce very different concluſions. It is indeed beſide our province to adjuſt this controverſy.

In another place he obſerves, that ' while Dr. B. aſſerts the immutability of truth, the freedom of the will, and that virtue and vice are eſſentially different, he has unwarily eſtabliſhed, as an immutable, uncontrovertible truth, that every man's conſtitutional feelings, or conſcience, whether rightly or wrongly informed, is, to him, the teſt of natural and moral truth, and of *virtue and vice*. Hence it appears, that every man is determined by ſuggeſtions of his underſtanding, or reaſon, even when he boaſts of having captivated reaſon to faith. Aſk a papiſt, why he believes in the real preſence, contrary to the teſtimony of his ſenſes, he will anſwer, it were unreaſonable to credit the teſtimony of his ſenſes in that caſe; Chriſt, ſays he, ſaid "This is my body," and "I ought to credit the words of Chriſt before my fallible ſenſes; and this motive appears to him highly rational!"—with much more to the ſame purpoſe. Our Readers will perceive at leaſt a *ſeeming* contradiction in the above paragraph.

Our Author ſeems to be diſpleaſed with Dr. B.'s *eulogium* on the Goſpel; of which he ſays, "There is not a book on earth ſo favourable to all the kind, and all the ſublime affections, or ſo unfriendly to hatred and perſecution, to tyranny, injuſtice, and every ſort of malevolence, as that very goſpel, againſt which our ſceptics entertain ſuch a rancorous antipathy."

A rigid papiſt, our Author remarks, will ſay the ſame; but it ſeems, ſays he, that 'Chriſtians in general for more than one thouſand years, who firmly believed the divine authority of the goſpel alſo verily believed that it was right, and even commanded in the New Teſtament, that the civil magiſtrate ſhould puniſh thoſe who denied the authority of the pope, (ſtiled not only Chriſt's vicegerent, but *ſervus ſervorum Dei,)* the real preſence of Chriſt in the ſacrament, or any article of the eſtabliſhed faith, as well as robbers and murderers, who were deemed leſs criminal of the two, as they did but take away a man's property and animal life, whereas heretics, who publiſhed doctrines ſubverſive of the *peace of the church*, and the *holy catholic faith*, were deemed "*murderers of ſouls*;" and as the Chriſtian magiſtrate, who is injoined to puniſh ſeditious perſons, afflicts the bodies of houſe-breakers, robbers, and diſturbers of the peace, it is to be ſuppoſed that he can diſcharge that duty, and yet poſſeſs the *ſublime affections*, and feel no malevolence againſt the unhappy criminals. Thus, ſays the papiſt, the Chriſtian magiſtrate may exerciſe wholeſome ſeverities upon heretics, *impriſon* and *ſcourge* them, for the *good of their ſouls*, *the glory of God*, and *peace of the church*, and if they prove refractory, and will not recant their errors, cut them off from the ſociety of the faithful on earth, and yet feel no emotions inconſiſtent with the *friendly ſublime* affections which the goſpel inſpires, but an affection and ſympathy ſimilar to a parent's, when he does not *ſpare the rod, leſt he ſhould ſpoil his child.* With ſuch arguments as theſe a Jeſuit ſatisfies his own conſcience, and thinks he ought to ſatisfy other people's.'

If this whole paragraph is not intended as an oblique reflection on the goſpel, it is nothing to the purpoſe for which it is here introduced.

In another place, indeed, he thus qualifies his zeal: ‘I do not ſay that *Chriſtianity* is chargeable with any evil; but a number of its moſt zealous profeſſors have been juſtly charged with every evil, or vice, of which human nature is capable, except it be *ſcepticiſm* and *infidelity*.’ But, in the next paragraph, after a quotation from Dr. *Beattie's Eſſay*, in praiſe of the Chriſtian religion, as ſupplying the only effectual means of ſuppreſſing theſe paſſions, (i. e. ſuperſtition, &c.) he aſks, ‘Is it not ſtrange, then, that, for more than one thouſand years, all thoſe, who devoted themſelves, with the greateſt aſſiduity to the ſtudy of it, were the greateſt bigots, and the moſt ſuperſtitiouſly attached to the errors of the church of Rome? How many well-diſpoſed people have been ſequeſtered in a monaſtery, where they faſted and prayed till they were reduced to ſkeletons, lay in ſhirts made of hair-cloth, whipt themſelves at ſtated times, and thought that they could not pleaſe God better than by afflicting themſelves? And reputed *heretics*, of whom I could give you a long liſt, were not, in general, more ſuperſtitious, though leſs wicked, than the orthodox?’

Our Author, after paying ſome extravagant compliments to the genius and writings of his favourite, *Voltaire*, concludes his examination of Dr. B. with this paſſage: ‘Mr. *Hume*'s philoſophy of the human mind is, in Dr. *Beattie*'s opinion, obſcure and fallacious; his own, he tells us, is eaſy, clear, and obvious to “common-ſenſe;” ‘every man, therefore, that cannot perceive it, or preſumes to controvert it, will not, perhaps, be allowed to have common ſenſe; the impartial public, however, are too wiſe to be impoſed upon by any mere *profeſſor*, nor will adopt what he has advanced, on his mere *ipſe dico*. The univerſities are no longer thought to be the ſources of pure unmixed truth: much learning has made ſome people mad, as well as much liquor; but few wiſe men have eſcaped from colleges unintoxicated by fumes of vanity: and affectation of ſuperior knowledge diſtinguiſhes them as much from the reſt of mankind, as the beau from the real gentleman.”—Good God! are the univerſities converted into ſo many nurſeries of *free-thinkers* and *ſceptics*? The character our Author has drawn exactly ſuits a *finiſhed* ſceptic. We have often been alarmed with diſtant reports of this kind; yet flattered ourſelves that they were not true. But if our Author's intelligence may be depended upon, the fact is unqueſtionable. “I mean no illiberal reflection on Dr. *Beattie*; he has evinced leſs of the pride of learning than many of the literati, who have ſallied forth, like Don Quixote, to combat wind-mills, and ſtorm caſtles in the air.”

Our Author next proceeds to make ‘a few obſervations on eſtabliſhments, and on prieſts, who are ſupported to ſupport them.’ He has taken particular offence at the expreſſion which has been ſometimes very improperly uſed, of *vindicating God's honour*. ' This doctrine (he ſays) infuſed into the minds of princes by the clergy, has been the bane of peace and virtue, in every age of the world. Excepting the doctrine, which the ſerpent preached to *Eve* in paradiſe, and that of "*paſſive obedience*" and "*non-reſiſtance*" preached up by *Sacheverel*, one of his deſcendants in the laſt century, I know of none propagated among mankind that has produced more dreadful and inhuman effects than the doctrine in queſtion: How many inteſtine broils, inſurrections, rebellions, cruſades, and foreign wars, as well as maſſacres, has this doctrine fomented in the world? for ſome thouſand years, has it not filled every corner of the earth with violence and blood? Men have cut one another's throats, torn infants from the wombs of their parents, broiled one another on gridirons, driven devoted victims, by troops, down precipices, and have invented every ſpecies of torture for one another, by turns, to *vindicate God's honour*, and to ſupport *churches by law eſtabliſhed*. The late ruptures in Poland, which, for ſeveral years has been an Aceldama, are a recent inſtance of the evil effects of *ſubſcriptions*, *eccleſiaſtical eſtabliſhments*, and of *alliances formed between the church and the ſtate*, or the civil and eccleſiaſtical power. From the craft, hypocriſy, dominion, and tyranny of prieſts, good Lord, *completely* deliver us!'

But we muſt not purſue our Author's declamatory invectives any farther, we ſhall conclude with only one other quotation from the cloſe of his Pamphlet: Dr. Beattie aſks "what good effects this ſcepticiſm is likely to produce? It humbles, we are told, the pride of underſtanding."—' If that be granted, replies our Author, it is certainly of ſome ſervice; for the pride of ſome men's underſtandings (I mean no reflection on Dr. *Beattie*) is ſo great, that they talk as if they thought themſelves incapable of error, and, were it poſſible, would, perhaps,

"Snatch from God's hand the balance and the rod,
Re judge his juſtice, be the God of God."

"Allowing ſcepticiſm to be a great evil, Dr. *Beattie*'s queſtion I cannot anſwer; but he might have aſked me many other queſtions, which neither I nor any other mortal can reſolve. I cannot perceive what good effects are produced by the agonizing pains which children feel in the firſt month of their exiſtence; by the formation of a ſtone in a man's bladder, heart, kidneys, or brain; by the madneſs and ravings of lunatics, who ſometimes utter the moſt horrid imprecations againſt their Maker; nor by the pains, which animals endure, who are not capable of ſin; but "the law of my nature determines me to believe

"They touch ſome wheel, or verge towards ſome goal;
'Tis but a part we ſee, and not the whole."

The Author candidly takes leave of Dr. B. with acknowledging, that though he thinks the Doctor is inconſiſtent with himſelf, in ſeveral parts of his eſſay, and has even advanced poſitions as dangerous as any in Hobbes, Hume, Mandeville, &c. Yet (our Examiner adds) 'he has uttered many ſentiments worthy of the philoſopher, the citizen, and the lover of truth. His few aſperities I conſider as inadvertencies; and I give him credit for a large ſhare of philanthropy and good ſenſe.'—This is decent and handſome; and we ſhould be glad to ſee every controverſial writer following, in this reſpect, at leaſt, the example of Dr. Beattie's anonymous antagoniſt.

ART. XI. *Letters of Lady Rachel Ruſſel*; from the Manuſcript in the Library of Woburn Abbey. To which is prefixed, an Introduction, vindicating the Character of Lord Ruſſel againſt Sir John Dalrymple, &c. 4to. 8 s. Boards. Dilly. 1773.

THIS Work could not have appeared at a more ſeaſonable time than the preſent, in which the eyes of the public have been ſo much turned toward the great and good Lord Ruſſel, that whatever relates to him, or to thoſe who were nearly connected with him, will excite almoſt univerſal attention.

The collection before us would, indeed, have been more intereſting had it been more extenſive, and included the papers of the Bedford family in general. It muſt, however, afford a conſiderable entertainment, to peruſe the letters of Lord William Ruſſel's lady, and eſpecially, as the lady was herſelf a woman of the moſt diſtinguiſhed merit.

If the Reader expects to meet here with many anecdotes, or with much hiſtorical information, he will be diſappointed. Some few incidents occur, and ſome farther light is thrown on the conduct of ſeveral eminent perſons: but the chief value of this collection lies in the ſtriking exhibition it gives of Lady Rachel's character, which was not only an excellent, but an uncommon one. We ſee in her the moſt affectionate and tender regard to the memory of her noble huſband, and the moſt exquiſite, unconquerable, and almoſt unabating grief for the loſs of him, united with an highly exalted piety, a profound ſubmiſſion to the Divine will, and a wiſdom and fortitude which enabled her to maintain a propriety and dignity of behaviour in every ſituation.

The greater part of the letters now publiſhed were written by Lady Ruſſel, to Dr. Fitzwilliam, a pious clergyman, who was her intimate friend, and who had been chaplain to her father, the Earl of Southampton. A conſiderable number are addreſſed to other perſons, moſt of whom were either of high rank or extraordinary merit. There are, likewiſe, ſeveral valuable

able letters to her ladyſhip; particularly thoſe from Tillotſon and Burnet.

We ſhall tranſcribe the letter which ſhe ſent to Charles the Second, a few days after her lord's execution, though it has already been publiſhed in the Biographia Britannica. It relates to the paper which Lord Ruſſel delivered, at his execution, into the hands of the ſheriffs, and which had been confidently ſaid not to be his own, but drawn up by Dr. Burnet.

May it pleaſe your Majeſty.

"I find my huſband's enemies are not appeaſed with his blood, but ſtill continue to miſrepreſent him to your Maieſty. 'Tis a great addition to my ſorrows, to hear your Maieſty is prevailed upon to believe, that the paper he delivered to the Sheriffe at his death was not his own. I can truly ſay, and am ready in the ſolemneſt manner to atteſt, that [during his own impriſonment[*]] I often heard him diſcourſe the chiefeſt matters contained in that paper, in the ſame expreſſions he therein uſes, as ſome of thoſe few relations that were admitted to him, can likewiſe averr. And ſure 'tis an argument of no great force, that there is a phraſe or two in it another uſes, when nothing is more common then to take up ſuch words we like, or are accuſtomed to in our converſation. I beg leave further to avow to your Majeſty, that al that is ſet down in the paper read to your Majeſty on Sunday night, to be ſpoken in my preſence, is exactly true;[†] as I doubt not but the reſt of the paper is, which was written at my requeſt; and the author of it in al his converſation with my huſband, that I was privy to, ſhowed himſelfe a loyal ſubject to your Maieſty, a faithful friend to him, and a moſt tender and conſciencious miniſter to his ſoule. I do therefore humbly beg your Majeſty would be ſo charitable to believe, that he who in al his life was obſerved to act with the greateſt clearneſſe and ſincerity, would not at the point of death doe ſo diſingenuous and falſe a thing as to deliver for his own what was not properly and expreſsly ſo. And if after the loſſe, in ſuch a manner, of the beſt huſband in the world, I were capable of any conſolation, your Majeſty only could afford it by having better thoughts of him, which when I was ſo importunat to ſpeak with your Majeſty, I thought I had ſom reaſon to believe I ſhould have inclined you to, not from the credit of my word, but upon the evidence of what I had to ſay. I hope I have writ nothing in this that wil diſpleaſe your Majeſty. If I have, I humbly beg of you to conſider it as coming from a woman amazed with grief; and that you will pardon the daughter of a perſon who ſerved your Majeſty's father in his greateſt extremityes, [and your Majeſty in your greateſt poſts] and one that is not conſcious of having ever done any thing to offend you [before.] I ſhall ever pray for your Majeſty's long life and happy reign. Who am, With all humility,

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[*] The words included in brackets are croſſed out.

[†] It contained an account of all that paſſed between Doctor Burnet and his Lordſhip, concerning his laſt ſpeech and paper. It is called the *Journal* in the Hiſtory of his own Time, vol. 1. p. 562.

May it pleaſe your Majeſty, &c."

Full of indignation as every honeſt mind muſt be at Charles the Second's cruel treatment of Lord Ruſſell, one cannot help being concerned that Lady Rachel ſhould have occaſion to write to the king, and that ſhe ſhould condeſcend to expreſs herſelf towards him in terms of ſuch reſpect, and even *reverence*. But it is to be remembered that ſhe was the daughter of the Earl of Southampton, and conſequently had been educated in the higheſt principles of loyalty. Even her excellent huſband, in the paper delivered to the ſheriffs at his execution, had uſed expreſſions not much inferior to her's, in point of dutiful regard to the king.

We will next lay before our Readers one of the letters of Queen Mary, when Princeſs of Orange, to Lady Ruſſel, as a proof of the eſteem in which her Ladyſhip was held by the moſt illuſtrious perſonages.

The Princeſs of Orange to Lady Ruſſell.

" I did not expect ſo many thanks my Lady Ruſſel as I find in your letter by Mr. Dykvelt, who has ſaid ſo much to me of all the marks of kindneſs you ſhew'd both to the Prince and myſelf, that I ſhould be aſhamed not to have anſwered it ſooner, but that you know one is not always provided with an opportunity of ſending letters ſafely, of which indeed I am as much to ſeek now as ever, but hoping Mrs. Herbert will ſooner find one than I, I reſolve to leave this with her, not knowing when it may come to you, but whenever it does pray do me the juſtice to believe that I have all the eſteem for you which ſo good a character deſerves, as I have heard given you by all people both before I left England and ſince I have been here. And have had as much pity as any could have of the ſad misfortunes you have had, with much more compaſſion when they happen to perſons who deſerve ſo well, and yet thoſe are they we often ſee the moſt unlucky in the world, as you find by experience; but I hope your Son will live to be a comfort to you, which under God, I believe, will be the beſt you can have. As for myſelf I can only aſſure both you and my Lord of Bedford, that I ſhould be very glad it lay in my power to do you any kindneſs, the ſame I can anſwer for the Prince, and indeed you have expreſſed ſo much for us both to Mr. Dykvelt, that if it were poſſible it would increaſe the eſteem I had before for you, which I ſhall be very glad of any occaſion to ſhew, and more to be better known to you, that I might perſuade you myſelf of the deſire I have that you ſhould be one of my friends. MARIE."

Dr. Fitzwilliam, at the revolution, could not take the oath of allegiance to King William and Queen Mary. Part of his letter to Lady Ruſſel upon that ſubject will diſplay the integrity of his mind, and will afford, at the ſame time, a good picture of the difficulties into which ſome worthy men were thrown, by the narrow principles of their eccleſiaſtical education. It was a concern to her Ladyſhip that the Doctor was not capable of entertaining more enlarged views of things.

"It may be, ſays he, I have as ſad thoughts for the diviſions of the church, and as ardent deſires for its peace as any; and let my tongue cleave to the roof of my mouth, if I prefer not Jeruſalem before my chief joy. But I cannot eſteem it a good way to ſeek the attainment of this, by any act which ſhall diſturb my own peace: and yet this I muſt of neceſſity do, if I make uſe of ſuch means as may be conducive to that end, when I am not firſt convinced of the juſtice of them. I did not doubt but the Deans of ſome of the greateſt name in the city would take the oaths, nor do I ſuſpect but they will proceed to the doing ſo upon grounds which ſeem in their own judgment very ſolid. And yet I ought not to act or defend what I do by the example of others. This is like clearing one's ſelf by reckoning up the faults of others, as St. Hierome writing to Celantia obſerves: but however, as he proceeds, it argues a lightneſs and vanity of mind, for a man to leave his own conſcience to follow the opinion of others. It may be their judgment, that at leaſt, in ſuch a caſe as ours was, the people have power to alter the ſucceſſion; and that the convention was a full repreſentative of them.

I ſuckt in other more monarchical principles with the firſt knowledge I had, from the breaſts of my mother the univerſity, and then, and ever ſince, took them, as far as I could underſtand, to be more agreeable to our frame of conſtitution of government; or they may look upon this revolution as a tacit and virtual conqueſt. I wiſh it had been owned to be ſuch; for then I had known from the reſolutions of Civilians and Caſuiſts and my own reaſon, what to have done without difficulty. In the mean time I intreat you, very good Madam, not to call boggling at an oath, claſhing againſt another, as far as I can diſcern, which I formerly took, an unneceſſary ſcruple. I believe, were you under ſuch an engagement, your tenderneſs and circumſpection would be rather greater than mine.

"The former oath of allegiance runs thus: "I will bear "*faith and true allegiance* to his Majeſty King Charles, or King "James, *and his heirs and ſucceſſor, and Him and Them* will de-"fend." Of ſupremacy, "*I* will bear *faith and true allegiance*

" to the King's Highneſs (Charles or James) *his heirs and lawful* " *ſucceſſors*, and to my power ſhall aſſiſt and defend all juriſ- " dictions, privileges, pre-eminences and authorities granted or " belonging to the King's Highneſs, his heirs and ſucceſſors, or " united and annext to the Imperial Crown of this realm:"

" Now I am informed by the ſtatute 1 Jac. c. 1. that lineal ſucceſſion is a privilege belonging to the Imperial Crown, and by 12 Car. 2. c. 30. 17. That the undoubted and fundamental laws of this kingdom, neither the Peers of this realm, nor the Commons, nor both together, in parliament, or out of parliament, nor the people collectively, nor repreſentatively, nor any perſons whatſoever, hath, or ought to have any coercive power over the Kings of this realm.

" The preſent oath runs thus, " I will bear true allegiance to " their Majeſties King William and Queen Mary." Now let any impartial perſon reſolve me, whether one of theſe, King James having abdicated, be his heir, or lawful ſucceſſor, or could be made ſo, had the people met either collectively or repreſentatively, which they did neither.

" In the mean time I proteſt to your Ladyſhip, upon the truth of a chriſtian and a prieſt, that diveſting myſelf of all prejudices, and, as far as it's poſſible, of all paſſions which darken the light of the judgment, I will examine the matter to the bottom, and if I find I can take the oath, I will. But if I find I cannot, without declaring, or an admiſſion of ſuch a declaration, that I never intend, nor will be thought by conſtruction or implication by ſuch ſwearing, to recognize the legal title of King William and Queen Mary, I then beg of your honour theſe three things.

" 1. That you would have the ſame good opinion of my integrity, and of my zealous addiction to you, or to any thing relating to your ſervice, as ever you had heretofore.

" 2. That you would permit me, in entire truſt and confidence, to make over all my worldly goods to you: for I fear that ſome mens heats may drive things ſo far, as to bring all recuſants of it into a præmunire.

" 3. That I may have ſome room in your houſe, if any can be ſpared, to ſet up my books in, and have recourſe to them, if, on refuſal, we may be permitted to ſtay in the town."

The introduction to this collection contains ſome valuable remarks in vindication of Lord Ruſſel; but it is defective in point of compoſition, and is loaded with needleſs quotations. The Editor hath ſubjoined notes, which give a ſhort account of the perſons mentioned in the courſe of the letters. Theſe notes add to the entertainment and utility of the Work, and would have ſet it off to ſtill greater advantage, if the Author of them had taken pains to render them more accurate and perſpicuous.

He is either not uſed to hiſtorical writing, or he was in too great haſte, from the deſire of availing himſelf of the profitable ſeaſon for publication.

MONTHLY CATALOGUE,

For JULY, 1773.

NATURAL HISTORY.

Art. 12. *Genera of Birds.* 12mo. 2 s. Edinburgh printed, and ſold by White in London. 1773.

THE ingenious and aſſiduous Mr. Pennant, in his preface to this publication, enters into a minute account of the *external parts of birds*, their *feathers*, *flight*, *nuptials*, *nidification*, and *eggs*; and then proceeds to SYSTEM.

He hopes that, conſidering the many ſyſtems which have been offered to the public of late years, he ſhall not be accuſed of national partiality, in giving the preference to that compoſed by Ray, in 1667, and publiſhed in 1678. ‘ It would be unfair, ſays he, to conceal the writer from whom our great countryman took the original hint of forming that ſyſtem, which has ſince proved the foundation of all that has been compoſed ſince that period. This was a *Frenchman*, *Belon of Mans*, whoſe book was publiſhed in 1555.’ Mr. Ray conſidered, altered, and amended the former arrangement, and his plan appears to Mr. Pennant to be ſo judicious, that it is ſcarce poſſible to make any change in it for the better: yet, he obſerves, ‘ notwithſtanding he was in a manner the founder of ſyſtematic zoology, later diſcoveries have made a few improvements on his labours.’ ‘ My candid friend Linnæus,’ it is added, ‘ will not take it amiſs, that I, in part, neglect his example, for I permit the *land fowl* to follow one another, undivided by the *water-fowl*, the *Grallæ* and *Anſeres* of his ſyſtem: but in my generical arrangement, I moſt punctually attend to the order he has given in his ſeveral diviſions, except in thoſe of his *Anſeres*, and a few of his *Grallæ*. For, after the manner of Mr. *Briſſon*, I make a diſtinct order of *water-fowl* with pinnated feet, placing them between the *waders* or *cloven-footed* water-fowl, and the web footed. The *Oſtrich*, and land-birds with wings uſeleſs for flight, I place as a diſtinct order. The *Trumpeter* (*Pſophia Linnæi*) and the *Buſtards*, I place at the end of the Gallinaceous tribe. All are land-birds. The firſt *multiparous*, like the generality of the *Gallinaceous* tribe; the laſt granivorous, ſwift runners, avoiders of wet places; and both have bills ſomewhat arched. It muſt be confeſſed, that both have legs naked above the knees, and the laſt, like the *waders*, lay but few eggs. They ſeem ambiguous birds that have affinity with each order; and it is hoped, that each naturaliſt may be indulged the toleration of placing them as ſuits his own opinion.’

To the above extract, which will afford the curious in natural hiſtory a notion of Mr. Pennant's deſign, we will add the following outlines of his plan. It is called, *Table of Arrangement, with the correſpondent Orders and Genera in the Syſtema Naturæ of Linnæus.*

Diviſion I. LAND-BIRDS. Diviſion II. WATER-FOWL.

Diviſion I.	Order I.	Rapacious.	Accipitres *Linnæi.*
	II.	Pies.	Picæ.
	III.	Gallinaceous.	Gallinæ.
	IV.	Columbine.	Paſſeres.
	V.	Paſſerine.	Paſſeres.
	VI.	Struthious.	Gallinæ. Grallæ.
Diviſion II.	Order VII.	Cloven-footed or Waders.	Grallæ.
	VIII.	Pinnated feet.	Anſeres. Grallæ.
	IX.	Web-footed.	Anſeres. Grallæ.

The ſubdiviſions of theſe orders, and the particulars concerning them, conſtitute this little volume; which will, no doubt, be acceptable to thoſe who love to enquire into this part of the works of nature.

CULINARY.

Art. 13. *The Lady's Aſſiſtant for regulating and ſupplying her Table*; containing One Hundred and Fifty ſelect Bills of Fare, properly diſpoſed for Family Dinners of Five Diſhes, to Two Courſes of Eleven and Fifteen; with upwards of Fifty Bills of Fare for Suppers, from Five Diſhes to Nineteen; and ſeveral Deſerts: Including a conſiderable Number of choice Receipts of various Kinds, with full Directions for preparing them in the moſt approved Manner. Now firſt publiſhed from the Manuſcript Collection of a Profeſſed Houſekeeper; who had upwards of Thirty Years Experience in Families of the firſt Faſhion. 8vo. 6s. bound. Walter. 1773.

The late Mr. Bonnel Thornton, of humourous and feſtive memory, uſed, with great pleaſantry, to aſſert the ſerious conſequence of the *ſcience* of eating and drinking. "Do we not all agree," he would ſay, "that our health chiefly depends on our food? and are not our bodies, therefore, liable to be more or leſs, and well or ill, affected, every time we eat or drink; and which, too, we repeat above a thouſand times in a year, every year of our lives? Can we, then, be too attentive to an affair in which we are ſo greatly *intereſted*: beſide all the *pleaſure* that we receive in the company of our friends, joyouſly aſſembled round a well provided table?"

This was certainly good reaſoning; and therefore we hold him not to be a wiſe man who deems too lightly, or irreverently, of a well-dreſſed joint, a nice pudding, a good orthodox bowl,——or——an Author who has had '30 years experience' in a ſcience ſo highly eſſential to the welfare of man, woman, and child!

For our part, we cannot refuſe our tribute of grateful praiſe to the writer of a treatiſe which we have read with more *appetite* than hath been excited by any other volume, ancient or modern, that we have peruſed ſince *Les Dons de Comus* [*], written by a learned nobleman of France, and publiſhed about a dozen years ago.—After this declaration, what can we add, in favour of the *Lady's Aſſiſtant*, but an hearty recommendation of the book to all young wives, and inexperienced houſekeepers; many of whom may profit by an attentive obſervance of the good inſtruction with which it is fraught,—ſo as, perhaps, in time, to merit the honour of entertaining even a Reviewer, at their tables.

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[*] *Ou l' Art de la Cuiſine, reduit en pratique.* This illuſtrious cook of quality, publiſhed his ingenious and applauded work, at Paris, in three handſome duodecimos.

POETICAL.

Art. 14. *The Dying Negro*, a poetical Epiſtle, ſuppoſed to be written by a Black (who lately ſhot himſelf on board a Veſſel in the River Thames) to his intended Wife. 4to. 1 s. Flexney. 1773.

This poem took its riſe from an article of news which lately appeared in the London papers, importing that "a black, who, a few days before, ran away from his maſter, and got himſelf chriſtened, with intent to marry his fellow-ſervant, a white woman, being taken, and ſent on board the captain's ſhip in the Thames, took an opportunity of ſhooting himſelf through the head."

On this foundation, a generous ſon of Apollo, has paid 'the tribute of humanity,' and feelingly lamented the miſery of a fellow-creature, in ſtrains which are truly pathetic and harmonious. He expreſſes the higheſt ſenſe of human liberty, and vigorouſly aſſerts the natural and univerſal rights of mankind; in vindicating which, he, of courſe, condemns and execrates our Weſt-Indian planters, &c. whoſe tyranny over their unhappy ſlaves will, we are afraid, in many inſtances, but too amply juſtify the ſeverity of his muſe; and of which the following lines may be given as a ſpecimen:

> And thou *, whoſe impious avarice and pride
> Thy God's bleſt ſymbol to my brows deny'd,
> Forbad me or the rights of man to claim,
> Or ſhare with thee a Chriſtian's hallow'd name,
> Thou, too, farewell!—for not beyond the grave,
> Thy power extends, nor is my duſt thy ſlave.
> Go bribe thy kindred ruffians with thy gold,
> But dream not Nature's rights are bought and ſold.
> In vain heav'n ſpread ſo wide the ſwelling ſea;
> Vaſt watry barrier, 'twixt thy world and me;
> Swift round the globe, by earth nor heav'n controul'd,
> Fly proud oppreſſion and dire luſt of gold.
> Where e'er the thirſty hell-hounds take their way,
> Still Nature bleeds, and Man becomes their prey.

The fiery paſſion, and deſperate reſolution, which ſo ſtrongly mark the negro's general character, are well expreſſed in this epiſtle; the ſpirit and the numbers of which equally manifeſt the philanthropy, and the poetical abilities, of the Writer.

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* The maſter of the unhappy negro.

Art. 15. *The Regiſter of Folly*; or, Characters and Incidents at Bath and the Hot-wells. In a Series of poetical Epiſtles. By an Invalid. 8vo. 2 s. 6 d. ſewed. Newbery, &c. 1773.

This Gentleman's Muſe is an invalid, too; and a mere ſlattern into the bargain; but ſhe affects to conceal her unſeemly tatters, under the veil of Modeſty: and we revere the goddeſs too much to remove it.

The following lines contain the Author's juſt acknowledgement of the unfitneſs of his work to ſtand in any degree of compariſon with the celebrated *Bath-Guide*:

'To write like fam'd A—tey I never did dream,
Who drinks ſuch deep draughts of the Helicon ſtream
His genius produces the *richeſt of cream*;
Contented am I if the Nine I can bilk
Of a dry cruſt of bread, and a diſh of *ſkimm'd milk*.
'Tis his to engage and enrapture the heart,
His verſe flows from Nature, mine merely from Art;
His numbers reſemble the full flowing bowl,
As his *bumper-fill'd* thoughts quite *inebriate* the ſoul;
While mine, like ſmall ſlip ſlops, this virtue retain,
If you get drunk with A—tey they'll *ſober* your brain.'

We have no deſign in printing ſome words, in the foregoing extract, in *italics*. They are ſo diſtinguiſhed in the book,—to mark (no doubt) the wit and cleverneſs of the *alluſions*; which, otherwiſe, might have paſſed unnoticed by many a careleſs Reader.

Art. 16. *The Power of Fancy*; a Poem. *By the Author*. 4to. 1 s. Rivington. 1773.

This poem, conſidered as the compoſition of a young man †, has conſiderable merit; and we ſincerely wiſh the Author all the encouragement his talents deſerve. Many of our Readers will be pleaſed with the following paſſage. It deſcribes the ſituation of a lover, when his miſtreſs has conſented to be his bride:

'O'er the dull hours his rapid fancy flies
To the next ſcene, the ſcene of all his bliſs.
Array'd in native purity, he views
The lovely maid, ſcarce knowing what he ſees.
The crimſon bluſh that veils her languid cheek,
The tear, the index of her hopes and fears,
Awake the tendereſt feelings of his ſoul,
And call forth all his pity. Fondly now
He views with ſoft compaſſion's feeling eye
The tumult of her boſom. Pleas'd he ſtrives
To pluck each briar from the thorny path;
Remove each doubt; each anxious fear allay.
Bleſt hour! when every thought, and every ſenſe
Is loſt in extaſies of pureſt love.'

This deſcription is warm; but it is natural, and virtuous.

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† The preface acquaints us that it is 'the production of a young gentleman, lately a member of the univerſity of Oxford.'

Art. 17. *The Pandemonium Ballot*; or, the Leadenheads at Loggerheads. In three Cantos. By Walter Wagſtaff. 8vo. 2s. Griffin. 1773.

Butler's manner and humour are here tolerably imitated.

Art. 18. *The Chimney-ſweepers.* A Town Eclogue. 4to. 1s. Ridley. 1773.

The bunter ſtyle, and St. Giles's *jaw*, are well hit off. The following couplet is a maſter-piece:

"And as to SOOTY-DUN, believe me, GRIM,
"Some ſays I ſings more betterer nor him."

Bravo, bravo! DINGY!

Art. 19. *The Orange Girl at Foote's* to Sally Harris: or the Town to the Country *Pomona*. An Heroical Epiſtle. 4to. 1s. Bladon. 1773.

The poetry of this Epiſtle, like that of the *Rape of Pomona* *, is too good for the ſubject. With reſpect to the *decency* of either performance, it would be difficult to ſettle the point of precedency between them.

Art. 20. *The Thiſtle.* 4to. 1s. 6d. Bladon. 1773.

All that we can diſcover, from the peruſal of this ſatirical piece, is, that the Author hates the Scotch, and writes bad verſes.

Art. 21. *A Review of the Poem* entitled "The Patricians:" or, a Re-examination into the Merits of the principal Speakers of the Houſe of Lords. By the Author of a Review of the Poem of "The Senators." 4to. 1s. 6d. Wilkie. 1773.

We have ſtill our ſuſpicions that this rhyming Reviewer is gulling the public with mock-ſtrictures on his own dull performances. See Rev. vol. xlvii. p. 150 and 240.

DRAMATIC.

Art. 22. *Othello*, a Tragedy. By William Shakeſpeare. Collated with the modern Editions. By the Editor of King Lear. 8vo. 3s. Sewed. Owen. 1773.

Ornamented with a frontiſpiece deſigned by Hayman and engraved by Grignion. Our idea of this Editor's merit may be collected from what was ſaid of his *Lear* and *Hamlet*: See Rev. for March 1771, and May 1773.

MECHANICS.

Art. 23. *Animadverſions on the Uſe of Broad Wheels, and the Preſervation of the Public Roads.* By. J. Jacob, Author of Obſervations on the Structure and Draught of Wheel Carriages, 4to. 1s 6d. Dilly. 1773.

Theſe Animadverſions, the Author informs us, are intended to obviate a miſconception of his ſentiments on the ſubject of wheel-carriages. Many perſons imagined that in his *obſervations* †, &c. he meant to recommend the unlimited uſe of broad wheels, as tending univerſally to the preſervation of the roads, provided it could be reconciled to the profit and convenience of the proprietors of ſuch carriages. Whereas in this Pamphlet, it is his deſign to ſhew, from a ſurvey of the nature and conſtruction of our public roads, and the manner in which they are affected by wheel-carriages, that it is their weight or the velocity of their motion, and not any other circumſtance, which is the moſt eſſential object of conſideration, reſpecting the damage they do the public roads. He propoſes therefore to increaſe their number and leſſen their weight; an amendment, which, he apprehends, would neither be injurious to the proprietors nor to the community. Mr. J. concludes with ſuggeſting a number of regulations, reſpecting turnpike roads and wheel-carriages. With regard to the latter, he adviſes, "1ſt, That no waggons or four wheeled carriages, have leſs than a ſix inch wheel, flat tire, nor be permitted to weigh with their load above three ton. 2dly, That no cart or two wheeled carriages of burthen have leſs than a like ſix inch wheel flat tire, nor any be permitted to weigh with their load above one ton and a half. 3dly, That no ſtage waggon or four wheeled carriage of burthen be drawn by more than four horſes two a-breaſt, nor a loaded two wheel-carriage by more than two horſes a breaſt, or three in length. 4thly, That four wheeled ſtage-coaches and chaiſes be reſtricted to wheels at leaſt three inches broad, flat tire, and to a burthen of two ton. All two wheeled chaiſes or carts to wheels of the ſame breadth, and to a load of half the weight. 5thly, That pleaſure carriages and the coaches or chaiſes of private perſons, be indulged with wheels of no more than two inches and a half breadth, flat tire; provided the four wheeled carriages, with the burden, do not weigh more than one ton and a half, and the two wheeled carriages more than fifteen hundred weight."

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* See Art. 28. of laſt Month's Catalogue.

† See Rev. *for January laſt, p. 2.*

MATHEMATICS.

Art. 24. *The young Geographer and Aſtronomer's beſt Companion.* By E. Jones, Teacher of the Claſſics and Geography, at Bromley, Kent. 12mo. 3 s. 6 d. Bound. Baldwin. 1773.

A meer ſchool book, containing a brief abſtract of modern and antient geography, the uſe of the globes, the principles of dialling, the elements of aſtronomy and chronology. It is profeſſedly a compilation, and may be of uſe to thoſe for whom it is intended.

NAVIGATION.

Art. 25. *The Mariner's Inſtructor:* being an eaſy and expeditious Method whereby a Maſter may teach the Art of Navigation in a ſhort Time, &c. By William Puddicombe, of Topſham. 12mo. 3 s. 6 d. Law. 1773.

Books of this kind ſo much reſemble one another, that it is needleſs to give a minute and circumſtantial account of every new publication. This is chiefly deſigned for thoſe who cannot ſpare more time in learning navigation than is abſolutely neceſſary; and therefore many theorems are omitted and others are only ſuppoſed, which would have ſwelled the book beyond a moderate ſize and rendered it unintelligible to thoſe for whoſe ſervice it was primarily intended. The title-page will give a ſufficient account of its contents. It contains, the Gregorian or new calendar: the deſcription and uſe of the plain and Gunter's ſcale: geometrical problems: plain, traverſe, and Mercator's ſailing: parallel, middle latitude, oblique and current ſailing: rules and directions to work an obſervation: the method of finding the variation of the compaſs by the ſun's azimuth and amplitude: together with the plain and Mercator's charts, with directions *how* to prick them: as alſo the method of keeping a journal at ſea: with rules and directions for correcting the dead-reckoning by an obſervation: to which are added tables of logarithms and logarithmic ſines and tangents; and a uſeful figure for the more readily working a day's work to be entered in a journal.

POLITICAL.

ART. 26. *The Votes and Proceeding of the Freeholders and other Inhabitants of the Town of Boſton, in Town Meeting aſſembled, according to Law.* Publiſhed by Order of the Town. To which is prefixed, as introductory, an atteſted Copy of a Vote of the Town at a preceding Meeting. The whole containing a particular Enumeration of thoſe Grievances that have given Riſe to the preſent alarming Diſcontents in America. 8vo. 1 s. Boſton printed, London reprinted by Wilkie. 1773.

The diſcontent firſt produced by the American ſtamp act, and afterward revived by the equally impolitic duties impoſed on articles of American conſumption, have ſo evil a tendency, that it were devoutly, however vainly, to be wiſhed, that things could be reſtored to the ſame ſituation in which they were before theſe exertions of authority were thought on. If we may be permitted to review the great queſtion of the conduct of a parent ſtate toward colonies, *merely* with the eye of policy, it ſhould ſeem, that colonies ought to be treated according to their circumſtances. A colony on an iſland, after it is fully ſettled, cannot materially increaſe, becauſe of its local limitations; and therefore it can never throw off its dependence. On the other hand, a number of maritime colonies, on a continent of vaſt extent, may in time be retained by no ſtronger ties than thoſe of mutual intereſt; though if theſe are duly cultivated, they are the ſtrongeſt of any. If the former caſe ſhould be thought to point out the ſituation between maſter and ſervant, in the latter we have an exact reſemblance of the connexion between parent and child; and it is contrary to experience for a father to grow more auſtere as his children approach to maturity: it may be added, that a ſenſible child trained up with tender care, whatever ſituation he may afterward arrive at, will never forget the relation he ſtands in to an indulgent parent.

The London Editor of theſe Boſton papers, after ſtating, in his preface, the diſſatisfaction fomented by continuing and enforcing the duty on tea, as a ſtanding claim to the exerciſe of the power of eſtabliſhing ſuch impoſitions; the conſtant ſtate of irritation the people have been kept in, by the late inſtructions ſent to their governors; and the impoſſibility of preventing ſmuggling along a coaſt of 1500 miles extent, when ſmuggling is conſidered as patriotiſm; has charged ſome important conſequences to this account, which we ſhall lay before our readers.—' It is ſuppoſed that at leaſt a million of Americans drink tea twice a day, which, at the firſt coſt here, can ſcarce be reckoned at leſs than half a guinea a head *per annum*. This market, that in the five years which have run on ſince the act paſſed, would have paid 2,500,000 Guineas, *for tea alone*, into the coffers of the company, we have wantonly loſt to foreigners. Meanwhile it is ſaid the duties have ſo diminiſhed, that the whole remittance of the laſt year amounted to no more than the pitiful ſum of 85 pounds for the expence of ſome *hundred thouſands* in armed ſhips and ſoldiers to ſupport the officers. Hence the tea and other India goods that might have been ſold in America, remain rotting in the company's warehouſes, while thoſe of foreign ports are known to be cleared by the American Demand. Hence in ſome degree the company's inability to pay their bills; the ſinking of their ſtock, by which millions of property have been annihilated; the lowering of their dividend, whereby ſo many muſt be diſtreſſed; the loſs to government of the ſtipulated 400,000 pounds a year, which muſt make a proportionable reduction in our ſavings towards the diſcharge of our enormous debt; and hence in part the ſevere blow ſuffered by credit in general, to the ruin of many families; and the ſtagnation of buſineſs in Spitalfields and at Mancheſter, through want of vent for their goods; with other future evils, which, as they cannot, from the numerous and ſecret connections in general commerce, eaſily be foreſeen, can hardly be avoided.

In the report of the committee to the town meeting at Boſton, we have a conciſe ſyſtem of politics adapted to their ſituation as coloniſts, which is drawn up with great good ſenſe and mature judgment.

An exemplification of their reſpective articles of complaint in the nature of a memorial, is added, the particulars of which the public are by this time well acquainted with: the whole is concluded with the letter of correſpondence to the other towns, and with copies of the meſſages between the town meeting and Governor Hutchinſon.

Art. 27. *The Letters of Junior to Lord North, with Two additional Letters on the Diſmiſſion of the Cuſtom-houſe Officers*; dedicated to his Lordſhip, and addreſſed to the Public. 8vo. 1s. 6d. Woodmaſon. 1773.

Theſe letters relate to the indirect ſchemes of fraud and oppreſſion carried on by cuſtom-houſe officers; men, whoſe want of principle is ſufficiently known to all, both the honeſt and diſhoneſt, whoſe buſineſs in any meaſure conſiſts in exports or imports. Their practices, however, are very looſely hinted at, without coming cloſe to poſitive facts, in particular inſtances;—and the letters, which were firſt publiſhed in a news-paper, being now collected in the ſame detached form, conſiſt almoſt wholly of declamatory introductions and concluſions: whereas had they been thrown into one connected detail, they might have received new force, and been read to greater advantage.

Art. 28. *The Advantages of a Settlement upon the Ohio in North America.* 8vo. 1s. Ridley. 1773.

A plain well meant train of perſuaſive arguments to the ſettlement in queſtion; apparently written by ſome perſon well acquainted with the country, and better furniſhed with facts than with the art of diſplaying them in a pleaſing manner. He gives a very favourable account of the country at the conflux of the Miſſiſſippi and the Ohio, and adviſes the building a fort there, which he ſays would be on the ſouth, what Albany is on the north, 'centers of two circles of a very extenſive commerce.'—Our Readers will underſtand his meanin but he is not very happy in expreſſing it.

NOVELS.

Art. 29. *The Faſhionable Friend.* 12mo. 2 Vol. 5s. Sewed. Becket.

Nature and probability have had no concern in the production of this trifle.

Art. 30. *The Scotch Parents*; or the remarkable Caſe of John Ramble, written by himſelf. 12mo. 3s. 6d. Bladon. 1773.

A ridiculous, low, ill-written ſtory of the Author's illicit and unfortunate amour with the daughter of a ſhop-keeper in a market not far from St James's. John Ramble appears, from his own account (which has, to give him his due, throughout, the air of *truth*) to be a very indiſcreet man, and to have not only involved himſelf in diſtreſs, by his miſconduct; but alſo to have occaſioned the ruin of the poor girl whom he ſeduced. Miſs M——'s parents, too, ſeem to have made but a ſorry uſe of their authority over their unhappy daughter.

Art. 31. *Emma*; or, the Unfortunate Attachment. *A ſentimental* Novel. 12mo. 3 Vols. 9s. Hookham. 1773.

Innocent, but not excellent:—yet not contemptible. We have characteriſed fifty ſuch; and are ſick of *repetition*.

Art. 32. *The Hiſtory of Lord Aſhborn and Miſs Howe*; or the reclaimed Libertine. By the Author of Frederick *, or the fortunate Beggar. 12mo. 3 Vols. 9s. Roſon, &c. 1773.

When we read an ill-written novel and reflect, as we are led to do, on the miſapplication of a writer's talents, we cannot help recollecting the exclamation of an honeſt illiterate carman, [in Joe Miller, perhaps] on ſeeing one of his acquaintance in the pillory, for forgery,—"This comes of your *reading* and *writing*, you fooliſh raſcal!"

MISCELLANEOUS.

Art. 33. *The State of Chimney-ſweepers young Apprentices*, ſhewing the wretched Condition of theſe diſtreſſed Boys; the ill Conduct of ſuch Maſters as do not obſerve the Obligation of Indentures; the Neceſſity of a ſtrict Inquiry in order to ſupport the civil and religious Rights of theſe Apprentices; to encourage good Maſters and regulate the Trade; that the uſeful Occupation of Chimney-ſweeping may be conſidered as an Object worthy of Attention; and the Humanity of the Nation be no longer violated in the Perſons of theſe Boys. By J Hanway, Eſq; 12mo. 6d. Wilkie.

Mr. Hanway, whoſe attention is ever directed to ſchemes of public utility, has, in this little tract, pointed out the moſt wretched ſet of human beings in all the metropolis, as objects of public compaſſion and relief: thoſe deſtitute young children who are doomed to the loathſome employment of cleaning our chimnies. A ſubſcription is, we underſtand, opened, and a plan is now digeſting, for putting them under a better regulation, both as to the comforts of life, and a due regard to their moral inſtruction: but if the peculiar ſituation of theſe unhappy boys, ſhould appear to be owing more to the nature of the employment to which they are enſlaved, than to the good or bad diſpoſition of their maſters, (which nevertheleſs may either aggravate or alleviate the circumſtances of it) this ſcheme will operate rather as a precarious palliative than a radical cure. It would therefore be worth the attention of the committee formed to carry it into execution, to endeavour at reſcuing the poor children from ſuch filthy unwholeſome work, by introducing a different mode of performing it.

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* See Rev. for December 1772. p. 487.

As the caſe ſtands at preſent, children at the moſt tender age are, on account of their ſmall ſize, put into a worſe employment, and are worſe treated in it, than any full grown man experiences in this country; allowing for their different degrees of ſtrength, and for compulſion in one caſe, and voluntary hire in the other. In ſhort, it is a groſs violation of the moſt obvious dictates of humanity, to force young boys, as ſoon as they are able to uſe their feeble limbs, up narrow, ſooty, dangerous funnels, merely becauſe their friendleſs ſituation, and incapacity of reſiſtance, expoſe them to ſuch cruel treatment. Is the art of ſweeping chimnies arrived at the *ne plus ultra?* It is to be hoped not. If we are rightly informed, chimnies are often ſwept in various parts of this iſland, by a furze buſh, or whiſp of ſtraw, tied to the middle of a long rope, which is drawn up and down the funnel by a perſon above and another below; and ſome ſuch expedient when improved by experience, might be adapted, to put a ſtop to the ſhameful advantage now taken of poverty and helpleſs innocence: nor could the ſociety for the encouragement of arts, &c. offer a premium that would redound more to the honour of their humanity, than to ſtimulate the contrivance of an effectual method for this purpoſe.

Art 34. *A Drapier's Addreſs to the good People of England*, on the Cauſes of the preſent dearneſs of Proviſions, &c. 8vo. 6d. Longman, 1773.

'All ingenuous attempts to inveſtigate the cauſes of a general calamity are laudable and meritorious, however unſucceſsful they may be,' ſays our Addreſſer, with truth; although it may be neceſſary to ſet bounds to this poſition, leſt the public be too much peſtered with the reveries of well meaning perſons, who are at the ſame time deſtitute of thoſe abilities which are requiſite to maintain a reſpectable appearance in print.—This Writer may be benevolent in his deſign; and it is confeſſed that his few pages are not utterly devoid of intereſting poſitions: he ſeems, however, juſtly to eſtimate himſelf as a plain man of *moderate* underſtanding.

He opens his little budget with an avowal of his diſſatisfaction with regard to the examination* of Meſſrs. Smyth and Farrow, concerning the preſent high price, and the diſtillation, of grain. He declares himſelf perſonally unacquainted with theſe gentlemen, but he aſſerts that their poſitions and concluſions have greatly the appearance of falſhood, and he is very apprehenſive that the great council of the nation may be *duped* by their repreſentations. He profeſſes too much charity to believe that Meſſrs. S. and F. are bad men, who would wilfully miſlead the H. of C. and impoſe on the nation, but he thinks them unfit for the buſineſs of calculation, unable to form probable conjectures, and unlikely to take the neceſſary pains to procure information. He undertakes to confute their accounts and reaſonings, and to give us his opinions on the various topics of crops, culture, great and little farms, advanced rents, corn-bounty, diſtillery, population, wool-growing, tillage, paſturage, &c. &c. On moſt of theſe topics he advances more *ſuppoſitions* than *arguments*; and on the whole, he informs us of nothing that we knew not, ſufficiently, before. In ſome reſpects we think his doctrine is very erroneous; and, on the whole, it is peculiarly unfortunate for him, though not for the public, that he has publiſhed his crudities at the ſame time that Mr. Arbuthnot's maſterly production made its appearance.

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* Before the Houſe of Commons.

Art. 35. *Letters on the Improvement of the Mind*; addreſſed to a young Lady. 12mo, 2 Vols. 6 s. Walter. 1773.

This is a ſenſible, pleaſing performance, happily adapted to improve the minds and form the manners of thoſe young perſons who will attentively peruſe it. In our opinion, theſe letters have a tendency to do them much more eſſential ſervice than the general run of novels and romances; although it is confeſſed that in ſome of the latter there is excellent morality, united with the moſt lively pictures of the human mind, and with all that can entertain the imagination and intereſt the heart. Yet moſt of them, as this Writer obſerves, are calculated to inflame the paſſions of youth, while the chief purpoſe of education ſhould be to moderate and reſtrain them. The writing, and the ſentiments of theſe *fictitious ſtories*, it is here farther remarked, often tend to vitiate the ſtile, and to miſlead the underſtanding. The expectation of extraordinary adventures,—which ſeldom if ever happen to the ſober and prudent part of mankind,—and the admiration of extravagant paſſions and abſurd conduct, are ſome of the uſual fruits of this kind of reading:—which, adds our Authoreſs, (for we are informed this is a lady's production) when a young woman makes it her chief amuſement, generally renders her ridiculous in converſation, and miſerably wrong-headed in her purſuits and behaviour.'

Should any of the above reflections appear ſevere to ſome of our Readers, we muſt aſſure them that the fair Writer is not affectedly preciſe or moroſe: but while ſhe inculcates the moſt judicious maxims, and diſcovers a well improved mind, her letters are written in a very agreeable manner, and her ſentiments appear to flow from a heart tenderly ſolicitous for the real welfare of the young lady to whom they are immediately addreſſed.

The Letters are ten in number, and their contents are as follows; the firſt principles of religion; the ſtudy of the holy Scriptures; the regulation of the heart and affections; the government of the temper; œconomy; politeneſs and accompliſhments; geography and chronology; the manner and courſe of reading hiſtory.

The following extract from the letter on the regulation of the heart and affections, may afford the Reader a farther idea of this Work:

—'There is nothing in which ſelf-deception is more notorious, than in what regards ſentiment and feeling.—Let a vain young woman be told that tenderneſs and ſoftneſs is the peculiar charm of the ſex—that even their weakneſs is lovely, and their fears becoming—and you will preſently obſerve her grow ſo tender as to be ready to weep for a fly; ſo fearful, that ſhe ſtarts at a feather; and ſo weak hearted, that the ſmalleſt *accident* quite overpowers her.—Nothing ſo effectually defeats its own ends as this kind of affectation: for though warm affections and tender feelings are beyond meaſure amiable and charming, when perfectly natural, and kept under the due controul of reaſon and principle—yet nothing is ſo truly diſguſting as the affectation of them, or even the unbridled indulgence of ſuch as are real.—Remember, my dear, that our feelings were not given us for our ornaments, but to ſpur us on to right actions—Compaſſion, for inſtance, was not *impreſſed* on the human heart, only to adorn the fair face with tears, and to give an agreeable languor to the eyes,—it was deſigned to excite our utmoſt endeavours to relieve the ſufferers.—Yet how often have I heard that ſelfiſh weakneſs, which flies from the ſight of diſtreſs, dignified with the name of tenderneſs!—"My friend is, I hear, in the deepeſt affliction and miſery;—I have not ſeen her,—for indeed I cannot bear ſuch ſcenes—they affect me too much! thoſe who have leſs ſenſibility are fitter for this world;—but for my part, I own, I am not able to ſupport ſuch things—I ſhall not attempt to viſit her, till I hear ſhe has recovered her ſpirits." This I have heard ſaid, with an air of complacence, and the poor ſelfiſh creature has perſuaded herſelf that ſhe had finer feelings than thoſe generous friends, who were ſitting patiently in the houſe of mourning—watching, in ſilence, the proper moment to pour in the balm of comfort;—who ſuppreſſed their own ſenſations, and only attended to thoſe of the afflicted perſon—and, whoſe tears flowed in ſecret, whilſt their eyes and voice were taught to enliven the ſinking heart with the appearance of chearfulneſs.—That ſort of tenderneſs which makes us uſeleſs, may indeed be pitied and excuſed, if owing to natural imbecillity—but, if it pretends to lovelineſs and excellence, it becomes truly contemptible.'

We recommend theſe volumes to the attention of the younger part of the fair ſex; as the inſtructions here offered to them will certainly tend to render them equally amiable and uſeful, in every ſtation and circumſtance of life.

Art. 36. *The Socratic Syſtem of Morals:* as delivered in Xenophon's Memorabilia. 8vo. 6d. Rivington. 1773.

Xenophon's Memorabilia are commonly regarded as a collection of agreeable and inſtructive colloquies, not immediately connected with each other; the Author of this little tract imagines that he ſees in them a regular ſyſtem of morals, comprehended under the three general heads of duty towards God, our neighbour and ourſelves. To ſupport this opinion, he lays before his Readers a ſynopſis of that famous and valuable piece of antient literature. 'The three firſt books, ſays he, contain an *analytical* inveſtigation of the duties of man, towards God—himſelf—and his neighbour, conſidered in two points of view; as a member of a private family, and of a public community; the ſame duties are in the fourth book delivered *ſynthetically*.'

However juſt this Writer's remark be, there is an affectation ſometimes in his ſtyle, which is not agreeable. The above ſentence diſcovers ſomewhat of it, as does alſo the following: 'Common readers conſider this performance as no higher a ſpecies of compoſition than *Memoirs* delivered with inimitable eaſe and elegance. But to the philoſophical mind, *which penetrates beyond the ſurface;*

and concentrates the rays of truth, an internal proof is given of its being a methodical piece- a regular and complete ſyſtem of morals.' There are, however, *ſome* pretty obſervations in this little pamphlet; but we can by no means approve the flippant cenſure of the great and truly venerable NEWTON, in page 10, where that immortal genius is repreſented as *ignorant of the boundaries of moral philoſophy!* Were this in any meaſure true, ſuch illiberal treatment of the memory of this PRINCE OF PHILOSOPHERS is highly indecent, and will be reſented by every lover of ſcience, and every friend to virtue.

ART. 37. *A faithful Narrative of the Converſion and Death of Count Struenſee, late Prime Miniſter of Denmark.*—Publiſhed by D. Munter, an eminent Divine, who was ordered by the King to prepare him for Death. To which is added, the Hiſtory of Count Enevold Brandt, from the Time of his Impriſonment to his death. The whole tranſlated from the original German. Embelliſhed with the Heads of both the unhappy Counts. 8vo. 4s. Sewed. Linde. 1773.

This account is undoubtedly genuine, and does credit to the humanity of Dr. Munter, as well as to his character as a chriſtian miniſter. Commendation is alſo due to Dr. Hee, who attended Count Brandt.

ART. 38. *An appeal to the People called Quakers*, on the late Difference between John Fothergill and Samuel Leeds; ſo far as the Diſcipline of the Society was concerned therein. To which is added a Letter *wrote* to Dr. Fothergill by a Friend, while the Affair was in Litigation. 8vo. 6d. Sold by the Bookſellers at the Royal Exchange. 1773.

We eſteem the Quakers to be, in the general, a peaceable and worthy ſet of people, for which reaſon it gives us ſome concern to obſerve any inſtances in which they contend among themſelves, and act contrary to their own eſtabliſhed rules. The Pamphlet now before us, does not give any account of the matter in diſpute between the gentlemen mentioned in the title-page, and which has now been legally determined in a court of judicature; but ſeems only intended to vindicate the conduct of three perſons who were the majority of the arbitrators to whoſe determination, conformably to the method appointed among the Quakers in ſuch caſes, the affair had, with the conſent of each party, been committed. Theſe three perſons, according to the tenor of the arbitration bonds, and within the limited time, publiſhed their award, to which Dr. Fothergill not chuſing to ſubmit, the cauſe was carried into the court of king's bench; by which court the ſaid award was reverſed. The award itſelf, together with the depoſitions of the three arbitrators in Weſtminſter hall, and ſome other papers, are here ſubmitted to the conſideration of the public. By what we can gather from hence, we are led to ſuppoſe, that theſe arbitrators had endeavoured to execute, with fidelity, the truſt repoſed in them: but the knowledge of many other circumſtances is requiſite in order to the forming a judgment in this caſe,—for want of which we are unable to pronounce any thing with certainty about it.

RELIGIOUS

RELIGIOUS *and* CONTROVERSIAL.

Art. 39. *A ſhort Defence of the Doctrine of the Divinity of Chriſt; with ſome Remarks upon a late* Appeal to the ſerious and candid Profeſſors of Chriſtianity. The ſecond Edition. To which is added, a Supplement, containing Obſervations upon a late *familiar Illuſtration of certain Paſſages of Scripture.* 12mo. 3 d. Crowder, &c.

It is ſpeaking much to the advantage of works in polemical divinity to ſay, that they are written with candour and charity; it is not often that we can ſay ſo much in their favour; but this praiſe is due to the little performance before us. As to its immediate ſubject, we have had ſuch frequent occaſions to take notice of it, that it is very unneceſſary for us now to add any remarks. The pamphlet is a repetition of thoſe arguments that have been repeatedly urged, and, numbers think, as often refuted; the writer intends it for the uſe of thoſe who cannot read larger tracts. On whichever ſide of the queſtion truth lies, we apprehend there are ſome conſiderations offered by this Author, which he himſelf can hardly think have very great weight, or which will not admit of an explication equally favourable to the other party; and we muſt regard him as much too peremptory, when after having collected ſeveral paſſages of ſcripture, he adds, 'If they do not prove that the Lord Jeſus Chriſt is alſo the Almighty Creator, and, conſequently, Very and Eternal God, it ſignifies nothing attempting to prove any thing by ſcripture: words can convey no meaning, but upon all language reſts impenetrable darkneſs and confuſion.' We doubt not but he firmly believes the doctrine for which he argues; but thus it is, too often, with warm writers in divinity,—"Either *our* explication is right, or there is no truth in the ſcriptures."

Art. 40. *The Excellency of the Jewiſh law vindicated:* In two Sermons, preached before the Univerſity of Oxford, at St. Mary's. To which is added, an Appendix: And alſo a ſhort Comment on on Pſal. cix. and lv. Wherein they are ſhewn not to be imprecatory, but prophetical. By Thomas Randolph, D. D. Preſident of C. C. C. and Lady Margaret's Profeſſor of Divinity. 8vo. 1 s. 6 d. Rivington. 1773.

This Author is an advocate for the writings of the Old Teſtament, in oppoſition to ſome perſons, even among Chriſtians, who have affected to ſpeak of them with a kind of diſreſpect. He produces a number of quotations from them, and in different views repreſents the propriety, the advantage, and excellence of the ſtatutes and commands delivered to the people of Iſrael. He offers ſome juſt conſiderations, both in the ſermons and in the appendix, in order to defend their law from the imputation of cruelty. To theſe are added remarks on the account which Dr. Durell, in his late criticiſm on the books of Job, Pſalms [*], &c. has given of the imprecations in the 109th Pſalm. Dr. Randolph is diſſatisfied with his friend's obſervations on the ſubject, but he treats him with reſpect, and offers ſome reaſons, which ſeem judicious and weighty, to ſhew, that the paſſages, which now appear as imprecations, ſhould be tranſlated in the future tenſe, and are to be conſidered as prophetical.

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[*] Vid. Rev. Vol. xlvii. p. 119.

Art. 41. *An expoſtulatory Letter to the Reverend Dr. Randolph, Preſident of C. C. C. and Lady Margaret's, Profeſſor of Divinity in the Univerſity of Oxford; in Reply to his Charge againſt the Reverend Dr Durell, Principal of Hertford College. With ſome Strictures upon his Comment on Pſalm* cix. *Shewing that what is there conſidered, as prophetical and not imprecatory, is in reality imprecatory and not prophetical.* By a Member of the Univerſity. 8vo. 1 s. Rivington. 1773.

This gentleman is diſguſted with Dr. Randolph for being angry, and, at the ſame time, appears to be very angry himſelf. He endeavours, however, to excuſe himſelf, from the nature of the provocation given; and he confeſſes that he does not pretend to have taken up the pen with phlegmatic coolneſs and indifference. Dr. Randolph, it muſt be owned, has laid himſelf open to ſome cenſure; but it would have been more honourable to his antagoniſt to have written with a greater degree of coolneſs, and in leſs haſte. In relation to the Pſalm immediately under conſideration, this writer does not approve of the account given either by Dr. Durell or Dr. Randolph, but labours to defend the interpretation by Dr. Sykes, who ſuppoſes the imprecations to have been pronounced againſt David by his adverſaries. But he is too peremptory, when in the title page he ſeems poſitively to decide, that theſe paſſages are *imprecatory and not prophetical*, ſince after all that he and others have ſaid on the ſubject, it ſtill remains a matter of doubt. He writes as a man of ingenuity and learning, and is truly commendable for his ſolicitude to vindicate a worthy friend, whom he apprehends to be unjuſtly attacked and cenſured.

Art. 42. *The Intent and Propriety of the Scripture Miracles conſidered and explained, in a ſeries of Sermons, preached in the Pariſh Church of St. Mary Le-Bow, in the Years* 1769, 1770, and 1771; *for the Lecture founded by the Hon. Robert Boyle, Eſq*; By the Rev. Dr. Henry Owen, Rector of St. Olave, Hart-Street, and Fellow of the Royal Society. 8vo. 2 Vols. 10 s. bound. Rivington. 1773.

The view which is given in theſe volumes of the connection and beauty of the diſpenſations of divine providence towards mankind, according to the accounts of ſcripture, is ingenious, and will, no doubt, prove ſatisfactory to numbers, who wiſh to read the ſacred writings with the greateſt poſſible advantage. The Author tells us, that in the conſtruction and conduct of this ſcheme, he had a particular attention to the benefit of young divines, to whom, we apprehend, theſe diſcourſes may be very uſeful, as a kind of key to the ſcriptures, ſetting before them the grounds and reaſons of different diſpenſations, though they ſhould not, in *every reſpect*, agree with the explications of Dr. Owen. We cannot give our Readers a better idea of the ſcope and intent of the work than in the Writer's own words. He obſerves, that his performance ' naturally divides itſelf into ſix parts. Part the *firſt*, comprehended in Sermon I.—III. treats of the analogy of revealed religion with the conſtitution and courſe of nature—and of the credibility and certainty of miraculous interpoſitions. Part the *ſecond*, comprehended in Sermon IV.—VI. treats of the moral ſtate of the world from the creation to the deluge; the nature of the diſpenſations relative thereto; and the propriety of the miracles interwoven *with them*. Part the *third*, comprehended in *Sermon VII.—X. treats of the* moral ſtate of the world from the deluge to the departure out of Egypt; the ſeveral diſpenſations relative thereto; and the miraculous interpoſitions by which they were ſupported. Part the *fourth*, comprehended in Sermon XI.—XVI. treats of the moral ſtate of the world from the departure out of Egypt to the end of the Babyloniſh captivity, the ſeveral diſpenſations relative thereto; and the ſuitableneſs of the miracles which occur in that period, to the great end they were deſigned to promote. Part the *fifth*, comprehended in Sermon XVII. treats of the moral ſtate of the world at the time of our Saviour's appearance—and of the neceſſity of a new revelation. Part the *ſixth*, comprehended in Sermon XVIII.—to XXIII. treats of the connection between the doctrines of Chriſt and the moral exigencies of mankind—and of the analogy between his miracles and doctrines. Concluſion—Sermon XXIV.'

In ſome of the diſcourſes the Author appears to be rather prolix, and alſo, at times, to lay, perhaps, too great ſtreſs on uncertain or conjectural explications and derivations. But his ſermons are, on the whole, ſenſible, inſtructive, and directed to a practical uſe. In the laſt diſcourſe, the force of the argument is ſummed and addreſſed to the ſerious attention of the unbeliever and the chriſtian.

Art. 43. *A brief and impartial Hiſtory of the Puritans; repreſenting their Principles and Sufferings, with occaſional Obſervations.* By the Author of the ſerious and earneſt Addreſs to Proteſtant Diſſenters. 12mo. 4d. Johnſon. 1772.

This little tract is intended for the information of thoſe perſons whoſe time, or circumſtances, will not permit them to gather it from larger performances. It is indeed *multum in parvo*, and leaves no room to ſuſpect the writer of mercenary motives. The revival of ancient diſputes and animoſities is not in itſelf pleaſing or deſirable; but to remind men of the principles of liberty, to warn them againſt political or eccleſiaſtical encroachments, and ſhew them in what religion really conſiſts, as diſtinguiſhed from its mere circumſtantials and formalities: theſe are in truth important ends, and in theſe views it is to be wiſhed that publications of the kind now before us might be eaſily attained and circulated. The Author aims at impartiality in his relations, which is ſuperior to any elegance or ornaments of ſtyle. He writes with plainneſs, becauſe he writes for general inſtruction; but he writes with good ſenſe and perſpicuity. He properly obſerves, that every material circumſtance could not be recorded in ſo ſmall a pamphlet, and it is probable he found ſome difficulty in ſelecting the moſt ſtriking facts. Though we do not propoſe any long extracts from this publication, we find ourſelves much inclined to inſert two ſhort paſſages that follow, relative to the adminiſtration of affairs in the time of Archbiſhop Laud. 'One miniſter, it is ſaid, was ſuſpended for preaching on the Sunday evening, though it was a funeral ſermon. And whereas ſome miniſters uſed to explain the queſtions and anſwers in the catechiſm, and make a ſhort prayer before and after, the biſhop reproved them ſharply for it, ſaying *that was as bad as preaching*: ſome who continued this practice were enjoined public penance.'

In another place, when notice is taken of the imprudent and fooliſh zeal of Laud, and others, in driving away manufacturers and foreigners, it is obſerved, 'One ſober, honeſt manufacturer, who *keeps twenty poor* conſtantly at work, is of more real ſervice to the community, than he who lays out thouſands in merely beautifying churches or enriching colleges: Laud and his *creatures* have been much cried up for the latter, whilſt the irreparable loſs the nation ſuffered, by their diſturbing honeſt and induſtrious tradeſmen, has been eſteemed of little moment by their panegyriſts.' The word *creatures*, in the above paſſage, had better, perhaps, have been omitted, as hardly agreeable to the candour this Writer profeſſes: there are, we think, a few other inſtances of the like kind. The account given of Mr. Jebb of Cambridge, though it ought to be publicly known and animadverted on, is, we apprehend, rather miſplaced in being inſerted in the *advertiſement* at the beginning of this publication.

Art. 44. *New Sermons to Aſſes.* By the Author of Sermons to Aſſes. 12mo. 2s. Bladon. 1773.

Theſe ſermons, ſeven in number, are all from one text, viz. Judges iii. 22. *And the dirt came out.* The preacher is arch and humorous; pouring forth a torrent of keen ſatire. His former publication* was chiefly addreſſed to the clergy; this volume is more general, though the miniſters of religion are by no means unnoticed. He ſets before us a moſt unpleaſing and melancholy picture of the ſtate of things in the *heathen* land of *Moab*; but who will ſuppoſe that ſuch a deſcription is applicable to the *Chriſtian* country of Great Britain! His readers cannot, however, be at any loſs to diſcern his meaning. His humour may poſſibly, in ſome inſtances, be thought, as the phraſe is, to run *rather low*; but ſuch is the corruption and venality of the age; ſuch our profligacy and follies; ſo profuſe are we, and yet ſo rapacious; ſo great and oppreſſive is the increaſing evil which falls on the middling and lower ranks of people from the greedineſs of monopolizers, engroſſers, and others, who are verſed in the mercenary and unrighteous arts of trade,—that we muſt applaud our ſatiriſt, and expreſs our wiſh that this, or any other chaſtiſement, might contribute, not only to expoſe our miſconduct, but to pave the way for a reformation of our manners. We ſhould obſerve that the book is, with ſome ſmartneſs, addreſſed to thoſe who petitioned againſt the bill in favour of the diſſenters.

Art. 45. *The Engliſh Preacher*: or, Sermons on the principal Subjects of Religion and Morality, ſelected, reviſed, and abridged from various Authors. Vol. I. and II. 12mo. 6s. ſewed. Johnſon. 1773.

The Editor † of theſe volumes appears profeſſedly under the character of a compiler, whoſe office, he acknowledges, is, at beſt, but a ſlender ground of reputation; but he properly adds, that it is by no means without its uſe to the public. He offers ſeveral conſiderations in its favour, which we muſt own are weighty and concluſive; particularly in regard to ſermons. The buſineſs of a compiler in the latter reſpect he thus deſcribes: 'while he faithfully retains the ſentiments and diction of each author, he ſhould venture to omit thoſe parts of a diſcourſe which may beſt be ſpared; to take off in ſome degree, the air of formality from the antient manner of dividing ſermons, and occaſionally to change a word or phraſe which time has rendered obſolete or offenſive. Theſe ſmall alterations can be no injuſtice to the Author, while his Works continue extant in their original form, and may greatly contribute to render the reading of the ſame ſermons more agreeable, and conſequently more uſeful.

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* See Review, vol. xxxix. p. 100.

† The Rev. Mr. Enfield.

The Authors made uſe of in this collection, are ſaid to be almoſt entirely ſuch as appeared between the years 1660 and 1760. The number of ſermons in the firſt volume is fifteen; and they are the compoſitions of ſome of our beſt preachers

Art. 46. *Two Letters on the Subject of Subſcription to the Liturgy and Thirty nine Articles of the Church of England.* To which is added an Appendix, relating to the ſame Subject, and particularly pointing out ſome few of the Errors in the eſtabliſhed Liturgy. By H. Norman, late an unſuſpended Minor Canon of Wincheſter Cathedral. 8vo. 2 s. 6 d. Wilkie. 1773.

We have here a proof that a certain degree of perſecution only ſerves to render the ſufferer more eager and zealous in the cauſe which he hath embraced. The Author has been deprived of his minor canonry, which is the better half of his income; and though two gentlemen offered to do the duty for him, for a ſmall part of the pay, the propoſal was rejected. This circumſtance, however, ſo far from abating, ſeems to have raiſed his ardour for the removal of ſubſcription, and for obtaining other reformations in the church of England, to the higheſt pitch. We can eaſily ſuppoſe, from the impetuoſity of this performance, that Mr. Norman is not what the world will call a prudent man. But he appears to be, what is far preferable, an honeſt man, who ſcorns any degree of concealment, where what he apprehends to be the intereſt of truth and religious liberty is concerned. Nor is he deſtitute of abilities, though he hath yet much to learn with regard to the art of compoſition. He writes in too diffuſe and deſultory a manner, and his ſentences are ſo inſufferably long, that it is ſometimes difficult to trace their grammatical conſtruction. As he has formed a deſign of future publications, we would wiſh him, if poſſible, to acquire a more perſpicuous, conciſe, and accurate ſtyle. It might not be amiſs for him to ſtudy ſuch writers, whether antient or modern, as are remarkable for the clearneſs of their language, and for the ſhortneſs, or, at leaſt, the moderate length of their ſentences. This advice we give in pure friendſhip, becauſe we think that Mr. Norman's zeal and ſpirit might make him an uſeful author, if his other talents were united with taſte and judgment.

N. B. The account of Mr. N——'s pamphlet was drawn up and ſent to the printer before the letter concerning it was received. He has been treated with juſtice and candor.

SERMONS.

I. *A Diſcourſe on the Advantages of the inſular Situation of Great Britain*; delivered at Spithead, on Occaſion of the Preparations for his Majeſty's Review of the Fleet. By John Bonar, A. B. Chaplain of his Majeſty's Ship the Cerberus. 4to. 1 s. Flexney. 1773.

It would be paying a very ill compliment to our ſovereign and his miniſters, to ſuppoſe that the late review of the fleet at Portſmouth had no nobler motive than the exhibition of a ſplendid ſcenery of maritime objects for mere holiday admiration; when ſo fine a diſplay of our naval ſtrength was capable of communicating ſuitable impreſſions on every beholder. For our part, we are happy that the King was gratified with a view that may be ſuppoſed to outvie, in every reſpect, any objects to be ſeen on Wimbledon-common, or any other ſpot of earth in the kingdom. The literary improvement of the occaſion did not eſcape our nautical geniuſes: the honeſt purſer of the Ramilies, celebrated the wooden walls of Old England in lyric ſtrains, which he preſented to the royal viſitor; and the hearty chaplain of the Cerberus purſued the ſame theme in the proper exerciſe of his duty. The diſcourſe, if it is nothing more, is a good declamatory addreſs to thoſe paſſions which, we hope, will always actuate the ſailors of the Britiſh fleet.

II. Preached in the Chapel of the Aſylum for Female Orphans, at the anniverſary Meeting of the Guardians of that Charity, May 19, 1773. Bp Beilby Porteus, D. D. Rector of St. Mary, Lambeth, and Chaplain in Ordinary to his Majeſty. 4to. 1 s. Payne, &c.

This ſermon is well written; it is ſerious, practical, and uſeful, and is intended to aſſiſt our judgment in the right diſpoſal of charitable donations.

III. *The Wiſdom and Neceſſity of the Moſaic Revelation,*—preached at the Cathedral, York, June 10, 1772. By William Cooper, D.D. Rector of Kirby-Wiſke, and Vicar of Mansfield, Yorkſhire. 1 s. White, &c.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

'I Am a plain honeſt huſbandman, who read your Review chiefly with regard to articles concerning my profeſſion. The pamphlet ſtyled, " An Inquiry into the Connection between the preſent Price of Proviſions and the Size of Farms," &c. was put into my hands by my honoured landlord C. T——r, Eſq; late Lord-Mayor of Y—k, and Member of Parliament for that city. He judged that it might be of ſervice to me, by confirming me in right notions, and correcting me in wrong ones. I read it with attention, and believe that I underſtood it before your review of it appeared.

' My landlord ſometimes admits me to his table, and there I met a well-lac'd gentleman, who pretends to know Mr. A————t, the reputed Author of that pamphlet; to whom he gives the character of a reſpectable man. I dare ſay Mr. A————t deſerves that character; and I think myſelf obliged to my landlord for the peruſal of this pamphlet.

' But our Londoner, who has read your review of this performance, thinks you have *miſtaken* the Author's ſenſe in your laſt paragraph. He affirms, that " he has often heard Mr. A————t, in common converſation, mention 25 or 30 per cent. as but a *common* and *moderate* profit for a common farmer, every thing conſidered;" whereas you repreſent him as maintaining, that about 12 per cent. is as much as a common farmer *may* make.

' I am no orator, and am conſcious of my inability to diſpute with this fine gentleman, my worthy landlord's gueſt: but having both the pamphlet, and your review of it, I reſolved, when I went home, to examine the matter; and, as the ſubject appears to me of great conſequence, I ſend you the reſult of that examination.

'Mr. A———t, in p. 142 of his pamphlet, combating the opinions of the *Author of a certain Inquiry*, obſerves, that "he attempts to reinforce the reſult of his tables, by an eſtimate drawn up of the farmer's expences, produce, and profit, on ten acres, which he would prove to amount to 68 *per cent. per annum for four ſucceſſive years*." But Mr. A———t propoſes "to ſet him right in ſome eſſential points, by ſtating a true account of the *expences* and *product* of ſuch a courſe as he lays down." Ibid. This ſtate he gives in the three ſucceeding pages, viz. 143, 144, and 145;—and then, in p. 146, he aſſerts, "by the above eſtimate, which I believe neareſt the truth, it will appear that the farmer *may* clear about 12 *per cent. per annum* in the four years." However, he obſerves that a great deduction from this profit is to be made, on account of the intereſt of his money, for the greateſt part of the expences of the wheat crop the firſt year.

'Hence, Gentlemen, it fully appears, that you are guilty of no miſtake in aſſerting that 12 per cent. is Mr. A———t's own calculation of a farmer's probable profit on a given courſe of huſbandry.

I am, Gentlemen, your conſtant Reader and humble Servant,

AGRICOLA CLEVELANDENSIS.

'*P. S.* As I am a free man, I muſt take notice of a ſeeming oppoſition of ſentiment betwixt you and Mr. A———t, which may proceed from your different views of the ſame object. Mr. A———t calls the courſe which he examines an *execrable* one, p. 146, and you call it a *judicious* one. See your laſt paragraph.

'You are both parties writing of *common farming*, in which manure and fallows are neceſſary; and in this courſe a crop of wheat, a ſecond of barley, and a third of oats, are all neceſſary to a *living profit*, and therefore may juſtly be called a *judicious* courſe, becauſe without them the farmer cannot *live*: but Mr. A———t had probably in his eye the *better* huſbandry, which is not yet become common, viz. that of *fallow crops*, in compariſon with which any courſe, with dung'd fallow, is juſtly ſtyled *execrable*.'

⁂ We did great injuſtice to *Father Shandy*'s eſtimate of the value of *practical* knowledge, in the quotation at p. 452 of our laſt Review, which we gave from memory. Inſtead of *pound*, the reader is deſired to inſert *tun*.

☞ We are ſorry for the under-mentioned errors of the preſs, which, in two or three places, have greatly injured the author's ſenſe, in one of our extracts from Dr. Duncan's *Eſſay on Hapineſs*. The reader is, therefore, deſired to correct as follows, in the Monthly Review for June, *viz.*

P. 442, l. 1. for *Eden*, read *Edens*.
——— l. 28. for courts *thee*, read courts *it*.
——— l. 42. for *thine eternal*, read *internal*.

THE
MONTHLY REVIEW,
For AUGUST, 1773.

ART. I. *Letters from Italy, in the Year* 1754 *and* 1755, *by the late Right Honourable John, Earl of Cork and Orrery.* Publiſhed from the Originals, with explanatory Notes, by John Duncombe, M. A. Chaplain to his Lordſhip, Rector of St. Andrew's and St. Mary Bredman's, and one of the Six Preachers in Chriſt Church, Canterbury. Small 8vo. 3 s. 6 d. bound. White. 1773.

THESE Letters derive more than a common claim to attention, from the name of the ingenious and noble Writer, already well known for his Tranſlation of Pliny's Epiſtles *, and for his Remarks on the Life and Writings of Dean Swift †. They have the advantage, too, of being given to the world by an accurate Editor, who, in his preface, has furniſhed the Reader with a very circumſtantial account of the life and family of Lord Orrery; a family which has been more ennobled by a kind of hereditary love of ſcience and literature, than by the adventitious honours of titles and ſtrings,—the *beſt* marks by which ſome men are diſtinguiſhed.

Lord O.'s Letters were written during his reſidence at Florence, and they contain an eaſy, familiar, deſcription of thoſe parts of France and Italy through which the noble Writer paſſed in the courſe of his tour; and though many of the places and objects mentioned have been often dryly deſcribed before, yet here the narration is enriched with many critical remarks, the reſult of taſte and learning united: we are not only gratified with the characters of many conſiderable perſonages then living, but with ſeveral anecdotes of Italian hiſtory, which came to the attentive Writer's knowledge during his reſidence in Tuſcany.

Among the deſcriptions may be diſtinguiſhed thoſe of Liſle, Lyons, Chamberry, the paſſage over Mount Cenis, Turin,

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* See Rev. vol. iv. p. 481.

† Rev. vol. v. p. 407.

Parma, Bologna, Florence, with its gallery, Piſa, and Leghorn. As a ſpecimen of the entertaining variety in theſe Letters, we ſhall produce the fifth, dated from Turin, 1754.

'The city of Turin, dear Sir, is not large, nor can it in any ſenſe be called magnificent. The ſame may be ſaid of the King's palace. There is a very pleaſing neatneſs peculiar to both. Plenty of water, as in Saliſbury, runs through every ſtreet; with this difference, in the city of Sarum, it is choaked up by filth and garbage, in Turin it keeps the ſtreets perfectly clean.

'We have ſeen the royal family, not in a ceremonious manner, but as travellers. The King, who is in his fifty-ſecond year, looks much older. He is thin; his ſtature is low; and he appears lower by ſtooping, nor carries any characteriſtic, in his countenance, except of age. He has had three wives. By his firſt, he had no children; by his ſecond, he had the preſent Duke of Savoy, and the three Princeſſes; by his third, the Duke of Chablais.

'The Duke of Savoy has two ſons; his eldeſt is Prince of Piedmont; his ſecond, who was born ſome few days before our arrival, was immediately upon his birth, created Duke of Montferat.

'The King in his younger days is ſaid to have been of a gay and ſprightly diſpoſition; but ſoon after the death of his father he contracted a more ſerious behaviour, which is now growing apace into the melancholy of devotion. His chief amuſement is hunting, where he takes all the delightful fatigue, which ſo mighty an exerciſe requires. Hunting is a kind of faſhionable royal diverſion; at leaſt, innumerable Kings, ſince Nimrod, have had that glorious inclination. Virgil ſeems to characteriſe Aſcanius for future heroic actions by ſaying,

Optat aprum, aut fulvum deſcendere monte leonem.

One particular anecdote of the Sardinian monarch was related to me, as a certain truth. If the eagerneſs of the chace happens accidentally to lead him near Moncallier, he turns his eyes and horſe as faſt as poſſible from that caſtle. His father died there, under ſuch circumſtances as muſt affect a ſon. The account is not unworthy of your attention.

'Victor Amadeus, father of the preſent King of Sardinia, had made a conſiderable figure in the annals of Europe. He had appeared a great ſoldier, and was known to be a great politician. In the decline of his life, the latter part of that character was not a little ſullied. He involved himſelf in a diſadvantageous treaty with France, and he degraded his royalty by a marriage. The lady, whom he choſe for his wife, in the ſame private manner that the famous Maintenon had been choſen by Lewis XIV. was called Madame de Sebaſtien. She was the widow of an officer of that name. She had been maid of honour to the King's mother. She was at that time extremely handſome, but always of an intriguing, ambitious temper. The King had paid his addreſſes to her, not unſucceſsfully, in his youth. The vigilance of his mother, and his own good judgment, put a ſtop to any fatal progreſs in that amour. But finding himſelf abſolutely conſtrained to fulfil his impolitic engagements with France, he determined to reſign his crown to his ſon;

who being under no ſuch engagements, might openly repair the injudicious ſtep, which his father had taken. On one and the ſame day, Amadeus delivered up his crown, and married his former miſtreſs, whom he had not long before created Marchioneſs di Spigno, a town in Italy in the dutchy of Montferat. His abdication was public; his marriage was private. The King and the Marchioneſs immediately retired to Chamberry. The heat of love had been long ſince over. The heat of ambition ſtill remained. The young King ſoon acted the part, in which he had been fully inſtructed by his father, mingling with it a ſcene or two of his own. He diſcarded King Victor's miniſters and favourites, but ſtill maintained all the outward tokens of duty and reſpect which he owed his father; who ſoon grew impatient, and weary of retirement, and wiſhed to return to buſineſs, power, and a throne. His new conſort was equally deſirous to taſte the ſplendor of a crown, and to command in the circle of a court. They both repented, not of their marriage, but of their retreat. Chamberry, in its utmoſt magnificence, was too melancholy a ſituation, and had too much the air of a priſon, to calm and alleviate the ſtruggles of ſuch reſtleſs minds. The King and the Lady kept a conſtant private correſpondence with the diſcontented Piedmonteſe, eſpecially thoſe in Turin. A plot was formed. The King was to dethrone his ſon, and to reaſſume the reins of government. Meaſures to this end were taken with all poſſible ſecreſy. The King complained of the air of Chamberry. His ſon attended to his complaints with the deepeſt filial attachment. Amadeus was permitted to approach nearer to the capital. He came to Rivoli, that hunting-ſeat, which I mentioned in my laſt. The air of Rivoli diſagreed with him. He was ſuffered to come ſtill nearer, and was lodged, at his own requeſt, in the caſtle of Montcallier, a noble palace within a very little diſtance of Turin. Here the embers of ambition ſoon kindled into a flame. The fire was on the point of breaking out, when the heat of it began to be felt by the young King and his miniſters. They had only time to ſtop Amadeus as he was going into his coach under a pretence of viſiting, but with a reſolution of ſeizing the citadel of Turin. In a moment he became his ſon's priſoner in the caſtle of Montcallier. His wife was abruptly torn from him. They met no more. He was treated with reſpect, but guarded with the cloſeſt ſtrictneſs. He often deſired to ſee his ſon. The interview was promiſed, but the promiſe was not performed. Rage, grief, and diſappointment ended, in leſs than two years, the life of this unhappy prince, whoſe ſun-ſet was exceſſively languid, in compariſon with his meridian glory. His widow is ſtill alive; a ſtate priſoner, at ſome diſtance from the metropolis. She only bears the title of Marchioneſs di Spigno. She is compelled to reſide in a monaſtery. In the ſummer-time ſhe is permitted to viſit ſome relations in the country; but never without a licence granted in form, and ſigned by the King, nor is ſhe ſuffered, on any account, to go to Turin. Certainly ſhe is now no longer dangerous, being very old, very infirm, and enormouſly fat.

' Affairs of ſtate probably conſtrained the preſent King to act as he did; but deep has been the impreſſion, which his father's cataſtrophe

taſtrophe has leſt on his mind. Perhaps the late King extorted from his ſon a private promiſe of reſtoring the crown. Policy and majeſty ſoon put a ſtop to the deſigns, if any, of anſwering that promiſe. The adherents to the ſon muſt have been ſacrificed to the adherents of the father. Perhaps there are charms in a crown, of which you and I have no idea. Thus far is undeniable, few princes have ever reſigned it without regret. The Emperor Charles V. wanted a fire in his houſe at Bruſſels the night after he had given up his poſſeſſions to his ſon. Power once loſt is ſeldom regained, and always re-deſired.

‘The King of Sardinia is an œconomiſt. He is ſerved in the moſt royal, and moſt frugal manner. If the officers of ſtate had not an income ariſing from their patrimony, their ſalaries would not afford them food or raiment.

‘The academy at Turin is at preſent on the decline. Thoſe of Caen and Angers have the preference. The complement of Sardinian horſes was broken in upon by the neceſſities of the late war. It has not been completed ſince.

‘No clock work ever moved with greater exactneſs, than this court. Every minute fulfils its deſtiny, and turns round its own axis with the royal inhabitants of Turin. Already we have beheld, over and over again, the ſame royal ſcenes; the ſame princes, and the ſame princeſſes, in the ſame coaches, taking the air, at the ſame hour, to the ſame place. They ſeem all married to *time*, and I preſume that it is a kind of adultery to vary half a dozen minutes from the ſun.

‘The three princeſſes are graceful and genteel. The eldeſt is very handſome. They were born, I fear, under Virgo. The whole royal family live in union and happineſs among themſelves. The King is an excellent father. The Duke of Savoy, a remarkable dutiful ſon. They are particularly civil to the Engliſh. It is an exact and a graceful court.

‘I mentioned to you the neatneſs of the palace. I ſhould have confined myſelf to the inſide, moſt part of the outward building being old and unfiniſhed. The royal apartments at Turin conſiſt of a great number of ſmall rooms, many of them indeed only cloſets; but ſo delicately fitted up, ſo elegantly furniſhed, and ſo properly adorned, that, in paſſing from room to room, the whole appears a fairy caſtle. Amidſt all theſe exquiſite decorations, not one effeminate toy, not one Chineſe dragon, nor Indian monſter is to be ſeen. I mention this, becauſe many of our fineſt houſes in England are diſgraced by the fantaſtic figures, with which they are crowded.

‘Almoſt every room in the palace is filled with pictures. None indifferent; moſt of them by the beſt Flemiſh maſters. The whole collection, except a very ſmall number, belonged to Prince Eugene, and were bought, after his death, by the preſent King of Sardinia.

‘The floors of the King's apartment are inlaid, and ſo nicely kept, that you view yourſelf, as you walk upon them. The chapel, which opens into the great church, is not anſwerable to any other part of the palace. It is clean, but it is heavy and diſmal. The pillars are of black marble. The lamps and tapers give little light, and leſs chearfulneſs. At the firſt entrance it appears like a melancholy mauſoleum. An Engliſhman, in the height of his devotion, would be tempted to cut his throat in it. But if the churches are dark, the ſtreets are lighted by the laws of the kingdom. Every coach and every chair is obliged to appear with a white flambeau. A ſevere penalty attends the breach of this edict, and perſons of rank are ſo exact in obſerving it, that I have ſeen ladies walking after torches by day light. The Turineſe are a people, who affect grandeur in every reſpect. In general they are, *regis ad exemplum*, great œconomiſts. One piece of ſtate is very ſingular; notwithſtanding the bad pavement of the ſtreets, and the exceſſive breadth of the kennels, the nobility conſtantly walk before their chairs; and can only be driven into thoſe leathern fortreſſes by the cloſeſt ſiege of rain, hail, and ſnow. Small attacks they withſtand boldly, and ſerve a whole winter's campaign in heroically defending the door of their ſedan, which remains more ſacred than the *ſanctum ſanctorum*, and is impervious to the high prieſt.

' The palace fills one ſide of a very large ſquare, round three parts of which is a piazza, miſerably paved, but amply adorned with ſhops. Were the old town rebuilt, Turin might appear, perhaps, the moſt elegant city in Europe.'

While Lord Orrery remained at Florence confined by the gout, he began to compoſe an epitome of the Florentine hiſtory, which, we are given to underſtand, by the Editor, remains ſtill unfiniſhed, in manuſcript. Of this hiſtory he gives ſome ſhocking anecdotes in his Letters, little to the credit of human nature in general, or of Italian manners in particular. The 16th letter contains a review of the Florentine hiſtorians, and includes a very ſevere character of Machiavel.

At a time when lotteries, and gaming, in all its varieties, are ſo much in faſhion here, an account of an Italian lottery may contribute to the amuſement of our Readers:

' Courage is by no means at preſent the characteriſtic of the Tuſcans. Their bravery has been ſo little tried of late years, that their behaviour in battle is unknown. Superſtition, turned into enthuſiaſm, will make cowards brave. The Florentines are ſuperſtitious, not enthuſiaſts. They tremble at thunder: they hear groans in church-yards: they ſee horſes without heads. They attribute every untoward accident to the devil. They are pinched by evil ſpirits. Deceaſed ſaints and martyrs appear to their fancy, ſometimes in an angry, ſometimes in a placid, diſpoſition. What *Augures* and *Aruſpices* began, Chriſtian prieſts have continued. But nothing, not even prieſtcraft, keeps up the vein of ſuperſtition in Florence ſo effectually, as a certain lottery, inſtituted by the government for gain to the prince, and ruin to the people. I will endeavour to explain it to you.

' There are ninety numbers. You write on a blank ticket, any five numbers you pleaſe, contained within the ninety. Few purchaſers go beyond the renowned lucky number, three. The loweſt prize is a *paolo* (ſix pence) a ticket. You may go as much higher as you pleaſe. You will be paid according to the price at which you purchaſe. Let us ſuppoſe you purchaſe five numbers for a *paolo*. If one only of your five numbers be drawn a prize, it is of no conſequence; for it ſinks into the other four, if blanks; as a drop of water is loſt in the ſea. If two are drawn prizes, you are entitled to twenty *paolos*; if three, you are to receive four and twenty crowns; if four, twenty-five *zecheens*, A *zecheen* is ſomething leſs than ten ſhillings. If all your five numbers are prizes, you are entitled to an hundred *zecheens*. I have already ſaid, that if you had bought at an higher price, your payment would be proportionably equivalent to the ſum you paid in.

'These lotteries (there are two, one at Leghorn, the other at Florence) are drawn once a month, at different times; ſo that deſtruction comes round once in a fortnight.

'No inſtance has been, or probably ever will be known, of five numbers ariſing prizes to the ſame perſon.

'Every poor wretch, who can command two or three *paolos*, drowns them moſt eagerly in this ocean of impoſition. The miſerable experience of ill ſucceſs has no effect on the minds of the vulgar. They pawn their cloaths to procure money for tickets. One of the officers of the revenue received a large ſum of money belonging to the Great-Duke. He put it privately into the lottery, loſt it, and was hanged. After his death ſeveral hundred tickets were found in his bureau.

'The ſuperſtitious part of the impoſition is this: The purchaſers of tickets, in order to be ſucceſsful, muſt faſt, during ſix and thirty hours; muſt repeat a certain number of *Ave Marias*, &c. muſt not ſpeak to any living creature during the whole time; muſt not go to bed; muſt continue in prayer to the Virgin and to the ſaints, till ſome propitious ſaint or prophet not only appears, but declares the ſeveral numbers deſtined for ſucceſs. The watchers tired out by expectation, faſting, and prayer, fall aſleep, ſee the ſaint, hear and forget the numbers, acknowledge their forgetfulneſs, own the goodneſs of the holy viſion, and remain thoroughly convinced, that the oracle muſt be infallible. Again they buy tickets, again fall aſleep, again ſee prophets, and at laſt are ruined.

'Two months ago a maid-ſervant purchaſed five numbers. Three came up prizes. She was paid twenty-four crowns. She declared, that the prophet Jeremiah, in the dreſs of a Capuchin, had named to her the numbers. Jeremiah is at preſent the ſaint in vogue. The lottery fills more and more, in honour and confidence of that ſon of Hilkiah, who had leſs influence, living, in the land of Anathoth, than he has, dead, in the land of Tuſcany.

'We heretics ſuſpect, that the real prophet was the farmer of this branch of the public revenue, who, finding his lottery decreaſing, diſcovered, at the expence of four and twenty crowns, an effectual method of raiſing it again to its former baneful influence.

'I have been particularly deſirous to ſet before you an exact detail of theſe monthly lotteries, as they are glaring examples of the method made uſe of, to carry on and ſupport the preſent government of Florence. They are let out to farmers, as are all the other branches of the Grand-Duke's revenue.

'It is true, none of the nobility are preſumed to throw away *paolos*, and *zecheens*, in ſo low a manner. Perhaps they do not. Be it ſo. Their ſervants and their tradeſmen do; and the ill conſequences of the vices in the lower people, will be felt, ſooner or later, by the higher.

'A government, ſubſiſting by artifice, and by oppreſſive ſchemes, is a tyranny of the worſt ſort. Yet, bad as it is, the Florentines dare not complain. Where the will of the Prince is abſolute, the complaints of the people are ineffectual. Whither can they fly for redreſs? Vain is the appeal to a judge againſt his own decree.'

While Keyſler and former writers furniſh particular details of the antiquities, architecture, and paintings in Italy, ſuch intelligence as the above compoſes by much the moſt intereſting parts of later accounts of travels; and of this Lord Orrery appears, by his correſpondence, to have been truly ſenſible.

To extend this article with many extracts, would be to the prejudice of other works, which are to be comprehended in our ſmall limits; we ſhall therefore only add that, after diſplaying the oppreſſions of the Tuſcan government, his Lordſhip, more than once, gives a warm preference to Britain. In one place he ſays,

'The Engliſh are a happy people, if they were truly conſcious, or could in any degree convince themſelves, of their own ſelicity. They are the *fortunati nimium*. Let them travel abroad, not to ſee faſhions, but ſtates; not to taſte different wines, but different governments; not to compare laces and velvets, but laws and politics. They will then return home perfectly convinced, that England is poſſeſſed of more freedom, juſtice, and happineſs, than any other nation under heaven. With theſe advantages, it will be our own fault if we ſink into deſolation and ruin.'

There is one paſſage however not eaſily reconcilable with this repreſentation. In the tenth letter, ſpeaking of Dr. Cochi, then phyſician to Sir Horatio Mann, the Britiſh miniſter at the court of Tuſcany, and who had been in England with the late Lord Huntingdon, his Lordſhip ſays—'The Doctor is much prejudiced in favour of the Engliſh, *though* he reſided ſome years among us.' Now why his reſidence among us ſhould render this prejudice ſtrange, is yet ſtranger, when the natural ſuppoſition is, that his reſidence here is either produced, or proceeded from, that prejudice. But this, perhaps, was merely a careleſs expreſſion not intended to convey any ſeverity of meaning; eſpecially as the noble Author, ſo far from profeſſing a contrary prejudice, complains of being affected with the *maladie du pais.*

With regard to the weather in Italy, Lord Orrery, writing in May, ſuppoſes his correſpondent to aſk him—"Why am I not told, whether the Italian ſpring produces that delightful verdure, ſo acceptable to the eye, and ſo ornamental to the Britiſh iſlands?" 'No, no, my dear Mr. Duncombe, Italy produces no ſuch green. Enjoy the beauty, my friend, where you are. Be aſſured, you poſſeſs it in a degree ſuperior to moſt, I believe to all other, European nations. The temperature of the ſpring is as various here, as in England; now warm, now cold; now calm, now ſtormy: the rains here are remarkably heavier. Since I have been accuſtomed to the Italian rains, I think the clouds only drop in England. They melt in inſtantaneous caſcades in Italy. With you, they only produce ſhowers; with us, they pour down cataracts. In truth, the difference is amazing.'

Theſe Letters are all addreſſed to William Duncombe, Eſq; father, as we ſuppoſe, to the Editor: ſee Review, January laſt, p. 26, *the note.*

ART. II. *A Treatiſe on Education. With a Sketch of the Author's Method.* By George Chapman, A. M. Maſter of the Grammar-School of Dumfries. 12mo. 3 s. Cadell. 1773.

THOUGH much has been written on the ſubject of education, and many excellent things have been ſaid upon it, yet it is far from being exhauſted; many important and uſeful hints may ſtill be thrown out, new plans may be ſuggeſted, and the general method of conducting education may be greatly improved.

The Author of the Treatiſe before us has been engaged, for many years, with honour to himſelf, and advantage to the public, in the important taſk of educating youth; and if perſons of a liberal education, and long experience, would follow his example, in publiſhing the principles they adopt, and the method they purſue, very conſiderable advantages to ſociety might undoubtedly be derived from it. The different ſyſtems, and the peculiar methods of different teachers, as Mr. Chapman obſerves, would be compared; the errors in each would be diſcovered; and the moſt proper plan would, at length, be introduced into our ſchools.

He divides his Treatiſe into two parts; in the firſt, after ſome general, but very judicious reflections, he proceeds to point out the errors which are frequently committed in training children, ſtates the advantages and diſadvantages of public education, &c. and propoſes a plan for educating thoſe who are born in the lower ſtations of life—a ſubject of extenſive uſefulneſs, though little attended to by former writers.

In the ſecond part he gives directions for the education of children in general; ſhews what care is neceſſary to be taken of their bodies, and in what manner their minds ought to be cultivated. And here he avoids, as he does indeed through the whole of his performance, all chimerical notions and refinements, confining himſelf to what is plain and uſeful, and ſtudying to bring into a ſmall compaſs whatever he thinks worthy of the public attention, whether obſerved by himſelf, or delivered by others.—Such parents as have not leiſure, or opportunity to conſult the many volumes which have been written upon education, will find his Treatiſe peculiarly uſeful, and we recommend it to their attentive peruſal. The deſire of being uſeful, which appears through the whole of it; and the great ſtreſs that is laid upon inſpiring youth with the love of virtue and religion, cannot fail of giving every well-diſpoſed reader a favourable opinion of the Author.

He has ſubjoined to his Treatiſe a minute detail of his own method of teaching, which appears to us to be a judicious one, and well calculated for the improvement of youth, not only in the ſeveral branches of literature, but (what is of infinitely greater importance) in virtue and in religion. There are few teachers of youth, we will venture to ſay, of whatever age or experience, to whom an attention to Mr. Chapman's method may not be of conſiderable uſe.

ART. III. *Two Letters, addreſſed to the Right Rev. Prelates, who a ſecond Time rejected the Diſſenters' Bill.* 8vo. 2 s. Johnſon. 1773.

THESE Letters will be read with pleaſure by every friend to religious liberty. They contain many noble, manly, and liberal ſentiments, on ſubjects of the higheſt importance, and they are expreſſed with perſpicuity, force, and energy.

Our Author conſiders the principal objections that have been urged againſt the extenſion of toleration, in order that the impartial public may ſee the merits of the cauſe, and be enabled to form a judgment concerning the motives upon which the Diſſenters' Bill was rejected.—As much hath been written upon this ſubject, we need only give our Readers a ſpecimen of the Writer's manner; and the following, we apprehend, will be ſufficient to induce many of them, at leaſt, to peruſe the whole performance:

'In whatever light I behold your late oppoſition (ſays our Author to their Lordſhips) it appears to me weak, indiſcreet, and ungenerous; it adds neither to the ſtrength nor credit of your Church; it was loſing an opportunity of acquiring real honour without any real ſacrifice; it diſcovers a narrow contracted idea of policy, religion, and human nature. If it was the effect of bigotry and prejudice, you are inexcuſable, as legiſlators, in being actuated by ſuch baſe motives. If it was owing to reſentment that you puniſhed the ſins of the fathers upon the children, it was utterly unworthy of the embaſſadors of Chriſt. If you thought to accompliſh uniformity of faith, it was abſurd and ridiculous. You have taken one important ſtep without conſidering the next; and, by ſo doing, have expoſed yourſelves to the miſerable alternative of being hated or deſpiſed. If you execute the laws, you will bring upon yourſelves eternal odium; if you let them ſleep, you proclaim their impropriety and injuſtice. If you mean to promote an univerſal conformity to the articles, you muſt not only ſtop the mouths of all the nonſubſcribing

Diſſenters, but you muſt lay a reſtraint upon the preſs; you muſt prohibit the intercourſes of converſation, and lay an embargo upon the exerciſe of men's rational faculties. What an arduous taſk have you undertaken! Yet all this might have been avoided, without riſking one ſingle advantage, had you poſſeſſed generoſity enough to have complied with the Diſſenters' requeſt. When I conſider your critical and diſtreſſed ſituation; in poſſeſſion of an obnoxious power which you dare neither exert or relinquiſh, attacked by the enthuſiaſt and the freethinker, importuned by your own diſſatisfied members, and perplexed by the diſcontents of the laity; if you have any regard for religion and the intereſts of your country, my Lords, I pity you; if you are attentive only to your own eaſe, ambition, and ſecurity, my pity gives way to indignation and contempt.

'I beg your Lordſhips' candid ſentiments, reſpecting the future conduct of the Diſſenters. How ſhall they act, ſo as not to offend the ſtate or their own conſciences? How ſhall they preſerve both the deference which is due to your Lordſhips' deciſion, and that which they owe to their Maſter in heaven? If they deſiſt, they give up their claim; if they perſevere, and you continue to refuſe, they will be the innocent cauſes of your ſuſtaining additional diſhonour.

'You have put a negative upon the lawful exerciſe of our religion; but you cannot make the world believe that religion itſelf depends upon, or is connected with, the will of the magiſtrate. You have limited the freedom of the goſpel; but you have not deſtroyed Chriſtianity. Do you expect we ſhould comply with your requiſitions, or reſign our profeſſions? Cruel dilemma! But ſuppoſing we were extirpated, other Diſſenters would riſe up; rational creatures will always remain to aſſert the rights of judgment and conſcience; and ſhall they worſhip no God, and believe no creed but yours? The nature of things is not altered by your determination; and right and wrong are not to be decided by vote. Edicts and proſcriptions were iſſued out againſt the goſpel, and yet it continues the ſame yeſterday, to-day, and for ever. Laws have been framed againſt philoſophy and ſcience, and liberty and virtue, but they have not loſt their reputation in the world. You may inſtitute what opinions and articles you pleaſe, and enforce them by the heavieſt penalties; but if they cannot ſtand the teſt of reaſon, they will fall only the ſooner for your attempts to ſupport them.

'Truth, immortal truth, keeps on her ſteady and glorious career, and advances to that perfection, which, in ſpite of your impotent efforts, ſhe will one day attain. We ſhould be unworthy of the name we profeſs, if we were awed into ſilence by the threats of puniſhment, which, be it ever ſo great, the approbation of heaven and the teſtimony of a good conſcience will abundantly compenſate. If you aſk by what authority we propagate our doctrines? I anſwer, by the ſame which was pleaded by the firſt Chriſtians, by the reformers, and which operates upon every honeſt man; to reſiſt impoſture, however ancient and venerable, and to defend truth, however forſaken and unpopular.

'You may take all the advantages you pleaſe of your majority, your public faſhion, and your power in parliament; you may avail yourſelves of the prejudices excited againſt us, and propagated from age to age; you may excel us in grandeur and antiquity; we will conteſt with you the qualifications of good citizens and honeſt men. You may boaſt of the improvements you have made upon the original plan of Chriſtianity; we are content with it, unadorned as it is, and hope only for its future rewards. You may repreſent us as diſaffected to the throne; we appeal to the intereſt we have at ſtake, and to our paſt conduct, in confutation of this ridiculous charge. You may brand us as deiſts, becauſe we diſpute your authority to ſettle all controverſies. If to be deprived of the common ſecurity of ſubjects, and yet to live peaceably and contribute all in our power to the ſecurity of the ſtate, be the mark of bad ſubjects, we deſerve that appellation. If to diſtinguiſh betwixt Chriſtianity and its corruptions, to preach and live under the warrant of ſcripture, and to inculcate ſound morals, on the proſpect of that immortality which was brought to light by the goſpel, be a ſign of deiſm, we have no objection to the name of deiſts.

' But the frequent uſe of theſe invidious aſperſions will take out their ſting. The world is not ſo ready as it has been to follow the cry of a few deſigning men; the growth of hereſy and the danger of the Church have loſt their dreadful ſound; the worſt hereſies that ever infeſted religion are at laſt found to be pride, ambition, the luſt of gain, and the ſpirit of perſecution.

' Amidſt your tender ſorrows and anxious ſolicitude for the fate of your Church, ſpare ſome ſighs, ſhed ſome tears for Chriſtianity itſelf, which, in this age, deſerves your commiſeration, wounded as it is, and bleeding before you, while the Levite only looks upon it, and the prieſt paſſes by on the other ſide.

' Remember you had once an eſtabliſhment more formidable than your own to contend with. The time has been, when you were glad to engage, like us, with the weapons of reaſon and argument, to commend your cauſe to heaven, and to appeal to the Bible as your only friend, againſt a religion armed with all the thunder of the ſtate.

' Conſider, if the plea we urge has no weight in it, you would never have had the power to make penal laws, or to keep them in perpetual terror. You were once heretics as well as we. Your anceſtors atteſted their zeal for genuine Chriſtianity at the ſtake. Well had their lives been ſpared, if they were only the means of erecting another ſpiritual dominion as arbitrary as that which they overturned.

' The Scriptures they had recourſe to, as comprehending all their faith, are now conſidered as an ambiguous proof of orthodoxy, and diſtruſted as too feeble ſecurity for religion and government; they muſt now be read with caution and reſerve, a thouſand dangers lurk beneath, and they may betray us into I know not what fatal errors. Who would think their Chriſtianity and yours were the ſame? Upon what different grounds has the religion of this country been defended?

' To bar yourſelves againſt any future conviction by a glorious reſolution never to believe any thing againſt law, is ſomething ſingular; but to pretend to hold all the Proteſtants in this kingdom in the ſame chains, to forbid the light of truth to ſhine, becauſe you will not ſee it yourſelves, is the moſt extraordinary exertion of folly that can be conceived.

'How much better would you have conſulted reputation by allowing a liberty you cannot take away! how much more durably would you have fixed your throne by an act of well-timed generoſity! with how much better a grace could you have treated with your own diſaffected brethren, and removed every cauſe of ſeparation and diſcontent!

'You might have ſtifled our complaints, and put it out of our power to make any freſh demands; as the Diſſenters multiplied under oppreſſion, they have diminiſhed by indulgence, and you would have ſeen them melt away under the beams of your mercy, while your intolerance only ſtrengthens and unites them.

'At this time of day, my Lords, when a ſpirit of diſſipation ranges through all claſſes of men, when corruption is openly avowed, when public ſpirit and private virtue are daily loſing ground; to what ſhall we have recourſe for our reformation but the influence of religion? But when the maxims of Chriſtianity and the Church are at variance; when ſubſcription to unintelligible doctrines is the term of admiſſion to our ſeminaries of inſtruction; when the firſt ſtep to holy orders is a refinement upon the common rules of honeſty; when the degree of faith and zeal for it is only in proportion to the preſent advantages it procures; when the Chriſtian religion itſelf is not legally tolerated, but under certain limitations inconſiſtent with its genius and ſpirit; what can be expected but a general increaſe of ſuperſtition and infidelity? Is it to be wondered at that your places of worſhip ſhould be deſerted, your miniſters diſeſteemed, and your influence over public manners at an end? Will it not be imagined, that ſuperior ſanctity and piety are a mere pretence; and that power, intereſt, and ambition, are the foundation of your extraordinary zeal and unanimity? When theſe ſuſpicions are entertained, it will not be ſufficient that you have the ſanction of the law and the protection of the magiſtrate. The appearance of honour and juſtice, and the veneration of the public, are the moſt laſting ſecurities of any conſtitution; and when theſe are gone, your immunities will neither be held in peace, nor enjoyed with comfort.'

This is free language, undoubtedly, but it is the language of manly freedom: it is ſevere too; but what language can be too ſevere for thoſe who have no tenderneſs for the unalienable rights of human nature; and who, though they diſclaim perſecution in words, avow it in their actions?

We would willingly put the moſt favourable conſtruction upon the conduct of thoſe who differ in opinion from us; but, with the utmoſt ſtretch of candour and charity, we cannot poſſibly account for the conduct of our Biſhops in regard to the Diſſenters' Bill, on any principles that are conſiſtent with their having a ſupreme, ſteady, and unalterable regard to the honour of Chriſtianity, and to the ſacred rights of conſcience and private judgment.

In the Appendix to his Letters, our Author gives an extract from the writings of Biſhop Hoadly, on the ſubject of religious liberty, together with a letter on the maintenance of the clergy, and the project of appointing Biſhops in America, written by a gentleman highly reſpected in the literary world: it was firſt printed in a public paper, of the 3d of June, 1772.

ART. IV. *A new Dictionary of the Engliſh Language*: Containing, not only the Explanation of Words with their Orthography, Etymology, and idiomatical Uſe in Writing; but likewiſe their Orthoepia or Pronunciation in Speech, according to the preſent Practice of poliſhed Speakers in the Metropolis; which is rendered obvious at Sight, in a Manner perfectly ſimple and principally new. To which is prefixed, a rhetorical Grammar, in which the Elements of Speech in general, and thoſe of the Engliſh Tongue in particular are analyſed; and the Rudiments of Articulation, Pronunciation, and Proſody intelligibly diſplayed, by William Kenrick. LL.D. 4to. 1 l. 1 s. bound. Rivington. 1773.

DR. Kenrick has prefixed to this Dictionary an account of his deſign. It is in the piquant manner of the Author; but, upon the whole, ſuch as the purchaſer of his Dictionary will find to be true. We ſhall therefore make this article conſiſt principally of extracts from it. He begins with the following juſt, though perhaps ſevere obſervations:

'It has been remarked as a phænomenon in the literary world, that, while our learned fellow ſubjects of Scotland and Ireland are making frequent attempts to aſcertain, and fix a ſtandard to, the pronunciation of the Engliſh tongue, the natives of England themſelves ſeem to be little anxious either for the honour or improvement of their own language: for ſuch the inveſtigation and eſtabliſhment of a rational criterion of Engliſh orthoepy, muſt certainly be conſidered. It is indeed more natural for foreigners and provincials to ſee the uſe and neceſſity of ſuch criterion. The natives of a country, and particularly of the metropolis, meet with none of thoſe difficulties which occur to others. Cuſtom renders every thing eaſy and familiar, nor do they perceive any of thoſe irregularities and apparent improprieties that ſtrike the ear of ſuch as are accuſtomed to different dialects. At the ſame time, however, that theſe are the moſt ſenſible of the difficulties and defects, they are the leaſt qualified to obviate them. There ſeems indeed a moſt ridiculous abſurdity in the pretenſions of a native of Aberdeen or Tipperary, to teach the natives of London to ſpeak and to read. Various have been, nevertheleſs, the modeſt attempts of the Scots and Iriſh, to eſtabliſh a ſtandard of Engliſh pronunciation. That they ſhould not have ſucceeded is no wonder. Men cannot teach others what they do not themſelves know: nay, had theſe enterprizing geniuſſes been qualified in point of knowledge, they ſeem to have been generally deficient in that of ingenuity; the methods moſt of them have hit upon, being but ill calculated to anſwer the end propoſed. The expedient moſt generally adopted, hath been that of endeavouring to expreſs the ſounds of ſyllables, by varying their orthography, or ſpelling them in a different manner. On this plan we have vocabularies, containing all the words in our language, ſo horribly metamorphoſed as to be equally unintelligible both to the eye and ear.'

Dr. Kenrick gives ſeveral inſtances of this kind, and proceeds:

'The celebrated Mr. Sheridan has avoided falling in this erroneous practice, and very judiciouſly propoſes to diſtinguiſh the ſound of words by certain typographical marks to be placed over particular ſyllables. It is indeed probable that, if this gentleman had carried his plan into execution, he would have ſuperſeded the preſent work; as, whatever defects appeared to me in his deſign, it is poſſible he might have himſelf corrected them in its proſecution; and it is natural to imagine that a writer who applies himſelf ſolely to a particular ſtudy, will make a greater progreſs than one who, amidſt a variety of avocations, can make it only a partial object of his attention. It was indeed with a view rather of ſerving a * certain teacher in the way of his profeſſion, than from any expectation of credit to myſelf that I engaged in this work; the original proprietor of which, the late Mr. Jacob Tonſon, being ſince dead, I have been induced, in juſtice to his aſſigns, to publiſh in my own name, what was projected chiefly for the emolument of another. The deſign, however, I am by no means aſhamed of, and, though its execution ſhould be thought, by the learned, to fall ſhort of the point of exactitude to which it might be carried, I flatter myſelf it will be found of general utility, reſpecting the practical purpoſes it was intended to anſwer.'

The Author then gives directions for conſulting the Dictionary. We need not ſpecify each particular; but we may ſhew the peculiarity of this book, and enable the Reader to judge of its utility, by giving the table of Engliſh ſounds, or vowels, expreſſed in different ſyllables, by various letters.

N° 1. Example, Cur, ſir, her, monk, blood, earth, &c.
2. ——— Town, noun, how, bough.
3. ——— Bull, wool, wolf, puſh.
4. ——— Pool, groupe, troop.

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* Mr. Rice.

N° 5. Example, Call, hawl, caul, ſoft, oft, George, cloth.
6. ——— New, cube, duty, beauty.
7. ——— Not, what, gone, ſwan, war, was.
8. ——— No, beau, foe, moan, blown, roan.
9. ——— Boy, joy, toil.
10. ——— Hard, part, carve, laugh, heart.
11. ——— And, hat, crag, bar.
12. ——— Bay, they, weigh, fail, tale.
13. ——— Met, ſweat, head, bread.
14. ——— Meet, meat, deceit.
15. ——— Fit, yes, buſy, women, Engliſh, guilt.
16. ——— Why, nigh, I, buy, join, lyre, hire, &c.

'Add to the above the indiſtinct ſound marked with a cypher thus (o) as practiſed in the colloquial utterance of the particles *a* and *the*; the laſt ſyllables of words ending in *en*, *le*, and *re*; as, *a garden*, *the caſtle*, &c. alſo in the ſyllable frequently ſunk in the middle of words of three ſyllables, as, *every*, *memory*, *favourite*, &c. which are in verſification ſometimes formally omitted in writing, by the mark of eliſion.

'Under one or other of the numbers compoſing the above table, are comprehended all the ſpecies of diſtinct articulate ſounds contained in the Engliſh language. Not that they differ altogether equally in quality; ſeveral differing only in time. There are no more than eleven diſtinct vocal ſounds of different qualities in Engliſh; ten of the numbers ſpecified in the table being expreſſed by the long or ſhort modes of uttering our five vowels.'

Of this the Doctor gives examples; and a table of the mode of articulation of conſonants.

'The uſe of the tables will be illuſtrated, in ſome meaſure, by the following example. We will ſuppoſe the true pronunciation were required of the word *Faſcination*.

'On turning to the word *Faſcination* in the Dictionary, we find it printed firſt with its two accents, the acute and the grave; the firſt on the firſt ſyllable, and the ſecond on the third; thus (FA'SCINA`TION;) from which it appears that the firſt ſyllable is to be ſharply and quickly accented, or forcibly pronounced; and the third to be flatly and ſlowly accented. The word is next printed as it is divided into ſyllables according to a right pronunciation, with figures placed over each ſyllable, to determine its exact ſound, as the figures correſpond with thoſe of the above table of ſounds: thus $\overset{11}{\text{FAS}}\text{-}\overset{15}{\text{CI}}\text{-}\overset{12}{\text{NA}}\text{-}\overset{1}{\text{TION}}$.

'Now, by referring to the table, we find that the ſeveral ſyllables are to be pronounced like the words placed over againſt the numbers 11, 15, 12, 1; by which the quality of the ſound, or the power of all the vowels, is exactly determined.'

He then ſhews the uſe of the table of conſonants in the word *Oppoſition*; and ſays, ‘ The ſpeaker therefore, who, obſerving theſe rules, ſhould, to a due obſervation of the true ſound of the ſyllables, add the true force of the different accents, would neceſſarily pronounce all Engliſh words with propriety.——

‘ With reſpect to etymology, explanation of words, and illuſtration of idiom and phraſeology, the Reader will find that I have generally followed the celebrated Dictionary of the learned Dr. Johnſon. As the preſent performance is chiefly calculated to correct and aſcertain the orthœpy of our tongue, I thought it might be of ſome advantage to its Readers to make it, at the ſame time, a copious index to a work of very general acceptation, in which the literal authorities, collected from our beſt writers may be conſulted at large.’

The rhetorical Grammar contains a great number of ingenious obſervations; but they are written in the ſtyle of declamation, and calculated more for thoſe who are proficients in the language than for thoſe who are learning it. A good Engliſh grammar is an object which we may probably continue to wiſh for, till the ingenious men of our own country turn their thoughts to their native language.

We conſider the work before us as very commendable in this view; and we wiſh Dr. Kenrick had proceeded on a larger and better plan; corrected all the miſtakes[*] of Johnſon, and ſupplied his deficiencies and omiſſions[†]. What he has done, however, may be very uſeful; and his Dictionary will greatly aſſiſt foreigners in the laborious taſk of learning our language.

[*] Some of theſe are, unaccountably, tranſcribed into Dr. Kenrick's Dictionary: we ſay unaccountably, becauſe the errors are, in moſt inſtances, ſo *very obvious!* What will the Reader ſay, for example, to the ſea-term *Leeward*, ſo common in every book of voyages, and almoſt every news-paper? LEEWARD, Dr. Johnſon tells us, and Dr. Kenrick repeats it, ſignifies “ to windward;” whereas, in truth, it means the *direct contrary!*

[†] Now we ſpeak of the omiſſion of words, of no mean import, is it not remarkable that none of our lexicographers have taken notice of the word NINE, as it ſtands, in the writings of our poets, the repreſentative of the MUSES:

“ Ye ſacred *Nine!* that all my ſoul poſſeſs.”——POPE.

ART. V. Noorthouck's *Hiſtory of London* concluded: See our laſt.

HAVING, in the former part of this article, exhibited a brief view of Mr. Noorthouck's plan, and of the ſources from whence he has drawn his materials, we proceed now to give ſome ſpecimens of the manner in which he has executed both the hiſtorical and the deſcriptive parts of his work. In doing this, we ſhall diſtinguiſh ſuch obſervations and details as appear to be peculiar to the Author, from thoſe which are collected from preceding compilers.

At p. 22, we meet with a conciſe, out-line view of the feudal frame of government, to which this iſland, as well as a conſiderable part of Europe, was once ſubjected; and this he does, in order to ſhew, through the courſe of his work, in what manner thoſe inſtitutions were gradually ſubverted by the ſlow and ſilent operation of the ſpirit of commerce.

With reſpect to the great charter of the Engliſh liberties, he reprobates it (as others have very juſtly done) as declarative only of the feudal rights of thoſe who domineered as lords of the country; but he obſerves that it bore no reference to the liberties of the common people.

Hence he dates the origin of the inſurrection under Wat Tyler and Jack Straw; ſo famous for their bold and deſperate leveling ſcheme, for their horrid outrages, and for the extraordinary manner of their ſuppreſſion.

P. 122. Here are ſome very ſenſible obſervations on the great changes which happily took place at the time of the acceſſion of Edward VI.

'Government at this time, ſays he, began to aſſume a more popular form. The ancient nobility had been much diminiſhed, by the murders, attainders, and executions, during the fluctuations of the crown, between the families of York and Lancaſter: the two laſt Henries, in whom both claims were united, had alſo, from motives of policy, endeavoured to depreſs the formidable power of the nobles, by elevating and conferring offices of truſt on new men; which circumſtances co-operated with trade to diffuſe property, and give weight to the commons in their legiſlative capacity. The reformation had made great progreſs in Germany, and ſecretly in England; Henry's late reſentment againſt the papal ſee, had relieved the kingdom from the yoke of a foreign prieſthood, and rendered it independent in a religious as well as civil capacity. The doors of monaſteries had been flung open, their inſtitutions deſtroyed, and their revenues had reverted to the laity. The bible was in the hands of the people, who had now diſcovered that the papal doctrines were not derived from that acknowledged fountain of all religious tenets. The united effect of theſe happy circumſtances had rendered the people ripe for a reformation of church diſcipline, when Edward VI. a youth of nine years of age, aſcended the throne. In this particular inſtance, the minority of their king was of ſervice to his people, though his premature death afterward caſt a temporary gloom over the expectations of the nation.'

It is very true that under the minority of Edward, the work of reformation went happily forward; which circumſtance affords a ſtrong proof that this good work was a *popular* meaſure: otherwiſe it could never have been ſo compleatly effected, amidſt the weakneſs which uſually attends adminiſtration, during a prince's minority. Indeed ſew *reformations* have ever taken place, in any age, or any country, where the cauſes of them have not been *felt*, and the reaſons for them *aſſerted*, by the common people :—who, as our Author elſewhere remarks, ‘ ſeldom fail, in the *dernier reſort*, to redreſs themſelves.’

P. 136, we have ſome remarks on the populouſneſs of our capital city. They are founded on Queen Elizabeth's proclamation againſt new buildings in London. The proclamation itſelf is inſerted, by our Author, in his *Appendix*.

‘ To indulge, ſays he, in a ſhort digreſſion on this point. The actual inconveniences of cloſe dwellings crouded with inmates, cannot be denied ; the frequent contagious diſorders were a fatal proof of them : but as the people had not then found out that opening their ſtreets would enable them to live more healthily and commodiouſly, which would have been the beſt motive for extending the city ; ſo the apprehenſions, expreſſed in the proclamation, proceeded alſo from narrow views. A metropolis ſituated on an open navigable river near the ſea, will increaſe more in proportion than one not having an advantage which affords an eaſy carriage for the neceſſaries the inhabitants require. The dearneſs of proviſions in London is ſtill attributed to the enormous conſumption of neceſſaries in it; but unleſs it alſo appears, that theſe high prices are owing to our markets not being ſufficiently ſupplied, we muſt ſeek for ſome other cauſe. The gradual enlargement of a city enriches all the country round it, and extends its demands to the remoteſt corners : it alſo affords employment for all the ſupernumerary uſeleſs hands that reſort to it ; which ſufficiently accounts for the objection often made againſt the healthineſs of London, notwithſtanding all its late improvements, where the deaths ſo greatly exceed the births *. A perſon without knowing this fact might with a little reflection infer it : multitudes who were born in various parts of England, end their days in London ; and numbers of the inhabitants of London being Diſſenters of ſeveral denominations, no regiſter of their births appears, while that of their deaths is generally recorded. If it is replied, that London nevertheleſs appears to be a gulph, that continually requires filling; it ſhould be conſidered, that it not only receives, but ſends out inhabitants to various parts, America and the Eaſt-Indies particularly. Buſineſs and pleaſure alſo, keep many of the inhabitants in a ſtate of celibacy; labourers, ſervants, ſailors; and the three regiments of guards, are generally ſingle men. Rapin expreſſed his fears that the head was too big for the body; but the natural circumſtances of countries, will always preſcribe limits to the growth of cities; while no others can be fixed. London, vaſt as it is, ſtill enlarges; how long this increment may continue, cannot perhaps be foreſeen; but it may ſafely be predicted, that when the augmentation becomes injurious, it will, like all other natural evils, correct itſelf.'

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* ‘ Though the operation of trade has cauſed a progreſſive increaſe of the metropolis from the firſt, yet this increaſe has been accelerated during the laſt thirty or forty years, from a cauſe well known though little thought of in this point of view ; and which has affected other towns as well as London. It is found upon an average, that the natural ſmall-pox deſtroys one in ſeven ; it is now above 40 years ſince this diſorder began to be inoculated upon prepared bodies, of which the Biſhop of Worceſter, in his celebrated ſermon on this ſubject, informs us, but one in 500 were found to die : hence in every 500 children inoculated, 70 lives are preſerved to ſociety, though few reflect how much this circumſtance muſt advance population ! Since the Biſhop of Worceſter's time, the hazard is almoſt reduced to nothing ; and the practice obtaining chiefly in towns, they will hence increaſe faſter than the acceſſion of new comers will occaſion.’

It is almoſt unneceſſary to ſay that we think there is great reaſon in what Mr. Noorthouck advances, in the *note*, where he accounts for the late great increaſe of people in London, &c. from the happy effects of inoculation for the ſmall-pox; ſince many of our Readers will recollect that we hazarded the ſame remark, in the 44th volume of our Review, p. 15—16.

When the Author comes to ſpeak of the public effects of Cromwell's exaltation, he has the following remark on the ready ſubmiſſion that was made to the ſuperior talents of the Protector; and on the pretenſions of that hero to the character of a real patriot:

'We are not to wonder, ſays Mr. N. that after the ancient government was deſtroyed, and no certain plan was adopted to take place of it; the talents of ſome one man ſhould enable him to ſwallow up the whole power ſo diſcordantly exerciſed. Government implies ſubmiſſion; but thoſe commands are generally ſooneſt yielded to, that are moſt readily delivered, promptly enforced, and where obedience is beſt rewarded: and theſe generally happen when power reſides in a ſingle hand; which may account for Comwell's exaltation.

"All government ſeems to require a centre of authority ſomewhere to execute legiſlative orders. The determinations of great bodies, however regularly formed, can only be collected by majority of votes; which in conteſted points obſtructs their proceedings, and defeats them in exigencies when ſecrecy and prompt execution are requiſite. Hence in thoſe governments which preſerve ſomething of a republican form, a chief magiſtate is nevertheleſs generally found at the head of them; and while his power is properly limited, it is immaterial whether he is called Emperor, King, Stadtholder, Doge, or Protector. Even when theſe ſupreme offices are violently obtained, as in the preſent caſe, the uſurpers generally find it prudent to make conceſſions, ſimilar to preſcribed conditions where they are conferred. To ſuch magiſtrates the legiſlative authority delegate the executive power; and the true principles of wholeſome government, conſiſt in preſerving the latter authority in ſubordination to the former. The chief magiſtrate may be ſuperior in dignity and power, to any individuals which compoſe the body politic; but it is the full concurrence only of the ſeveral parts of this body, whatever its frame may be, which conſtitutes lawful abſolute power: and abſolute power is found in all ſtates.

'Neither Oliver Cromwell, nor Julius Cæſar, were perhaps actuated by public motives, to eſtabliſh their perſonal authorities; even patriotiſm itſelf is very ſeldom untainted with private views; yet when government is diſlocated, and a nation diſtracted by violent parties, it admits of a queſtion whether a man of talents may not do public ſervice by taking the helm of ſtate into his own hands, and by an uniform ſteerage of the whole, afford a reſpite from confuſion to rectify the ſubordinate parts of government? His ſubſequent conduct muſt determine this queſtion. The event ſhewed that, as Rome was then circumſtanced, the patriotic Brutus and Caſſius, were greater enemies to their country than Cæſar; who in the main behaved well; and the meer cutting him off, only left his ſeat vacant for far worſe tyrants to fight for. Here the parallel fails in part, as Oliver died a natural death, while the clouds of danger were gathering over his head: and as his character will admit of no compariſon with that of the unfortunate King, he contributed ſo largely to deſtroy; ſo perhaps it will do the memories of Charles II. and James II. no ſervice to compare them with Oliver Cromwell, ſuch as his own natural temper, and that of the times, formed him.

There is no doubt but that the neceſſities of the times, when Charles I. was haſting to his own deſtruction, called for ſuch a man as Cromwell, whoſe ambition proved happily inſtrumental to the public welfare. With reſpect to his *patriotiſm*, thoſe who contend for it may raiſe a ſmile, but the queſtion will hardly bear a ſerious diſcuſſion.

P. 208, we have a juſt reflection on the conduct of General Monk, who certainly loſt a fine opportunity for bridling and curbing the headſtrong unmanageable Stuarts:

'Whether Monk, ſays he, originally intended the revolution he finally effected, or whether he altered his views according to events; it was remarked that during all theſe meaſures, he maintained no correſpondence with Charles, and always profeſſed himſelf zealous for a commonwealth. Hence he has been reproached with diſſimulation by ſome who nevertheleſs were willingly deluded by a ſet of hypocrites who ſought only worldly power, while they profeſſed in their long canting prayers to *ſeek* the *Lord*. Let it be remembered however that if Monk temporized, he ſaved the effuſion of more blood in a work that now became neceſſary. One circumſtance was indeed fatally wanting to compleat his merit with the nation, and this was to receive the exiled King upon expreſs conditions, for the limitation of his prerogatives, and ſecuring the liberties of his ſubjects. Charles, then without money, without power, and a refugee, would have agreed to any thing; but this fine opportunity was loſt by Monk's deſire to claim merit with the King rather than with the people: and ſurely no man ever leſs juſtified the unlimited confidence placed in him than did Charles II.'

In his 14th Chapter, B. I. our Author has introduced a compact and ſuccinct account of the great plague in London, which broke out in 1664; but, brief as it is, it could not but be too long for our inſertion; and it is incapable of an extract.

Chap. 15, continues the Author's detail of events in the reign of Charles II. Among other circumſtances he recites the laughable proclamation of that monarch, for ſhutting up the coffeehouſes: and which his Majeſty had the wiſdom and goodneſs to iſſue within a month's time after he had ſo graciouſly and jovially dined with the corporation of London, at Guildhall, on their Lord-Mayor's Day, Oct. 29, 1675.

It ſeems that his Majeſty's *gaité de cœur*, at the above-mentioned entertainment, expoſed him to rather too much familiarity with ſome of his ſubjects: and familiarity, the proverb telleth us, breeds contempt.

'It appears, the Hiſtorian ſays, that the King afforded the citizens abundant matter for animadverſion, and that they indulged themſelves in this way ſo much to his diſſatisfaction, and that of his *cabal* miniſtry, that a proclamation was iſſued December 2[illegible]th, for ſhutting up and ſuppreſſing all coffeehouſes, "Becauſe in ſuch houſes, and by occaſion of the meeting of diſaffected perſons in them, divers falſe, malicious and ſcandalous reports, were deviſed and ſpread abroad, to the defamation of his Majeſty's government, and to the diſturbance of the quiet and peace of the realm." Nothing is more eaſy to gain than popularity, and it is really worth obtaining; what the poet ſays of happineſs, may be applied with more certainty in this ſenſe, "There needs but thinking right and meaning well." Evil governors only have cauſe to be jealous of obſerving eyes; as conſtant experience teaches, that no upright King is ever ill-treated by his people: on the contrary he is conſidered as a common friend, and they are but too ready to over rate ordinary acts of prudence and generoſity, perhaps becauſe they ſo ſeldom occur; nor is it to be wondered at when they are equally ſevere with regard to meaſures obviouſly of a pernicious tendency. Thus much with regard to ſo ridiculous an edict. The opinions of the judges were taken on this great point of ſtopping peoples tongues; when they ſagely reſolved, "that retailing of coffee might be an innocent trade; but as it was uſed to nouriſh ſedition, ſpread lies, and ſcandalize great men, it might alſo be a common nuſance." In ſhort, on a petition of the merchants and retailers of coffee and tea, permiſſion was granted to keep open the coffeehouſes until the 24th of June next, under an admonition that the maſters of them ſhould prevent all ſcandalous papers, books, and libels, from being read in them; and hinder every perſon from declaring, uttering or divulging, all manner of falſe and ſcandalous reports againſt government or the miniſters thereof. Thus by a refinement of policy, the ſimple manufacturer of a diſh of coffee, was conſtituted licencer of books, corrector of manners, and arbiter of the truth or falſehood of political intelligence, over every company he entertained! and here the matter reſted.'

Had Charles lived in theſe leſs formal and leſs cenſorious days, and had vouchſafed to get royally drunk with a Lord-

Mayor, the preſent race of citizens would hardly have been very ſevere on ſo jocund an occaſion: or had they been diſpoſed to animadvert on him with even all the freedom of theſe Wilkes and Liberty times, ſo merry a monarch would only have laughed at them altogether,—or he would have contented himſelf with cuckolding a few of the aldermen, by way of revenge on the whole body corporate.

Proceeding to Chap. XVI. where the Author ſpeaks of the part which the city took in effecting the ever glorious Revolution, we meet with ſome digreſſive and very juſt obſervations on the cauſes, both remote and immediate, which contributed to give this happy finiſhing ſtroke to the formation of our preſent conſtitution of government: but for theſe, too, we muſt refer to the book, for want of room.—Our Author's very brief, but impartial hiſtory of the Union *of the two Kingdoms*, is worthy of notice. and is to be found in Chap. XVIII.

In Chap. XIX. we meet with ſome pertinent remarks on the obligation of our members of parliament to obſerve the inſtructions of their conſtituents. And here, while he ſtrongly aſſerts *freedom in writing*, as one of our greateſt political bleſſings, he introduces a ſhort but ſevere cenſure on the illiberality of thoſe political writings which are ſo much the diſgrace of the pamphlet-ſhops and the news-papers. There is alſo an excellent ſtricture on this head, in the celebrated, though *unpubliſhed, Letters to Lord Mansfield.* "Nothing," ſays the ſpirited but candid Writer, "appears to me more diſguſting and deteſtable than thoſe abuſes of liberty which we have daily occaſion to obſerve, and thoſe illiberal and indiſcriminate attacks made upon all characters, however reſpectable. They are doubly deteſtable, both on account of their intrinſic enormity, and becauſe they proceed not from the heart, or the real opinion of the authors, but are the ſuggeſtions of faction or malice, conveyed to the public by thoſe who meanly proſtitute their talents, in writing for others, what they neither *think* nor *feel* themſelves."

Mr. N. has likewiſe, in the chapter laſt enumerated, with an honeſt freedom, given us his rational and manly ſentiments on the famous ſeptennial act, which he totally condemns, as founded on the moſt ſhameful reaſonings, and attended, as experience has fatally evinced, with the worſt of conſequences. He alſo very laudably contends for an extenſion of the *privilege of election*, in a manner ſuited to the great alterations which time has produced in the circumſtances of the people.

In Chap. XX. he offers ſome remarks on luxury, idleneſs, and other ſources of immorality in this great capital; which lead him to a proper cenſure of our criminal laws.

Theſe, he obſerves, 'do not ſufficiently attend to the degrees of criminality: and though it may ſound like a paradox, the aſſertion is hazarded, that death is too ſevere for many offences, while it is too light for the prevention of the greateſt. Robbers ſhould not be hanged, becauſe though the puniſhment is too much, under many circumſtances, it fails of effect in all. Prudent men are apt to think death the ſevereſt exertion of penal law; but deſperate men think otherwiſe, and brave a puniſhment which ſo quickly terminates all their cares: nor is there an execution exhibited, at which acts of theft are not committed in ſight of the very gallows. Murderers alſo, ſhould never be hanged, and for this plain reaſon, becauſe though it is juſtifiable by the *lex talionis*, it nevertheleſs fails of preventing murders.

'In a political view it appears abſurd to laviſh the lives of men, who are generally young, and who may be applied to make ſome recompence for the injuries they do to ſociety. By offences againſt laws, men forfeit all claim to protection from them, and ought to be condemned to works of atonement to the offended public. A ſtate of ſlaviſh labour for life, or for other terms proportioned to the crimes of which they are convicted, would be the ſevereſt puniſhment the profligate could be doomed to. When men are hanged, their ſufferings are momentary and they are quickly forgotten; but when condemned to hard, unwholeſome, or dangerous labour, unfit for innocent men to exerciſe; they live ſtriking examples of the conſequences of doing evil to others.

'The writer may perhaps expoſe himſelf to cenſure for the liberty ſo often taken of introducing his own opinion on affairs that may in general be deemed too far removed from his private ſtation of life, unleſs offered with great modeſty and diffidence. He would be ſorry to appear dogmatical; but there are conſtitutional habits of thinking and writing, which, like the bodily features, diſtinguiſh one man from another; and there is a guarded mode of writing which ſometimes conceals more policy and latent ſufficiency, than he yet poſſeſſes: his remarks, though they may ſeem deciſively expreſſed, are by no means delivered as axioms; but when occaſion offers, and while the happy freedom of writing *remains*, he is willing to ſnatch the opportunity, and will conſider even his errors as of ſervice, if the diſcovery of them ſhould lead to clearer inveſtigations of points intereſting to the public welfare. Before the ſubject of criminal law is diſmiſſed, it may be added, that when laws appear, or become, injurious, *that* is a ſufficient reaſon for altering them; but before ſuch alterations take place, and while they continue laws, they ought to be duly enforced and executed: as *habitual diſpenſations* only weaken the reverence due to laws in general, expoſe the authority of civil magiſtrates to contempt, render the objects of miſapplied mercy more audacious; and of conſequence the public peace more liable to violation.'

The Author's glance toward that imbecillity of magiſtracy, ſo often, and ſo ſhamefully abuſed, under the ſpecious name of MERCY, is certainly juſt. The worſt enemies of ſociety are uſually thoſe who reap the benefit of miſtaken lenity: while the public remains the victim. Kings and Princes, who are too eaſily led to extend their clemency to unworthy objects, too often become, thereby, the puniſhers of their innocent ſubjects; and ſhould be frequently reminded of the laudable example of Pope Sixtus the Fifth, whoſe wholeſome ſeverity, when all other means failed, effectually cleared his dominions of the numerous banditti, and robbers of all kinds, with which the country was over-run, in conſequence of the weakneſs of his predeceſſors.

We think our Author merits commendation for the impartiality of his hiſtory of Mr. Wilkes, and the political conteſts which aroſe from his proſecutions; for the particulars of which we muſt refer to his book. He has likewiſe given a ſhort but intereſting account of the fruitleſs attempt to eſtabliſh an uniformity of weights and meaſures; and his inquiry into the cauſes of the advanced prices of proviſions deſerves notice. His hiſtory of the diſpute between the city of London and Meſſrs. the Adams, concerning the embankment of Durham-yard will be deemed more curious ſome years hence, than at preſent, while the circumſtances are freſh in every one's memory; but his general concluſions, at the cloſe of Book I. where the hiſtorical part ends, will at all times be read with advantage; becauſe TRUTH will for ever be TRUTH.

Of the deſcriptive part of this work, a few ſpecimens muſt ſuffice, as we have already extended the article to a conſiderable length. The account here given of the *Adelphi buildings*, though by no means ſufficient to convey an adequate idea of that prodigy of architecture, will, however, be acceptable to ſuch of our Readers as have not yet ſeen this truly admirable improvement:

'To the eaſt of York-buildings was anciently the houſe of the Biſhop of Durham, afterward converted into buildings and wharfs, and called by the name of Durham-yard. Before this houſe, in the Strand, King James I. erected a magnificent ſtone building for an Exchange, and called it Britain's Burſe, which name it afterward loſt for that of the New Exchange. This building in the year 1737 was taken down, and a handſome line of houſes was erected in the place. Durham-yard, behind theſe houſes, falling into ruins, four ſpirited builders and brothers, of the name of Adam, agreed with the Duke of St. Alban's, proprietor of the ground, and as the ſituation was advantageous, have converted it into the moſt elegant pile of buildings to be found in all the town. As Durham-yard went down with a ſteep deſcent to the river, theſe gentlemen have, by raiſing their buildings upon ſtrong lofty arches, built a ſtreet at the eaſt end down to the river upon a level with the Strand. Along the river weſtward runs a broad terrace, ſecured with elegant iron rails, on which a noble row of houſes fronts the Thames: the center houſe is now inhabited by David Garrick, Eſq. Another ſtreet extends between the river and the Strand, parallel to the terrace, which leads into York buildings; and in this ſtreet is an elegant edifice for the uſe of the Society for the Encouragement of Arts, Manufactures, and Commerce. From the weſtern extremity of this croſs ſtreet, another leads to the other end of the terrace. The end and central houſes are ornamented with pilaſters and cornices of artificial ſtone; a valuable improvement, as it is found by experience that baked earthen compoſitions reſiſt the injuries of the weather much longer than natural ſtone.

'There was too much room in the vaults under theſe houſes, though they are allowed two ſtories under ground, to remain uſeleſs on the banks of the river in ſo populous a town. Theſe vaults are converted into ranges of warehouſes, ſtables, and coach-houſes, with proper ſubterraneal communications reſerved between, enlightened by wells in the back yards between the houſes above. From the old entrance to Durham-yard is a wide archway for carriages under the houſes down to theſe warehouſes, and to a ſpacious wharf below the terrace. Another entrance opens to the ſtreet on the ſide next York-buildings. The ſummits of the arches fronting the river are appropriated to the purpoſes of compting-houſes for the warehouſes below; or of kitchens to the oppoſite houſes above. From this terrace is a fine view of the river between the bridges at Weſtminſter and Black-friars; than which there could not be finer boundaries of ſo agreeable a proſpect. In ſhort, it is impoſſible to view this grand improvement without admiring the ſpirit that could undertake the execution of ſuch a ſcheme.'

The equeſtrian ſtatue of the late Duke of Cumberland, erected about two years ago, in the centre of Cavendiſh-ſquare, has given riſe to ſome very ſarcaſtical remarks and criticiſms. The author of *Critical Obſervations on the Buildings, &c. of London**, in particular, is merry on the ſubject; but this Writer makes it appear that *common ſenſe* may ſometimes be very ſucceſsfully oppoſed to what is called *Taſte*. The *Critical Obſerver* was offended becauſe the figure of his Royal Highneſs is dreſſed in the Britiſh regimental uniform. But, ſays Mr. N. 'cavilling apart, there is ſtrict propriety in exhibiting an hero in the dreſs of his age, country, and profeſſion. Any other is a maſquerade habit: for, however cuſtom may have ſanctified the forcing a Roman dreſs on the ſtatues of thoſe who never wore it, there is as little reaſon for dreſſing our Duke of Cumberland like Julius Cæſar, or Pompeius Magnus, as for habiting him like Heider Ally, or Attakullakulla.'—We entirely agree with our Hiſtorian.

The account of the Britiſh Muſeum appears to be *new*; and is as follows:

'From Bedford houſe on the ſame line weſtward, is Great Ruſſel-ſtreet, Bloomſbury, which is diſtinguiſhed by that noble building known by the name of Montague-Houſe. This palace was built by

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* See an account of this ſprightly performance, in the Review for April 1771.

John Duke of Montague, keeper of the wardrobe to King Charles II. and who was in high favour afterward with King William and Queen Anne. It is juſtly eſteemed one of the moſt magnificent buildings in the metropolis; the front is extenſive, two large wings for offices join it at right angles, and include a handſome court, incloſed from the ſtreet by a high brick wall, in the center of which is a ſpacious gate under a dome: the inſide of this wall is formed into a grand colonade reaching to the wings on either ſide. The houſe is adorned with curious paintings of La Foſſe, Baptiſte, and Rouſſeau; and has an extenſive garden containing near eight acres of ground.

'In purſuance of Sir Hans Sloane's will, who died in 1752, and directed that his collection of natural and artificial curioſities, medals, books, and manuſcripts, ſhould become the property of the public in conſideration of 20,000 l. to be paid to his executors; the government immediately raiſed 100,000 l. by lottery for the purchaſe and eſtabliſhment of it: and appointed the Archbiſhop of Canterbury, Lord Chancellor, the great officers of the crown, ſecretaries of ſtate, ſpeaker of the houſe of commons, with others to be choſen by them; truſtees for the public. To theſe were added Lord Cadogan, and Hans Stanley, Eſq; who married Sir Hans Sloane's daughters; and after their deceaſe, two others to be choſen in their ſtead by themſelves, or the Sloanean family from time to time, to be their perpetual repreſentatives in the truſt.

'To extend this noble foundation, the late King George II. with the parliament, directed that the royal library of curious manuſcripts and very rare printed books, together with the famous Cotton library, and its appendix, the late Major Edwards's fine collection of books, and 7000 l. in reverſion which he bequeathed to it; ſhould become a part of the propoſed Muſeum: and that Samuel Burrows, and Thomas Hart, Eſqrs. the then truſtees of it, and their ſucceſſors, to be nominated by the Cotton family, ſhould be its perpetual repreſentatives in the ſame manner as thoſe of Sir Hans Sloane.

'Nor was this all; the heireſs of the late Lord Oxford generouſly offered his grand collection of manuſcripts, which is ſaid to have coſt above 100,000 l. for a tenth part of that ſum: the act therefore impowered the above-mentioned truſtees to purchaſe and place it in the ſame repoſitory with the Cotton library; appointing the Duke of Portland, and Earl of Oxford, and their ſucceſſors, to be choſen by themſelves, or the Portland family, perpetual truſtees for it, as before. All theſe truſtees were incoporated by the name of truſtees of the Britiſh Muſeum, as a body politic, to provide a plan for its reception, appoint officers, ſervants, and their ſeveral ſalaries, and make all other neceſſary ſtatutes, and rules for its order, government, and preſervation.

'Juſt as this was done, and while the truſtees were at a loſs where to purchaſe or build a proper repoſitory; another kind and generous offer was made by the two noble heireſſes of the Montague family, of the houſe of that name, and gardens in Great Ruſſel-ſtreet, Bloomſbury: for this they gave no more than 10,000 l. and laid out between 20 and 30,000 l. on neceſſary repairs, alterations, and conveniences, for the reception of all the collections united. The remaining ſum, much leſſened ſince by additional buildings, and unavoidable loſſes through the fall of ſtocks, being all that was left to pay ſalaries, taxes, and other current expences of the houſe; the truſtees were obliged to apply to parliament for aſſiſtance, which it is to be wiſhed may be continued for the ſupport of ſuch an honour and advantage not only to the Engliſh nation, but to all foreigners that pleaſe to make uſe of it. For by this public repoſitory, opportunity is given to the learned of every country to conſult and copy whatever may be for their purpoſe, out of the books, manuſcripts, rolls, deeds, and charters, preſerved there: by which means a great deal of property has been, and may be aſcertained by their being produced and admitted as authentic evidence in the courts of record. The lovers of natural hiſtory are alſo permitted to draw or make models of any ſubject they deſire without fee or reward. Such is the utility of this grand magazine of univerſal learning; but this is not all, for it is deſigned alſo for the entertainment of all proper perſons by inſpection, and that alſo gratis: the rules for deſcribing the perſons and obtaining leave for ſeeing it are given to all that aſk for them by the porter at the gate.

‘ To accommodate the company that come to view the Muſeum, ſix officers are appointed, two to each of the three departments, into which the whole is divided; viz. an under librarian, and his aſſiſtant librarian: whoſe buſineſs is, beſide what relates to the department itſelf, ſuch as putting and keeping every article of it in order, making catalogues, &c. to ſhew and explain it to all proper inquirers. Over theſe there is a principal librarian whoſe office is to ſuperintend the whole.

‘ The firſt department is in the lower ſtory, into which you enter, through the hall; where, at the bottom of the great ſtair-caſe, are a great many antiques, and ſome modern curioſities. This claſs conſiſts of twelve rooms, of printed books: the firſt receives the donations; among which is to be diſtinguiſhed a valuable gift of his preſent Majeſty, being above 30,000 treatiſes bound in 2000 volumes, printed in the laſt century, between 1640 and 1680.—The ſecond is the late Major Edwards's library mentioned before—and in the third is the late Dr. Birch's library, which he bequeathed to the houſe.

‘ The ſix adjoining apartments contain Sir Hans Sloane's library, where the books are claſſed according to their ſubjects—*e. g.*—phyſic and ſurgery—travels and natural hiſtory—arts and philoſophy in all their branches—hiſtory ancient and modern—philology—divinity in all it parts—laws and politics. Out of this you go into the Royal Library, which takes up the three laſt rooms, and conſiſts of moſt rare books collected by the Kings of England from Henry VII. and other eminent and learned men. The number of books in this department amounts to above 90,000.

‘ The ſecond department is on the grand floor above ſtairs: it contains more than a million of articles of natural hiſtory, in five rooms; viz.—Fiſh, reptiles,—quadrupeds, birds,—corals, ſponges, inſects, trees, fruits, 300 volumes of dried plants in folio, beſide others of a leſs ſize—ſhells, foſſil and recent,—all ſorts of uncommon, common, and precious ſtones, of agate, jaſper, &c minerals and ores, with a great number of miſcellanies. This department has been enriched by the curious collection of foſſils preſented by Guſtavus Brander, Eſq; and of polypuſes by Mr. Ellis.

‘ The third department contains the manuſcripts of the Royal, Cotton, Harleian, and Sloanean libraries, in number, including the late Dr. Birch's, bequeathed by him, very near 15,000 volumes, beſide above 15,000 ancient charters and rolls in one room; 25,000 coins and medals in another; and in a third, a great many cameos, intaglios, Egyptian and Etruſcan antiquities, moſt of which were preſented by Thomas Hollis, Smart Lethuillier, and Wortley Montague, Eſqrs. In this room alſo are many curious articles from all parts of the world, including thoſe brought home by Commodore Byron, Mr. Banks, Dr. Solander, &c. from the lately diſcovered ſouthern countries. To theſe the parliament has lately added the ſuperb collection of Sir William Hamilton, conſiſting of antiques buried in the Sepulchres in Magna Græcia at leaſt 3000 years ago; amongſt which are great numbers of vaſes, urns, lamps, armour, lares, bronzes, inſtruments, utenſils, locks, keys, &c. precious ſtones, marbles, cameos, gold ornaments, ſuperſtitious gems, &c. in number more than 3300, beſide 6000 medals, for which the government gave 8000*l*.

Such are the contents of the Britiſh Muſeum, the wonder of all that behold it; and confeſſed, all things conſidered, to be ſuperior to any other Muſeum in the world.’

To the foregoing deſcriptions might be added, thoſe of Blackfriar's Bridge, the new Bank-buildings, the Exciſe-office, and the remarks made on the Queen's Palace: but we muſt conclude; and therefore only obſerve, in the general, that the deſcriptive articles are moſtly of later date than thoſe which are to be found in other works of the ſame kind; that many of them are new, and that all of them, as far as we have had leiſure to examine them, ſeem to be adapted to the preſent ſtate of the places and objects deſcribed.

But while we do juſtice to the induſtry and accuracy which have been employed in this compilement, we cannot but take notice of an omiſſion, highly injurious to the merit of a very deſerving and very extraordinary man. The perſon we have in view, is William Shipley, who firſt formed the idea, and laid the foundation, of the celebrated *Society for the Encouragement of Arts, Manufactures, and Commerce.* The very name of honeſt Shipley is not ſo much as mentioned (unleſs we have overlooked it) in Mr. N.'s work. He has aſcribed the origin of this Society to ‘ Lord Folkſtone, Lord Romney, Dr. Stephen Hales, and a few other private gentlemen;’ but it ſhould have been obſerved, that the above-mentioned lords and gentlemen were firſt brought together by Mr. Shipley; who, without money, without patronage, and without even the moſt diſtant view to his own private advantage, took aſtoniſhing pains for this laudable purpoſe,—perſevering through great difficulties and diſcouragements, and never reſting till he had accompliſhed his worthy purpoſe.—A character like that of the public-ſpirited Shipley ſhould be held in the higheſt eſteem by every friend to the *uſeful*, and every admirer of the *fine* Arts: and, therefore, we hope Mr. N. will do it ample juſtice in the next edition of his Hiſtory.

ART. VI. CATO; *or, an Eſſay on Old Age.* By Marcus Tullius Cicero. With Remarks. 8vo. 5s. Dodſley. 1773.

WE are here preſented with one of the fineſt remains of claſſical antiquity, in the moſt elegant form of the Engliſh language; and the copious remarks annexed to the eſſay, diſcover learning combined with taſte, and ſentiment with liberality. Tranſlations are, in general, the bane of every language; but ſuch tranſlations as this, bring both our language and our learning in their debt.

The original was in every reſpect worthy of a writer ſo capable of doing it juſtice. The Eſſay on Old Age, was one of the laſt philoſophical labours of Cicero, or rather one of his laſt amuſements: for he profeſſes that the pleaſure he found in writing it, ſmoothed the declining period of his life. *Mihi quidem ita jucunda hujus libri confectio fuit, ut non modo omnes abſterſerit ſenectutis moleſtias, ſed effecerit mollem etiam et jucundam ſenectutem.* In Pref.

We generally ſucceed beſt where we find the greateſt pleaſure in the execution; and it is no wonder if this little work, the production of the great orator's matureſt mind and happieſt hours, bore every character of the moſt diſtinguiſhed merit. The wonderful elegance and beauty of the compoſition, rendered it the *aureum libellum* of the critics. With the moraliſts, its importance aroſe from a different ſtyle of merit. To them it was of the laſt conſequence to know the final ſentiments of this great man concerning the deſtination of the ſoul. And this eſſay, written but a few years before his death, and almoſt the very laſt act he exerted in his philoſophical character, might be conſidered as an explicit and unambiguous profeſſion of his belief of the ſoul's *ſeparate* exiſtence in a future ſtate. But if, ſays the ingenious tranſlator, after ſo poſitive a declaration of his being convinced of the truth of this important doctrine, the ſincerity of his faith might nevertheleſs be called in queſtion, hard, indeed, would he have found the taſk to give his inquiſitors ſatisfaction.

The concluding part of the eſſay, ſo univerſally written on the minds and memories of men, we ſhall give as a ſpecimen of the tranſlation, becauſe the Reader will always be the beſt judge of what he is beſt acquainted with.

'Never, Scipio, can I believe that your illuſtrious anceſtors, together with many other excellent perſonages whom I need not particularly name, would have ſo ardently endeavoured to merit the honourable remembrance of poſterity, had they not been perſuaded, that they had a real intereſt in the opinion which future generations might entertain concerning them. And do you imagine, my noble friends, (if I may be indulged in an old man's privilege to boaſt of himſelf) do you imagine I would have undergone thoſe labours I have ſuſtained both in my civil and military employments, if I had ſuppoſed that the conſcious ſatisfaction I received from the glory of my actions, was to terminate with my preſent exiſtence? If ſuch had been my perſuaſion, would it not have been far better and more rational, to have paſſed my days in an undiſturbed and indolent repoſe, without labour and without contention? But my mind, by I know not what ſecret impulſe, was ever raiſing its views into future ages; ſtrongly perſuaded that I ſhould then only begin to *live*, when I ceaſed to exiſt in the preſent world. Indeed, if the ſoul were not naturally immortal; never, ſurely, would the deſire of immortal glory be a paſſion which always exerts itſelf with the greateſt force in the nobleſt and moſt exalted boſoms.

'Tell me, my friends, whence is it, that thoſe men who have made the greateſt advances in true wiſdom and genuine philoſophy, are obſerved to meet death with the moſt perfect equanimity; while the ignorant and unimproved part of our ſpecies, generally ſee its approach with the utmoſt diſcompoſure and reluctance? Is it not becauſe the more enlightened the mind is, and the farther it extends its view, the more clearly it diſcerns in the hour of its diſſolution, (what narrow and vulgar ſouls are too ſhort ſighted to diſcover) that it is taking its flight into ſome happier region?'

'For my own part, I feel myſelf tranſported with the moſt ardent impatience to join the ſociety of my two departed friends; your illuſtrious fathers; whoſe characters I greatly reſpected and whoſe perſons I ſincerely loved. Nor is this my earneſt deſire, confined to thoſe excellent perſons alone with whom I was formerly connected; I ardently wiſh to viſit alſo thoſe celebrated worthies, of whoſe honourable conduct I have heard and read much, or whoſe virtues I have myſelf commemorated in ſome of my writings. To this glorious aſſembly I am ſpeedily advancing: and I would not be turned back in my journey, even upon the aſſured condition that my youth, like that of Pelias, ſhould again be reſtored. The ſincere truth is, if ſome divinity would confer upon me a new grant of my life, and replace me once more in the cradle; I would utterly, and without the leaſt heſitation, reject the offer: having well nigh finiſhed my race, I have no inclination to return to the goal. For what has life to recommend it? Or rather indeed to what evil does it not expoſe us? But admit that its ſatisfactions are many; yet ſurely there is a time when we have had a ſufficient meaſure of its enjoyments, and may well depart contented with our ſhare of the feaſt: for I mean not, in imitation of ſome very conſiderable philoſophers, to repreſent the condition of human nature as a ſubject of juſt lamentation. On the contrary, I am far from regretting that life was beſtowed upon me; as I have the ſatisfaction to think that I have employed it in ſuch a manner, as not to have lived in vain. In ſhort, I conſider this world as a place which nature never deſigned for my permanent abode; and I look upon my departure out of it, not as being driven from my habitation, but as leaving my inn.

'O! glorious day! when I ſhall retire from this low and ſordid ſcene, to aſſociate with the divine aſſembly of departed ſpirits: and not with thoſe only whom I juſt now mentioned, but with my dear Cato; that beſt of ſons and moſt valuable of men! It was my ſad fate to lay his body on the funeral pile, when by the courſe of nature I had reaſon to hope, he would have performed the ſame laſt office to mine. His ſoul, however, did not deſert me, but ſtill looked back upon me in its flight to thoſe happy manſions, to which he was aſſured I ſhould one day follow him. If I ſeemed to bear his death with fortitude; it was by no means becauſe I did not moſt ſenſibly feel the loſs I had ſuſtained: it was becauſe I ſupported myſelf with the conſoling reflection, that we could not long be ſeparated.

'Thus to think, and thus to act, has enabled me, Scipio, to bear up under a load of years with that eaſe and complacency which both you and Lælius have ſo frequently, it ſeems, remarked with admiration: as indeed it has rendered my old-age not only no inconvenient ſtate to me, but even an agreeable one. And after all, ſhould this my firm perſuaſion of the ſoul's immortality, prove to be a mere deluſion; it is at leaſt a pleaſing deluſion,—and I will cheriſh it to my lateſt breath. I have the ſatisfaction in the mean time to be aſſured, that if death ſhould utterly extinguiſh my exiſtence, as ſome minute philoſophers aſſert; the groundleſs hopes I entertained of an after-life in ſome better ſtate, cannot expoſe me to the deriſion of theſe wonderful ſages, when they and I ſhall be no more. In all events, and even admitting that our expectations of immortality are utterly vain; there is a certain period, nevertheleſs, when death would be a conſummation moſt earneſtly to be deſired. For nature has appointed to the days of man, as to all things elſe, their proper limits, beyond which they are no longer of any value. In fine, old-age may be conſidered as the laſt ſcene in the great drama of life; and one would not, ſurely, wiſh to lengthen out our part till we ſunk down in diſguſt, and exhauſted with fatigue.'

If there be any apparent defect in this tranſlation, it is where the tranſlator, ſtudious to give the whole extent of his Author's ſenſe, is ſometimes, poſſibly, too diffuſe. For inſtance, the following ſhort ſentence, *equidem efferor ſtudio patres veſtros, quos colui et dilexi, videndi*, which may be rendered in a manner equally conciſe, viz. *I am tranſported with the deſire of ſeeing your fathers, whom I loved and honoured*, is more diffuſely tranſlated thus:

'For my own part, I feel myſelf tranſported with the moſt ardent impatience to join the ſociety of my two departed friends, your illuſtrious fathers; whoſe characters I greatly reſpected, and whoſe perſons I ſincerely loved.' If the ſhorter of theſe ſentences conveys all the idea of the original, it is a better tranſlation than the longer: if it does not, it is worſe.

The notes, or remarks, as they are called, annexed to this work, make the moſt valuable part of it. They contain juſt ſketches of the principal characters mentioned in the courſe of the eſſay, and a variety of judicious obſervations on the manners and intereſts of men.

The following note, which may be conſidered as a kind of eſtimate of human life, will ſhew the philoſophical turn and genius of the whole.

'Philoſophy can never be employed in an office more unſuitable to her proper character and functions, than in ſetting forth ſuch repreſentations of human life as tend to put mankind out of humour with their preſent being: and yet into this unworthy ſervice ſome eminent moraliſts, both antient and modern, have not ſcrupled to compel her! The genuine effects of true wiſdom and knowlege, are altogether of a different complexion; as thoſe ſpeculative writers whoſe ſtudies and talents have qualified them for taking the moſt accurate and comprehenſive ſurvey of the natural and moral world, have found the reſult of their inquiries terminate in the ſtrongeſt motives for a grateful acquieſcence in the beneficent adminiſtration of providence. To be able indeed to clear up all the difficulties which occur in attempting to account for that degree of evil which the Supreme Creator has permitted to enter among his works; will in vain, perhaps, be expected, till the mental ſight ſhall be purged with that heavenly "*euphraſy*," with which the angel in Milton removed the film from Adam's eyes when he ſhewed him in viſion the fate of his deſcendants. In the mean time, however, there is abundant evidence to juſtify the goodneſs of the Creator in his "*ways to men*," and diſſipate every darken cloud which, in a gloomy ſtate of mind, is apt to overcaſt the proſpect of human condition.

‘ The truth is, the *natural* evils of life are but few and inconſiderable when compared with thoſe which are of man's own production. Pain and diſeaſe, which now make ſuch a variety of dreadful articles in every eſtimate of human calamities, would ſcarcely appear to exiſt, if the contributions of vice and luxury were fairly ſubſtracted from the account. And when all deductions of this kind are juſtly made, if we examine the remaining evils to which mankind are *neceſſarily* expoſed; it will appear that providence hath kindly interwoven certain ſecret conſolations and unexpected ſoftenings, which render them more tolerable when realiſed than they ſeem in apprehenſion. Nothing indeed is more certain than what an incomparable moraliſt, with his uſual truth of ſentiment and elegance of imagination, hath finely remarked; that “ the evils of this life appear like rocks and precipices, rugged and barren at a diſtance; but at our nearer approach we find little fruitful ſpots and refreſhing ſprings mixed with the harſhneſs and deformity of nature.”

‘ To apply this general obſervation to a particular inſtance: Thoſe who from the more commodious ſtations of human life, look down upon the loweſt and moſt laborious claſſes of mankind, are apt to conſider their condition as painful proofs of the miſeries to which the majority of the ſons of men are inevitably condemned. But in fact, theſe ſuppoſed objects of commiſeration, are ſo far from being in a ſtate deſervedly to be lamented, that perhaps they would be very conſiderable loſers if they were to exchange it for a more exalted ſphere of action. That this is no ideal repreſentation of their caſe; let an unexceptionable witneſs, who had occaſion to obſerve it in ſome of its ſtrongeſt exhibitions, atteſt. “ In my travels,” ſays the good biſhop Pontoppidan, “ over the higheſt mountains of Norway, which are covered with ſnow, and where horſes are of no ſervice, I have ſeen peaſants in great numbers do the work of horſes; and indeed they ſeem equal to thoſe animals in ſtrength. —They go on ſinging all the while, and hold out for nine hours together at the hardeſt labour imaginable, with incredible chearfulneſs and alacrity.” He adds; “ the peaſants of both ſexes aſſemble together by hundreds, I might ſay thouſands, about the middle of January, to make their winter harveſt of the rich produce of the ocean. They keep out at ſea all the day, and a great part of the night by moonlight, in open boats; and after that, croud together by ſcores into little huts, where they can hardly have room to lay themſelves down, in their wet cloaths. The next morning they return to the ſame laborious employments, with as much pleaſure and chearfulneſs as if they were going to a merry-making."

'In contemplating the moral ſtate of mankind, the horror of the view, in like manner, will be much alleviated by taking in every mitigating circumſtance that attends the proſpect. There is reaſon to think, with the moſt judicious writers on this intereſting queſtion, that there are few individuals who in the courſe of their lives have not been the authors of more good than evil. Prejudice, reſentment, or oppoſition of intereſt may, and often do, produce particular inſtances of the ſad effects of the malevolent and ſelfiſh paſſions, in the very ſame man who, in the general tenour of his conduct and connections, regularly exerciſes the kind and ſocial affections. But in determining concerning the comparative prevalency of moral good and evil; a haſty or peeviſh remarker, while he examines the weight of the malignant action, is not equally careful to inquire into the ſtate of the oppoſite ſcale. There are many latent circumſtances alſo neceſſary to be known, before we are fully qualified to give any particular action its preciſe and diſtinguiſhing denomination. The motive and intention of the agent; the point of view in which the action appeared to his own eye; the degree of ſurprize or premeditation, of knowledge or ignorance, with which it was committed; are nice diſcriminations which an uncandid obſerver always overlooks, and a charitable one cannot often diſcern: yet theſe conſtitute the true nature and eſſential characteriſtic of moral conduct.

'There is another circumſtance which may very much contribute to lead the judgment into unfavourable concluſions upon this ſubject: vicious actions ſtrike more forcibly upon the mind, as being in their nature more open to public notoriety, than thoſe of an oppoſite quality. Atrocious deviations from moral rectitude rarely paſs undiſcovered; whereas many of the nobleſt and moſt laudable inſtances of human merit, are frequently known only to the parties immediately concerned, and not ſeldom lie concealed in the breaſt of the worthy agent. Vice obtrudes itſelf upon the public eye; but virtue muſt often be ſought for in leſs conſpicuous ſcenes. The *ſecretum iter*, and the *fallentis ſemita vitæ*, are the paths in which her votaries are moſt frequently to be found. No wonder therefore, if in computing their comparative number, very erroneous calculations are apt to be made.

'When all reflections of this kind, together with others which might be mentioned of the ſame tendency, are duly conſidered and their full force admitted; it will not, perhaps, be thought an unwarrantable inference, that there is an over-ballance of *good* in the moral, as well as in the natural world.'

'We cannot quit this article without expreſſing a deſire to ſee the Eſſay on Friendſhip, in the hands of the ſame tranſlator.

N. B. Mr. Melmoth's name has been added to the later advertiſements of this publication: a circumſtance which we knew not before the preſent article was drawn up.'

ART. VII. BRYDONE's *Tour through Sicily and Malta*, concluded. See our laſt Month's Review.

WE left our travellers[*] to the enjoyment of their repoſe, on their beds of leaves, in the *cavern of goats*, in the middle or woody region of mount Ætna. As they propoſed to themſelves the pleaſure of ſaluting the riſing ſun from the ſummit of the mountain, and had about eight miles of the upper or deſert region to climb, beſide a great part of the foreſt in which they were then embowered,—it was incumbent on them to be ſtirring pretty early. Accordingly they breakfaſted about midnight, and then ſet forward under the guidance and abſolute diſpoſal of the Cyclops, who now began to diſplay his great knowlege of the mountain; and they followed him with implicit confidence.

'He conducted us, ſays Mr. B. over "Antres vaſt, and deſerts wild," where ſcarce human foot had ever trod. Sometimes through gloomy foreſts, which by day-light were delightful; but now, from the univerſal darkneſs; the ruſtling of the trees; the heavy, dull, bellowing of the mountain; the vaſt expanſe of ocean ſtretched at an immenſe diſtance below us; inſpired a kind of awful horror. Sometimes we found ourſelves aſcending great rocks of lava, where if our mules ſhould make but a falſe ſtep, we might be thrown headlong over the precipice. However, by the aſſiſtance of the Cyclops, we overcame all theſe difficulties; and he managed matters ſo well, that in the ſpace of two hours we found we had got above the regions of vegetation; and that we had left the foreſts of Ætna far behind. Theſe appeared now like a dark and gloomy gulph below us, that ſurrounded the mountain.

'The proſpect before us was of a very different nature; we beheld an expanſe of ſnow and ice that alarmed us exceedingly, and almoſt ſtaggered our reſolution. In the center of this, but ſtill at a great diſtance, we obſerved the high ſummit of the mountain, rearing its tremendous head, and vomiting out torrents of ſmoke. It indeed appeared totally inacceſſible from the vaſt extent of the fields of ſnow and ice that ſurrounded it. Our diffidence was ſtill increaſed by the ſentiments of the Cyclops. He told us, that it often happened, that the ſurface of the mountain being hot below, melted the ſnow in particular ſpots, and formed pools of water, where it was impoſſible to foreſee our danger; that it likewiſe happened, that the ſurface of the water, as well as the ſnow, was often covered over with black aſhes, that rendered it exceedingly treacherous; that however, if we thought proper, he ſhould lead us on with as much caution as poſſible. Accordingly, after holding a council of war, which you know people generally do when they are very much afraid, we ſent our cavalry down to the foreſt below, and prepared to climb the ſnows. The Cyclops, after taking a great draught of brandy, deſired us to be of good cheer; that we had plenty of time, and might take as many reſts as we pleaſed. That the ſnow could be little more than ſeven miles, and that we certainly ſhould be able to accompliſh it ſome time before ſun-riſe. Accordingly, taking each of us a dram of liqueur, which ſoon removed every objection, we began our march.

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[*] The party conſiſted of nine perſons, including the three ſervants, the *Cyclops*, their *conductor*, and two men to take care of the mules. The Cyclops was ſo called, from his being better acquainted with Ætna, than any other man in the iſland.

‘The aſcent for ſome time was not *rapid*; and as the ſurface of the ſnow ſunk a little, we had tolerable good footing; but as it ſoon began to grow ſteeper, we found our labour greatly increaſed; however we determined to perſevere, remembring in the midſt of our fatigue, that the emperor Adrian and the philoſopher Plato underwent the ſame; and from the ſame motive too, to ſee the riſing ſun from the top of Ætna. After incredible labour and fatigue, but at the ſame time mixed with a great deal of pleaſure, we arrived before dawn at the ruins of an antient ſtructure called *Il Torre del Philoſopho*, ſuppoſed to have been built by the philoſopher Empedocles, who took up his habitation here the better to ſtudy the nature of mount Ætna. By others, it is ſuppoſed to be the ruins of the temple of Vulcan, whoſe ſhop, all the world knows (where he uſed to make excellent thunderbolts and celeſtial armour, as well as nets to catch his wife when ſhe went aſtray) was ever kept in mount Ætna. Here we reſted ourſelves for ſome time, and made a freſh application to our liqueur bottle, which I am perſuaded, both Vulcan and Empedocles, had they been here, would have greatly approved of after ſuch a march.

‘ I found the mercury had fallen to 20 : 6. We had now time to pay our adorations in a ſilent contemplation of the ſublime objects of nature. The ſky was perfectly clear, and the immenſe vault of the heavens appeared in awful majeſty and ſplendour. We found that it ſtruck us much more forcibly than below, and at firſt were at a loſs to know the cauſe; till we obſerved with aſtoniſhment, that the number of the ſtars ſeemed to be infinitely increaſed, and that the light of each of them appeared brighter than uſual. The whiteneſs of the milky way was like a pure flame that ſhot acroſs the heavens; and with the naked eye we could obſerve cluſters of ſtars that were totally inviſible in the regions below. We did not at firſt attend to the cauſe, nor recollect that we had now paſſed through ten or twelve thouſand feet of groſs vapour, that blunts and confuſes every ray, before it reaches the ſurface of the earth. We were amazed at the diſtinctneſs of viſion, and exclaimed together, What a glorious ſituation for an obſervatory! Had Empedocles had the eyes of Gallileo what diſcoveries muſt he not have made! We regretted that Jupiter was not viſible, as I really believed we might have diſcovered ſome of his ſatellites with the naked eye,—or at leaſt with a ſmall glaſs which I had in my pocket. We obſerved a light a great way below us on the mountain, which ſeemed to move amongſt the foreſts; but whether it was an Ignis Fatuus, or what it was, I ſhall not pretend to ſay. We likewiſe took notice of ſeveral of thoſe meteors called Falling Stars, which ſtill appeared to be equally elevated above us, as when ſeen from the plain: ſo that in all probability theſe bodies move in regions much more remote than the bounds that ſome philoſophers have preſcribed to our atmoſphere.

'After contemplating theſe objects for ſome time, we ſet off, and ſoon after arrived at the foot of the great crater of the mountain. This is exactly of a conical figure, and riſes equally on all ſides. It is compoſed ſolely of aſhes and other burnt materials, diſcharged from the mouth of the volcano, which is in its center. This conical mountain is of a very great ſize; its circumference cannot be leſs than ten miles. Here we took a ſecond reſt, as the moſt violent part of our fatigue ſtill remained. The mercury had fallen to 20 : 4½. —We found this mountain exceſſively ſteep; and although it had appeared black, it was likewiſe covered with ſnow, the ſurface of which (luckily for us) was ſpread over with a pretty thick layer of aſhes thrown out from the crater. Had it not been for this, we never ſhould have been able to get to the top; as the ſnow was every where froze hard aud ſolid from the piercing cold of the atmoſphere.

'In about an hour's climbing, we arrived at a place where there was no ſnow, and a warm comfortable vapour iſſued from the mountain, which induced us to make another halt. Here I found the mercury at 19 : 6½. The thermometer, to my amazement, was fallen three degrees below the point of congelation; and before we left the ſummit of Ætna, it fell two degrees more, viz. to 27.—From this ſpot it was only about 300 yards to the higheſt ſummit of the mountain, where we arrived in full time, to ſee the moſt wonderful and moſt ſublime ſight in nature.

'But here deſcription muſt ever fall ſhort; for no imagination has dared to form an idea of ſo glorious and ſo magnificent a ſcene. Neither is there on the ſurface of this globe, any one point that unites ſo many awful and ſublime objects.—The immenſe elevation, from the ſurface of the earth, drawn as it were to a ſingle point, without any neighbouring mountain for the ſenſes and imagination to reſt upon; and recover from their aſtoniſhment in their way down to the world. This point or pinnacle, raiſed on the brink of a bottomleſs gulph, as old as the world, often diſcharging rivers of fire, and throwing out burning rocks, with a noiſe that ſhakes the whole iſland. Add to this, the unbounded extent of the proſpect, comprehending the greateſt diverſity and the moſt beautiful ſcenery in nature; with the riſing ſun, advancing in the eaſt, to illuminate the wonderous ſcene.

'The whole atmoſphere by degrees kindled up, and ſhewed dimly and faintly the boundleſs proſpect around.—Both ſea and land looked dark and confuſed, as if only emerging from their original chaos; and light and darkneſs ſeemed ſtill undivided; till the morning by degrees advancing, completed the ſeparation.—The ſtars are extinguiſhed, and the ſhades diſappear. The foreſts, which but now ſeemed black *and bottomleſs gulphs*, from whence no ray was reflected to ſhew their form or colours, appears a new creation riſing to the ſight; catching life and beauty from every increaſing beam.—The ſcene ſtill enlarges, and the horizon ſeems to widen and expand itſelf on all ſides; till the ſun, like the great Creator, appears in the eaſt, and with his plaſtic ray completes the mighty ſcene.—All appears enchantment; and it is with difficulty we can believe we are ſtill on earth. The ſenſes, unaccuſtomed to ſuch objects, are bewildered and confounded; and it is not till after ſome time that they are capable of ſeparating and judging of them.—The body of the ſun is ſeen riſing from the ocean, immenſe tracks both of ſea and land intervening; the iſlands of Lipari, Panari, Alicudi, Strombolo, and Volcano, with their ſmoking ſummits, appear under your feet; and you look down on the whole of Sicily as on a map; and can trace every river through all its windings, from its ſource to its mouth. The view is abſolutely boundleſs on every ſide; nor is there any one object, within the circle of viſion, to interrupt it; ſo that the ſight is every where loſt in the immenſity; and I am perfectly convinced that it is only from the imperfection of our organs, that the coaſts of Africa, and even of Greece, are not diſcovered, as they are certainly above the horizon. The circumference of the viſible horizon on the top of Ætna cannot be leſs than 2000 miles; at Malta, which is near 200 miles diſtant, they perceive all the eruptions from the ſecond region; and that iſland is often diſcovered from about one half the elevation of the mountain; ſo that at the whole elevation the horizon muſt extend to near double that diſtance, or 400 miles, which makes 800 for the diameter of the circle, and 2400 for the circumference. But this is by much too vaſt for our ſenſes, not intended to graſp ſo boundleſs a ſcene. I find, indeed, by ſeveral of the Sicilian authors, particularly Maſſa, that the African coaſt, as well as that of Naples, with many of its iſlands, have often been diſcovered from the top of Ætna. Of this, however, we cannot boaſt, though we can very well believe it. Indeed, if we knew exactly the height of the mountain, it would be eaſy to calculate the extent of its viſible horizon; and *(vice verſa)* if its viſible horizon was exactly aſcertained, it would be an eaſy matter to calculate the height of the mountain.—But the moſt beautiful part of the ſcene is certainly the mountain itſelf; the iſland of Sicily, and the numerous iſlands lying round it. All theſe, by a kind of magic in viſion, that I am at a loſs to account for, ſeem as if they were brought cloſe round the ſkirts of Ætna; the diſtances appearing reduced to nothing.—Perhaps this ſingular effect is produced from the rays of light paſſing from a rarer medium into a denſer; which (from a well known law in optics) to an obſerver in the rare medium, appears to lift up the objects that are at the bottom of the denſe one; as a piece of money placed in a baſon appears lifted up, ſo ſoon as the baſon is filled with water.

' The *Regione Deſerta*, or the frigid zone of Ætna, is the firſt object that calls your attention. It is marked out by a circle of ſnow and ice, which extends on all ſides to the diſtance of about eight miles. In the center of this circle, the great crater of the mountain rears its burning head, and the regions of intenſe cold and of intenſe heat *ſeem for ever to be* united in the ſame point.—On the north ſide of the ſnowy region, they aſſure us, there are ſeveral ſmall lakes that are never thawed; and that in many places, the ſnow, mixed with the aſhes and ſalts of the mountain, is accumulated to an immenſe depth: and indeed I ſuppoſe the quantity of ſalts contained in this mountain, is one great reaſon of the preſervation of its ſnows.—The *Regione Deſerta* is immediately ſucceeded by the *Sylvoſa*, or the woody region; which forms a circle or girdle of the moſt beautiful green, which ſurrounds the mountain on all ſides, and is certainly one of the moſt delightful ſpots on earth. This forms a remarkable contraſt with the deſert region. It is not ſmooth and even like the greateſt part of the latter; but is finely variegated by an infinite number of theſe beautiful little mountains that have been formed by the different eruptions of Ætna. All theſe have now acquired a wonderful degree of fertility, except a very few that are but newly formed; that is, within theſe five or ſix hundred years: for it certainly requires ſome thouſands to bring them to their greateſt degree of perfection. We looked down into the craters of theſe, and attempted, but in vain, to number them

‘ The circumference of this zone, or great circle on Ætna, is not leſs than 70 or 80 miles. It is every where ſucceeded by the vineyards, orchards, and corn-fields that compoſe the *Regione Culta*, or the fertile region. This zone is much broader than the others, and extends on all ſides to the foot of the mountain. Its whole circumference, according to Recupero, is 183 miles. It is likewiſe covered with a number of little conical and ſpherical mountains, and exhibits a wonderful variety of forms and colours, and makes a delightful contraſt with the other two regions. It is bounded by the ſea to the ſouth and ſouth-eaſt, and on all its other ſides by the rivers Semetus and Alcantara, which almoſt run round it. The whole courſe of theſe rivers is ſeen at once, and all their beautiful windings through theſe fertile valleys, looked upon as the favourite poſſeſſion of Ceres herſelf, and the very ſcene of the rape of her daughter Proſerpine.

‘ Caſt your eyes a little farther, and you embrace the whole iſland, and ſee all its cities, rivers, and mountains, delineated in the great chart of Nature: all the adjacent iſlands, the whole coaſt of Italy, as far as your eye can reach; for it is no where bounded, but every where loſt in the ſpace. On the ſun's firſt riſing, the ſhadow of the mountain extends acroſs the whole iſland, and makes a large track viſible even in the ſea and in the air. By degrees this is ſhortened, and, in a little time, is confined only to the neighbourhood of Ætna.

‘ We now had time to examine a fourth region of Ætna, very different, indeed, from the others, and productive of very different ſenſations; but which has, undoubtedly, given being to all the reſt; I mean the region of fire.

‘ The preſent crater of this immenſe vulcano is a circle of about three miles and a half in circumference. It goes ſhelving down on each ſide, and forms a regular hollow like a vaſt amphitheatre. From many places of this ſpace, iſſue volumes of ſulphureous ſmoke, which, being much heavier than the circumambient air, inſtead of riſing in it, as ſmoke generally does, immediately on its getting out of the crater, rolls down the ſide of the mountain like a torrent, till coming to that *part of the* atmoſphere of the ſame ſpecific gravity with itſelf, it ſhoots off horizontally, and forms a large track in the air, according to the direction of the wind; which, happily for us, carried it exactly in the oppoſite ſide to that where we were placed. The crater is ſo hot, that it is very dangerous, if not impoſſible, to go down into it; beſides, the ſmoke is very incommodious, and, in many places, the ſurface is ſo ſoft, that there have been inſtances of people ſinking down in it, and paying for their temerity with their lives. Near the center of the crater is the great mouth of the volcano. That tremendous gulph ſo celebrated in all ages, looked upon as the terror and ſcourge both of this and another life; and equally uſeful to ancient poets, or to modern divines, when the Muſe, or when the Spirit inſpires. We beheld it with awe and with horror, and were not ſurpriſed that it had been conſidered as the place of the damned. When we think of the immenſity of its depth, the vaſt cells and caverns whence ſo many lavas have iſſued; the force of its internal fire, to raiſe up theſe lavas to ſo vaſt a height, to ſupport it as it were in the air, and even force it over the very ſummit of the crater, with all the dreadful accompaniments; the boiling of the matter, the ſhaking of the mountain, the exploſions of flaming rocks, &c. we muſt allow, that the moſt enthuſiaſtic imagination, in the midſt of all its terrors, hardly ever formed an idea of a hell more dreadful.'

What an exquiſite deſcription has our ingenious Author given us of his aſcent to the ſummit of this ſupremely glorious and dreadful mountain! We ſee every thing which he ſaw, we feel all that he felt, we ſhare in his fatigues, and we partake of his raptures. Indeed, Mr. B. the Reviewers, their Readers, and the public in general, are highly obliged to you, for the delight you have afforded them!

Our traveller's recital of the circumſtances attending his deſcent from Ætna, and return to Cattania, with his philoſophical obſervations on the ſeveral phenomena, and ſubjects in natural hiſtory, which preſented themſelves to his view, would afford our Readers an entertainment almoſt equal to that of his '*journey upward*;'—but we muſt deſiſt: the temptation, indeed, is great; but we are not to forget the ſcanty limits of our pamphlet.

The remainder of this firſt volume is taken up with the particulars of Mr. B's voyage from Cattania to Syracuſe; from thence to Malta; and from Malta to Agrigentum: comprehending his entertaining deſcriptions of the ſeveral cities and countries, and their inhabitants.

In the ſecond volume, he continues his account of the *Agrigentini*, ancient and modern; and then proceeds, by land, to Palermo, his favourite city; in the praiſes of which he is by no means ſparing. His deſcription of Palermo includes a great variety of obſervations on the manners, cuſtoms, laws, &c. of the Sicilians, with the natural hiſtory and antiquities of their country: alſo a curious letter on comets; in which the very *ingenious* Writer endeavours to ſubject thoſe celeſtial wanderers to the laws of electricity.—For all theſe particulars we muſt refer to the work itſelf; which concludes with the Author's return to Naples*.

And now, if our Readers are pleaſed with our extracts from theſe letters, in any proportion to the delight we have met with in the peruſal of the whole, they will think it quite unneceſſary for us to add, that Captain Brydone's Tour contains more good ſenſe, more knowlege, more variety of entertainment, than is to be found in *moſt* works of the kind:—in truth, we cannot, at preſent, recollect *one* that can be put in competition with it.

ART. VIII. *The Love of Order*; a Poetical Eſſay, in Three Cantos. 4to. 1s. 6d. Dodſley. 1773.

IN this ſpirited little Poem, which ſhews the Author to be a man of good ſenſe and good taſte, the Love of Order is more eſpecially conſidered as a principle of virtue, on that maxim recorded by the late Mr. Shenſtone, but felt and acknowledged by the philoſophers of the academic ſchool; viz. that an obvious connexion may be traced between moral and phyſical beauty, the love of ſymmetry, and the love of virtue.

The Poem is divided into three cantos. In the firſt the Love of Order is repreſented as a principle of virtue, viſible in every part of the creation, in every ſtage and every ſtation of life.

The following lines are ſtrongly characteriſtic, and cloſe with every man's obſervation:

'When Reaſon firſt begins to dawn,
See the poor ſchool-boy round the lawn,
In circles regularly true,
His wanton play-fellows purſue.
In number'd ſteps they leap, or run;
And end the race where they begun.
Or view them placing on the ground
Their nine-pins ſquare, their marbles round;
In all their trifling ſports you'll ſee
Order and regularity.

'In youth, when virtuouſly inclin'd,
This principle improv'd we find.
His manners, geſtures, perſon, dreſs,
An harmony of ſoul expreſs:
With care each ſocial duty paid;
A conſtant plan of ſtudies laid;
And books in decent order plac'd;
Diſplay the juſtneſs of his taſte.

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* His laſt letter announces the deſign of making ſome excurſions through that kingdom; and ſeems to promiſe his correſpondent an account of whatever might occur, that ſhould be deemed worthy of his friend's obſervation. Hence we may expect a ſequel to the preſent tour.

‘ But thoſe, that ſwerve from Order's rules,
Prove truants too from Virtue's ſchool.
Whilſt ſuch their midnight vigils keep,
And revel, when they ought to ſleep;
Their looks, their dreſs from head to toe,
A diſhabille of conduct ſhow.
Thus on a ſea of paſſions toſt,
The ballaſt of the ſoul is loſt;
Then vice and anarchy abound;
And Reaſon's voice in tumult 's drown'd.
‘ In age, when life begins to wane,
This virtuous habit ſtrength will gain;
Each day, each hour, its duty knows;
And life mechanically flows.
He riſes, reads, eats, walks, or rides;
His clock each ſtated motion guides.
He counts his ſteps beneath his wall;
Or takes twelve turns along the hall:
He dines at Three, he ſups at Nine;
He takes three pipes, three cups of wine;
And, in ſtrict rules ſupremely bleſt,
Goes early, *with the lamb*, to reſt.
‘ The fair Coſmelia, from a child,
In curious heaps her play-things pil'd;
From four years old to full fourteen,
Each doll and painted toy was ſeen
In *Order* in her cloſet ſet,
And form'd a perfect cabinet.
‘ Lo! now in lavender ſhe wraps
Her aprons, handkerchiefs, and caps;
And, neatneſs with her years increaſing,
(The Love of Order never ceaſing)
Her regularity of taſte
Preſerves Coſmelia prim and chaſte;
Diſdaining to become a wife,
She keeps immaculate through life
Her cloaths—and virgin purity;
And dies a maid at ſixty-three.
‘ So ſtrong in age this love we find,
That oft' the ſuperficial mind
Miſtakes it for that odious vice,
By all deteſted, Avarice.
‘ When on his ſleeve in ſhining rows
His pins the careful Priſco ſhows;
Or when, to feed his fowls one ſees
Him ſave the parings of his cheeſe,
Collecting ſcatter'd crumbs of bread;
Or, when he ſcolds his ſervant Ned,
For laviſhing his horſe's meat,
Or leaving ſcraps—he cannot eat;
You think him ſordid——No ſuch matter;
I know the worthy Priſco better.

What, in the firſt place, joy affords,
When crumbs for chicken's meat he hoards,
(I judge from what I feel myſelf)
Is "Love of Order" not of Pelf.
What in thoſe trifles gives offence
Is *diſproportionate* expence;
Things not apply'd to proper uſes:
Priſco, though gen'rous, not profuſe is.
'He chid his maid, the other day,
Who threw an half burnt match away;
Yet to collections at his door
Gave fifty pounds—to feed the poor.'

In the ſecond canto we meet with an uſeful hint, toward correcting the modern unmeaning fondneſs for *irregularity* in gardening, &c. accompanied with an handſome compliment to Lord Chatham's well-known taſte, in the matter alluded to:

'Though Pitt, in his Arcadian views,
Fair Beauty's *waving* line purſues;
And, ſketching with a maſter's ſkill,
Contraſts each grove and riſing hill;
And, from variety of charms,
With one grand *Whole* our fancy warms;
Yet let not us inferior folks
Expoſe ourſelves to great men's jokes;
But *uſefully* our gronnd diſpoſe,
And plant our cabbages in rows;
Nor dream our ell-wide lawn diſplays
The grandeur or the charms of Hayes.'

In the laſt canto the deviations from order, occaſioned by the paſſions, are accounted for and deſcribed. For inſtance:

'Confuſion in each face behold;
And hear poor Flavia fret and ſcold.
Rage in her flaſhing eyes appears;
And diſcord harſh offends our ears.
Strangers might think, from looks ſo wild,
She'd loſt her huſband, or her child.
Ah! no; ſome careleſs ſlut, alas!
Has broke a ſaucer, or a glaſs;
Which would not vex her, could ſhe get
Another to *complete the ſet.*
'Though thus, then Flavia ſtorms and rails;
The Love of Order ſtill prevails;
So much on *outward* things employ'd,
All harmony within's deſtroy'd.
Our ſyſtem good ev'n here will hold;
But, when by reaſon uncontroul'd
The Love of Order may, we ſee,
Produce Irregularity.'

The concluſion does honour to the Author, both as a moraliſt and as a poet:

‘ O! then, with care, my worthy friend,
This ruling principle attend.
Whilſt yet within your youthful breaſt
Peace, Harmony, and Order, reſt;
Your ſoul no vitious impulſe knows;
No paſſion ruffles your repoſe.
Midſt diſſipation's baneful force,
(Of vice and infamy the ſource)
The pledge of Virtue's empire, ſtrive
To keep this veſtal flame alive;
Which buſy, buſtling ſcenes no leſs
May quench, than ſhapeleſs Idleneſs.
‘ Let Reaſon at the helm preſide,
And ev'ry thought and action guide:
Let her maintain her ſov'reign ſway;
Paſſion and appetite obey:
Let Fancy gild your leiſure-hours;
Adorn, not rule, the mental pow'rs.
‘ Nor let me damp that gen'rous fire,
Which beauty's various charms inſpire;
Which truth and ſymmetry impart
In *outward* forms to win the heart:
In beauty's ſcale each object ſcan,
From lifeleſs matter up to man:
With ſtatues, columns, feaſt your eyes;
But let your taſte ſuperior riſe,
With nobler raptures taught to trace
The fairer moral charms, that grace
A ſoul from lawleſs paſſion free,
A life of Regularity.
Such be your life; nor think I preach;
Theſe maxims ancient ſages teach.
No frowns ſevere their pupils fright;
But Virtue, drawn in faireſt light,
To Truth and Harmony ally'd,
With ſmiling Beauty by her ſide;
True Pleaſure ſets before our eyes,
And to be happy makes us wiſe.
‘ Theſe obvious truths then keep in view;
Through life theſe maxims ſage purſue.
Each morn plan out the future day;
Each night your actions paſt ſurvey;
And *regularly* “ with the ſun,
Your conſtant ſtage of duty run.”
‘ Thus by the Love of Order led,
Life's thorny path you'll ſafely tread;
Tranquillity your hours ſhall bleſs;
And Virtue lead to Happineſs.’

ART. IX. *Medical Eſſays.* By John Armſtrong, M. D. Phyſician to his Majeſty's Army. 4to. 1 s. 6 d. Davies. 1773.

THESE Eſſays are *eleven* in number, and make up near *thirty-ſeven* pages, large print.—We ſhall, with all due reſpect, attend Dr. Armſtrong through the whole of this voluminous publication.

Eſſay I. *Of Theory.* From this eſſay we learn, ‘ that the diſcovery of the circulation of the blood has been of no real uſe to the healing art; that the operations of medicines are myſteries; and that it is an abſurdity to attempt to explain theſe myſteries: that ſecretion is another myſtery, about which you may puzzle and blunder as long as you pleaſe, to no kind of purpoſe: and, finally, that *no man of ſenſe*, and ſuch only can be a good phyſician, will long amuſe himſelf with the theory after engaging in the practice of the art.’—After ſuch declarations, who could think that Dr. Armſtrong, before he comes to the end of this little eſſay, would himſelf fall into the depths of the moſt myſterious theory? ‘ For my part, ſays Dr. A. I am humbly of opinion that every gland has an occult kind of magical power, inexplicable to the human faculties, of *tranſforming* the blood which paſſes through its fabric into this or that particular humour.’

——— *Naturam furca repellas.*

Eſſay II. *Of the Inſtruments of Phyſic.* ‘ The great inſtruments of phyſic are, bleeding, vomiting, and bliſtering; ſuch evacuations as are produced by increaſing the natural diſcharges; and a few capital ſpecific medicines, ſuch as opium, mercury, antimony, and the Peruvian bark.’ And, with reſpect to *alteratives*, our Author ſays, ‘ there are many reaſons for ſuppoſing the moſt violent cathartics and emetics, and even ſome poiſons, in ſmall doſes, the beſt alteratives.’

Eſſay III. *Of Fevers.* ‘ Nervous, putrid, bilious, petechial or miliary, they are all of the ſame family; and in this great town theſe are almoſt the only fevers that have for many years prevailed, and do ſtill, to the great deſtruction of mankind.’—Dr. Armſtrong, who ſo cordially condemns all theory, here again relapſes into the ſinful frailty of theoriſing. Theſe fevers ariſe from a *fretful acrimony*: the blood is deprived of its wholeſome balſamic degree of viſcidity, and is melted down by a ſeptic ſpirit, a deleterious gas.—Theſe are the chief informations which we receive from this eſſay.

Eſſays IV. and V. *Of Bleeding.* In theſe two eſſays Dr. A. informs us, that bleeding is indiſpenſibly neceſſary in all genuine inflammations; that a ſmall quantity taken away from a large orifice, and ſo ſuddenly as to occaſion ſwooning, has a more powerful effect in checking the inflammation, than a larger quantity taken away from a ſmall orifice: and that in thoſe caſes where bleeding is not indicated, it is very prejudicial. ‘ I am poſitive, ſays Dr. A. it is talking very much within bounds to ſay, that many more Engliſhmen die by the lancet at home, than by the ſword abroad.’

Eſſay VI. *Of Bliſtering.* This mighty eſſay conſiſts of fifteen lines; where we are informed, that in a catarrhous fever; and in a pleuriſy, bliſters often give relief; but that in low fevers, they are of little or no uſe — Dr. A. adds, ‘ It is not the faſhion to bliſter upon the breaſt, the ſtomach, or the abdomen; but it is highly probable that many ſevere and dangerous complaints of the viſcera contained in thoſe parts might be greatly relieved if not removed by bliſtering upon them. At leaſt it might be worth while to try ſuch an experiment; eſpecially as there is nothing hazardous in it.’

We pretend not to determine what ſpecies of bliſtering may be the moſt *faſhionable*; but this we know, that bliſters are very commonly and very ſucceſsfully applied to the breaſt, the ſtomach, and every other part of the abdomen, where either local inflammation, or other topical affections call for their aſſiſtance.

Eſſay VII. *Of Cordials in Fevers.* Where the fever is of ſuch a nature that cordials are indicated, our Author juſtly obſerves, that wine will be found the moſt efficacious; and that where the patient is not able to ſwallow, they may be adminiſtered either in the form of pedilavia or fomentations.

We moſt heartily concur with our Author in his eighth eſſay, in recommending cleanlineſs, and the free acceſs of freſh air, in fevers.

Eſſay IX. *Of Bathing in Fevers.* ‘ *Cool* and *cold*, ſays Dr. A. I take to be two capital antiſeptics; and where *freſh air* is not ſufficient, *cold water* may be worth trying, or at leaſt conſidering.

‘ In inflammatory fevers this practice to be ſure is quite out of the queſtion; for no man in his ſenſes would ever think of uſing the cold bath in any ſhape, when the vital powers are already too violent. One would not be in a hurry to try the hot, or even the warm bath, in thoſe fevers. But there are fevers of the low kind in which they might probably be uſed with ſome ſucceſs. Warm, or hot baths, impregnated with aromatic vegetables, with ſpirituous and fermented liquors; amongſt which I include vinegar, ſeem to be very proper objects of experiment in ſuch caſes.

‘ For my part, I have no experience of the uſe of baths, either cold, hot, or warm, of ſea, ſalt, or freſh water, in any kind of fevers. But there can at leaſt be no great harm in pointing out a field, that as far as fevers are concerned, and our intelligence extends, has hitherto lain almoſt intirely neglected; though very poſſibly it might be cultivated to ſome advantage.'

As Dr. Armſtrong's reading and experience, on theſe important ſubjects, appear to be ſo very limited, we ſhall recommend to his careful peruſal Dr. Gilchriſt's uſeful Obſervations on the Advantages of *warm bathing* in Fevers. And Mr. Kirkland's more tremendous ſcheme of *extinguiſhing* fevers, by boldly drenching the patient both externally and internally with *cold water.*

In the Xth Eſſay, Dr. Armſtrong is a ſtrenuous advocate for the indulgence of thoſe ſtrange longings, or ſingular appetites, which frequently occur in fevers.

In the XIth and laſt Eſſay we have, *Some Thoughts on the Gout and Rheumatiſm.*—Here we learn, 'that the *gout* ariſes from *a ſubacid acrimony*; that the *chronic rheumatiſm* proceeds from *a kind of ulcers* ſcattered about the ligaments of the joints, and the ſenſible membranes that brace the muſcles and tendons; and, finally, that *corns* are *ſprouts* of the rheumatiſm, and not the offſpring of mere preſſure.'—*Euge*, *Euge*, Dr. Armſtrong! You have already aſſured us, 'that *no man of ſenſe* will long amuſe himſelf with the theory after engaging in the practice of the art.'—Yet to what flimſy and puerile theories do you here abandon yourſelf!

To theſe eſſays our meek and modeſt ſon of Æſculapius has ſubjoined a moſt curious and intereſting appeal to the public: and as this appeal is indeed a noble ſpecimen of chaſte and collected eloquence, we ſhall tranſcribe it for the entertainment of our Readers.—Here it is!

'But enough of this at preſent; and what further obſervations or conjectures upon medical ſubjects the writer of theſe Eſſays may venture to expoſe to the public, muſt be deferred till he happens to be taken ill of another ſcribbling fit.'

'Meantime, he does not ſend out theſe little Eſſays by way of a Quack's bill.—Upon honour he does not.—For he has not the leaſt inclination to extend his practice beyond the circle of a few friends and acquaintances; amongſt whom he commonly finds ſufficient employment to ſecure him from the melancholy languor of idleneſs, and the remorſe that in ſome minds muſt naturally haunt a life of diſſipation.—Though he could neither tell a heap of impudent lies in his own praiſe, wherever he went; nor intrigue with nurſes; nor aſſociate, much leſs aſſimilate, with the various knots of pert inſipid, lively ſtupid, well bred impertinent, good humoured malicious, obliging deceitful, waſhy, drivelling, Goſſips; nor enter into *juntos* with people that were not to his liking; it will not appear a mighty boaſt to any one that is but moderately acquainted with this overgrown town to ſay, that he might have done *great things* in phyſic.—Moſt certainly he could—But that his Ambition had a great many years ago received a fatal check from a ticklish ſtate of ſpirits, that made him afraid of a Buſineſs in which he found himſelf expoſed to much anxiety, and a croud of teizing uncomfortable mortifying circumſtances; to be encountered at all hours, and in every kind of weather. But for that diſtempered exceſs of ſenſibility he might have been as much renowned as almoſt any *Quack*—notwithſtanding even his having imprudently publiſhed a ſyſtem of what every body allows to be found phyſic—only indeed that it was in verſe. However, it is well that ſome particular people never reckoned him the worſe phyſician for all that.—And, as it is become the faſhion to praiſe one's ſelf—Though he does not ſay that *none of his patients die*; he has ſome reaſon to believe, that in proportion to numbers, whether from ſkill or good-luck, not many phyſicians have been more ſucceſsful in the management of dangerous and difficult caſes.—Moſt probably indeed from good-luck; as he has never been remarkable for it in any thing elſe.—In the meantime he has heard that his character, as a phyſician, has been ungenerouſly nibbled at by people of his own profeſſion; which he underſtands has had its intended effect upon ſome gentry, who it ſeems are too ſhallow in the knowledge of human nature, of mankind, and even of the world, to have obſerved that people of the ſame buſineſs are *ſometimes* not very fond of one another; and that to be an object of detraction in ſuch caſes is no ſign of inferior abilities. However, to comfort and ſupport himſelf under the dark hints of ſuch illiberal enemies; it is natural for him to recollect that there are *ſtill ſome Gentlemen* of the faculty, who have candour and generoſity enough amongſt themſelves to give him all reaſonable credit, even as a phyſician. But the lies of malice are more liſtened to, and circulate much faſter, than the fair reports of good-nature.

'So much at preſent for his hiſtory as a phyſician—As an Author too his fate has been ſomewhat particular.—His having written a Poem upon a ſubject reckoned of no inconſiderable conſequence to the health of mankind was, as ſome ſay, ſufficient alone in this age and meridian, to have ruined him as a Phyſician. At the ſame time, from the treachery of one Bookſeller after another, it is true enough what one of his friends gueſſed not long ago—that though his works, as he called them, had *ſold greatly*; he did not believe they had all together brought him near ſo much as has often been made by one play that deſerved to have been damned.

'To put an end to this detail of misfortunes and complaints, in which the public is very little intereſted—That his long ſufferance and contemptuous ſilence may not for ever, by the moſt muddy wits, be miſtaken for an acquieſcence in the *ſevere* decrees pronounced againſt him by certain *Critics*; who in *monthly*, *weekly*, and *daily* publications inſtruct the reading world as to the merits of every new work that comes from the preſs; from a bloated motley hiſtory *of ſhreds and patches*, that with much dignity and importance torpidly crawls out upon all four, to a dry chip of an ode, a *ſad* elegy, or a *moſt lamentable* monody; he finds himſelf at laſt in the humour to *proteſt* againſt the *ſevere* reprehenſions with which thoſe *ſaid critics* have, from time to time, for many years grievouſly mortified and ſorely afflicted him. It is true they have never, as far as he knows, attacked him except with general abuſe; which is juſt as much Criticiſm as calling names is Satire—But one needs only glance over a few ſpecimens of their dry, barren, heavy labours, to diſcover that thoſe ridiculous Dictators have neither taſte, nor learning, nor candour.——They are deſpiſed by all people of ſenſe and taſte.—And when they come to be dragged out of that cowardly obſcurity under whoſe ſhelter, in the true blackguard ſpirit of the mob, they inſult and throw dirt at their ſuperiors; they will be hooted, hiſs'd, and hallooed by the very multitude they have long miſled, in recommending the worſt, and abuſing the beſt productions. This dim and dark conſtellation of Geniuſes appears to be chiefly compoſed of raw young people of low education; who praiſe or condemn by the lump, as they are directed by their Maſters *in the trade*, or their own malice and ſtupidity. And ſome ſay, that it is no uncommon thing with thoſe *candid critics* to paſs ſentence againſt a new performance, without the ceremony of giving it a few minutes poring peruſal of a *lack-luſtre eye.*—Such are the *Critics* who *modeſtly* pretend to dictate to the public upon ſubjects of which themſelves have not the leaſt knowledge or taſte.——Such are the Judges who have uſurped the vacant Tribunal of Criticiſm.—But ſuch Judges have in effect only conſtituted themſelves THE LORDS COMMISSIONERS OF KING MIDASES BENCH.'

'We are utterly unacquainted with the cauſes of this furious and impotent attack; and are in all charity led to conſider it as a kind of *paroxyſm of inſanity.*—Are you often in this way, good Doctor?—Your caſe is truly dangerous, if not deſperate.—Do, call a conſultation? For this *fretful acrimony*[*], ſo ſuperabundant in your conſtitution, will moſt certainly deſtroy the texture of your *cerebrum*, and inevitably prove fatal if not ſpeedily corrected.

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[*] One of Dr. Armſtrong's favourite theories.

Art. X. *The Monument in Arcadia*; a Dramatic Poem in Two Acts. By George Keate, Eſq. 4to. 2s. Dodſley. 1773.

THERE is a ſimplicity of intereſt, ſcenery, and character in this little Poem, which render it truly Arcadian; and the claſſical air aſſumed by the Paſtoral Muſe gives her a very graceful appearance. The ſtory is ſimple and tender. In the wars between the Lacedæmonians and Achaians, Doraſtus, a rich ſhepherd of Arcadia, has the misfortune to be plundered of his daughter, at that time an infant and an only child. The inconſolable father erects a monument in ſome melancholy ſhade, to indulge the memory of his misfortune, and ſacrifice to his ſorrows. On the monument was this inſcription, Et in Arcadia Ego. I too was of Arcadia. The loſt daughter, however, returns with a Spartan lover, comes to celebrate her nuptials in theſe very ſhades, and is recognized by announcing the name and circumſtances of her Arcadian nurſe with whom ſhe had been carried off by the Spartans. At firſt bearing of the hermitical life of Doraſtus, ſhe goes with her lover and a train of Arcadians, whereof Muſidorus was the chief, to viſit him.

The Scene opening diſcovers a Wood. In the Middle of the Stage is a Monument, *with a Statue of a Nymph lying on it. Upon its Baſe appears this Inſcription, in large Characters.*

I TOO WAS AN ARCADIAN.

DORASTUS *is ſeen ſtanding near the Tomb, with a Baſket of Flowers in his Hand, ſinging the following.*

A I R.

My woes, O Mem'ry! ceaſe to trace;
Ah! curſe no more the Spartan race!
Come meek-ey'd Patience, calm my mind,
And make it to its fate reſign'd.—
This fancy'd form, this empty tomb
Relieves the rigour of my doom.

Enter MUSIDORUS, LYSANDER, EUPHEMIA, DELIA, DAPHNE, *and* LAURA.

Musid. Behold the good old man!——On the ſtill air
How ſweetly floats his plaintive voice!——Beſide
This wood he dwells, and here at ſetting ſun
Sings his accuſtom'd dirge, as Mem'ry drops
A ſigh o'er happier ſcenes that time hath clos'd.

Lysan. Say, what yon pile which he beſtrews with flow'rs?
It ſeems a tomb, and that fair ſculptur'd form
Declares it ſuch; as does the epitaph,
"*I too was an Arcadian.*"

Musid. He bewails
A daughter torn away, on whom he built
The comfort of his age; it is for her
This mournful pile is rear'd, theſe rites perform'd.——

But ſoft!—A moment ends them; let us not
Invade his privacy.
[*They keep retired on one ſide of the ſtage.*

DORASTUS *continues the Air, ſtrewing the Flowers round the Tomb.*

Gentle ſpirit, peace be thine!
This ſad office ſtill be mine;
Theſe fond marks of love receive,
All a drooping ſire can give.

During the Song, LYSANDER *diſcourſes with* MUSIDORUS;—EUPHEMIA, *with* DAPHNE *and* LAURA. *She often fixes her Eyes on the Monument, with Marks of Emotion.*

The Song ended they advance.

MUSID. Good ev'n, DORASTUS,
And heard be all thy oriſons!——Behold
I bring with me a pair, who even now
At yonder conſecrated altar ſeal'd
The bond of wedded faith.——Far is their home,
Beyond the ſouthern mountains; but deſire
To viſit theſe our plains hath urg'd their ſteps
Hither, to ſojourn with us.——Lo! they ſue
Your grace and welcome; and will prove, I judge,
Worthy your courteſy.——Their bridal bed
My daughters have prepar'd; and I myſelf
Shall be their this night's hoſt; a ſecret impulſe
Hath won me to their ſervice.

LYSAN. Strangers here,
Each mark of hoſpitality muſt charm;
And ſooth to ſay, this our kind patron's care
Hath far outſtrip'd my hope.——Might we obtain
Thy pray'rs, reſpected Hermit, nothing then
Remains to crown our fortune.

DORAS. If the bleſſing
Of an old man by many a ſorrow worn,
And bow'd by many a year, can aught avail,
O take it, freely take it.——May the act
Of this fair day be proſper'd! may a length
Of happineſs be yours! a virtuous race
To both endear the world! and all your paths,
Your ev'ning paths of life, be ſpread with flow'rs
That never grew in mine!

LYSAN. Ah! much I grieve
That your's have prov'd uneven!——For your wiſhes
Count me your debtor.——My EUPHEMIA too,
My bride ſhall thank you; for her heart is gentle,
And grateful as the flow'r that pays with ſweets
The genial ſummer's bounty!——

As he turns to EUPHEMIA, *he finds her looking towards the Tomb with a melancholy Attention.*

Ha! my love,
Whence this amaze! why doſt thou bend thy ſight

On yonder tomb? and wherefore on thy brow
Sits a deſcriptive ſorrow, that hath drank
The luſtre of thine eyes, and damp'd the joy
Which ſparkled there but now?—Say, why is this?
What the ſtrange cauſe?
Euphem. The cauſe is in myſelf;
O my Lysander! I have fool'd my ſenſe
With viſionary hope, and now awake
To meet my error.
Lysan. Nay! explain, Euphemia.
Euphem. This good man's ſigh has op'd my eyes; this ſcene
Of death has undeceiv'd me.——Blind to think
That there was any ground where mortals tread
On which affliction walks not!——Ev'ry clime
Engenders human woe; and fam'd Arcadia
Is pregnant with the ſame diſaſtrous fortune
That other regions know.
Doras. Our life, fair lady,
Muſt needs be chequer'd thus.
Lysan. Alas! my love,
Let us enjoy the good, nor with vain ſearch
Anticipate misfortune; come it will,
Though Wiſdom ſtand as guard; and e'en theſe ſhades
Muſt ſometimes own its pow'r.
Euphem. Miſtaken maid!
Is this the land where pleaſure only reign'd?
Was it for this I pac'd ſo long a way?
Abandon'd Sparta? and ſo far allur'd
Thy wand'ring ſteps Lysander, here to meet
The face of ſorrow?——Where is that content
Aranthe boaſted? Where that peace, ſhe ſaid
Should greet our coming?——Ah! could ſhe delude
That hope ſhe ſo long nouriſh'd?
Doras. Heard I aright?
Or did falſe ſounds abuſe me?——Spake you not
Of Sparta, and Aranthe, courteous lady?
Pray you ſay on; for to my ear you utter'd
A name well known.——Aranthe! knew you her?
And lives ſhe yet?
Lysan. Ah no! ſhe is no more!
With pious hand theſe maidens clos'd her eyes,
Bathing her corſe with tears.
Euphem. In her I loſt
The beſt of women, whoſe indulgent care
No time ſhall wear away.—— Her lateſt wiſh
Was I ſhould ſeek Arcadia, where herſelf
Had ſometime known a happier deſtiny
Than Sparta's walls afforded.
Doras. You are then
Her daughter doubtleſs; you perhaps have oft
Heard her relate——

EUPHEM. Good Hermit, you miſtake;
I am no child of her's, though many a year
Such I was deem'd, till her laſt breath unveil'd
The error, and declar'd I was a pledge
Intruſted to her care in infant years,
By whom was unexplain'd, for death's cold graſp
Broke off th' unfiniſh'd tale,——and I had walk'd
The world a friendleſs orphan, and alone,
But for this virtuous youth, to whom I've giv'n
That love his merit claim'd.——But why on me
Is caſt that look of eagerneſs?—Why heaves
Thy lab'ring boſom thus? or whence theſe tears
That tremble in thine eye?
DORAS. O Nature!—Nature!
Who with thy pow'rful, and inviſible hand
Shak'ſt my whole frame with tumult,—can I think
This conflict, theſe forebodings of a father
Are rais'd or felt in vain?——The ſtroke's too great!
Pray you your arm a moment.——Yes—it muſt—
Thoſe features wear the radiant hue of truth!—
There cannot be deceit.——It is—it is
My long-loſt child reſtor'd.———
EUPHEM. All-ruling gods!
Have ye upheld me through the maze of life
Unknowing, and unknown, in this far land
To guide me to a parent?
LYSAN. All's explain'd;
This was ARANTHE's meaning, this the cauſe
She urg'd ſo ſtrong your coming, hoping ſtill
Some chance might bring about this bleſt event
Th' indulgent gods have proſper'd.——

There is a picture of Pouſſin's repreſenting ſome Arcadian ſhepherds and ſhepherdeſſes, who contemplate a monument, on which they read this inſcription, ET IN ARCADIA EGO; and this elegant little drama is profeſſedly founded upon it.

ART. XI. *Practical Eſſays upon intermitting Fevers, Dropſies, Diſeaſes of the Liver, the Epilepſy, the Colic, dyſenteric Fluxes, and the Operation of Calomel.* By Daniel Lyſons, M. D. Phyſician at Bath, and late Fellow of All Souls College, Oxford. 8vo. 3 s. ſewed. Bath printed, and ſold by Wilkie in London. 1772.

WE ſhall give our Readers a ſhort account of this Author's practice in the ſeveral diſeaſes enumerated in his title page.

In intermitting fevers, Dr. Lyſons has found the ſnake-root combined with the bark, ſingularly ſucceſsful. 'When the intermiſſions between the fits are clear, and no particular ſymptom contraindicates the uſe of this medicine, it is really ſurprizing to obſerve what it will do, without any previous preparation. But when the firſt paſſages are loaded, or obſtructed, they muſt be cleared before any febrifuge can take effect.

'My common doſe to adults is two ſcruples of bark to one of ſnake-root. Two or three doſes will rarely fail putting a ſtop to any diſtinct tertian, or quartan ague. And ſhould a farther repetition be neceſſary, it will be attended with this advantage, that the diſorder will be leſs likely to return, than when ſtopped by the bark alone.

'In quotidian agues there is ſeldom a ſufficiently clear intermiſſion between the fits to give this powder at firſt; but after a clear intermiſſion of ſome hours has been obtained by other means, then this powder is equally effectual in quotidian, as in tertian, or quartan fevers.'

In dropſies, our Author's favourite remedy is calomel, which given in ſmall doſes generally acts as a diuretic. Bath waters are likewiſe uſeful, he ſays, in dropſies; they correct the bile, ſtrengthen the habit, and at the ſame time prove remarkably diuretic.—Where there is a diſeaſed liver, and this viſcus is indurated and enlarged, Dr. Lyſons likewiſe recommends calomel and the Bath waters.

In the Eſſay on the Epilepſy, Dr. Lyſons relates one hiſtory of the ſucceſsful application of ligatures on the legs, on the firſt approach of the fits, which were always obſerved to take the beginning of their courſe from the lower extremities.

Where the fits are apprehended to proceed from worms or foulneſs of the firſt paſſages, Dr. Lyſons has an high opinion of the efficacy of calomel.

The epilepſy is ſometimes occaſioned by hydatids or other matters immediately acting upon the brain; and here our Author takes an opportunity to ſpeak of the method of cure by trepanning; and relates the following curious hiſtory of the operation as it was performed upon a bull.

'A bull, belonging to John Heard, a tenant of my father's at Hempſtead near Glouceſter, was troubled with this diſorder. When I firſt ſaw him he was lying down, and appeared perfectly at eaſe, and well. Upon making him riſe he ſtretched himſelf; and afterwards, beginning to turn round, his eyes were diſtorted, and with a ſudden ſpring leaping up, he fell down again immediately upon his back with great violence. He then appeared in all the agonies of an epileptic fit, and when he recovered out of it was for ſome time very ſtupid. By degrees he returned to his food, and, until he ſuffered a freſh attack, ſeemed in good health.

'I was informed that young cattle only are ſubject to this diſeaſe, it never making its firſt attack after the age of two years. I was alſo told that the conſequence of the diſorder would be certain death, except it was relieved by opening the head, and taking out a bladder of water; which was an operation

tion to be performed in the preſent caſe within a few days. Notice being given me of the day appointed, I took with me Mr. Cheſton, a very ingenious ſurgeon at Glouceſter: and the Rev. Mr. Biſhop, one of the maſters *to* the college ſchool there, at his own requeſt, was alſo of the party.

'The bull, being confined in a barn, upon this occaſion, was thrown down with a rope in the uſual manner, and afterwards kept down by the weight of ſeveral men upon his body. Upon his falling a fit came on, and continued during the whole operation. This gave the operator time to perform his work leiſurely, without interruption, and afforded us an opportunity of ſeeing the whole proceſs diſtinctly.

'A large part of the ſcalp, about the ſize of a man's hand, and in the ſhape of a parallelogram, was on three ſides ſeparated from the ſcull, but ſuffered to remain entire on the fourth, towards the noſe, and turned down in that part. The ſcull being thus laid bare, the operator, by means of a hammer, and a knife with a ſhort ſtrong blade, ſuch as ſtay-makers uſe to ſplit whale-bone, took off a part of the ſcull, of about an inch ſquare, which I have in my poſſeſſion. By ſtriking the back of the knife with the hammer, cautiouſly, in order to take out the piece, I apprehended he was enabled to judge of the thickneſs of the bone, which is here very unequal, and thereby avoided doing any injury to the dura mater.

'The head being in this coarſe, but effectual and ſafe manner trepanned, the next thing was to open the dura mater. This being done, in a very cautious manner, with a ſharp penknife, a little veſicle began to advance through the aperture, and gradually encreaſed to the ſize of a wallnut, when the operator turning the bull's head, ſo as to give the bladder a depending poſition, it burſt, and the contained water flowing out, the operator laid hold of the containing membrane, and by degrees with proper caution extracted it entire, as he ſaid, if the ciſt was not taken out clean, the diſorder would certainly return. After this, the part of the ſcull that had been laid bare was again covered with the flap, and ſome common dreſſings laid over; by which means the bull, after being kept in the houſe a few days, ſoon recovered, and was perfectly freed from his diſorder. I do not remember that the operator tried with his hammer to ſound the ſcull, and find an hollow place in the manner mentioned by Wepfer. But before he began the operation, he examined very carefully the centre of the forehead where the hair divides in different directions, as the bone of that part in ſuch caſes is often ſoftened, and ſometimes rendered very thin, I ſuppoſe from the preſſure of the ciſt internally. He ſaid he knew which lobe of the brain was moſt compreſſed by the hydatid, by obſerving whether the beaſt turned to the right, or to the left before he fell into a fit. In the preſent caſe the beaſt turned to the left, and the hydatid lay nearly in the centre, but rather inclining to the left. If the ſymptom above-mentioned holds good in the human ſubject as we are told it does in the horned cattle; it is to be hoped we might, by obſerving it, and after death inſpecting the brains of the deceaſed, be at laſt led to the ſame method of relief, by knowing the exact place where to perform the operation. This matter appears to me ſo remarkable, and may poſſibly prove of ſuch conſequence, that I have not thought much of my trouble in writing, and I hope the Reader will not be diſſatisfied with reading this long, and otherwiſe unneceſſary digreſſion.'

Wepfer ſaw this operation performed upon an ox afflicted with giddineſs; when a large number of hydatids were ſucked out; but the vertigo ſtill continuing, the creature was killed, and on opening the head a number of hydatids were found in the ventricles of the brain *.

The two following Eſſays are on the colic and dyſenteric fluxes; and the favourite remedy is ſtill calomel.—The operation of calomel, is the ſubject of the laſt Eſſay; the principal parts of which conſiſt of extracts from Dr. Cullen's Lectures on the Materia Medica, to which are added ſome ſhort obſervations by Dr. Lyſons.

For further particulars, we muſt refer our Readers to the Eſſays themſelves; with this general obſervation, that the hiſtories and concluſions are not always ſo full, determinate, and ſatisfactory, as might be wiſhed.

ART. XII. *An Account of the Voyages undertaken by the Order of his preſent Majeſty for making Diſcoveries in the Southern Hemiſphere, &c. Drawn up from the Journals which were kept by the ſeveral Commanders, and from the Papers of Joſeph Banks, Eſq.* By John Hawkeſworth, LL.D. Illuſtrated with Cuts, and a great Variety of Charts and Maps relative to Countries now firſt diſcovered, or hitherto but imperfectly known. 4to. 3 Vols. 3 l. 3 s. Boards. Cadell, &c. 1773.

ALMOST ever ſince the completion of the diſcovery of the American continent, the curioſity of the inquiſitive and philoſophical part of the world has been exerciſed in ſpeculations and conjectures on the probable ſtate of that immenſe, and hitherto imperfectly explored, part of the terraqueous globe, which lies between the ſouthern extremity of the new world, the Cape of Good Hope, and the South Pole. Navigators, intent on other purſuits than thoſe of mere diſcovery, had indeed, rather through accident than deſign, diſcovered ſome ſcattered iſlands and coaſts in different parts of this extenſive tract: but nothing had yet been effected to ſatisfy the inquiſitive with regard to the reality or non-exiſtence of a ſouthern continent; or to enable the geographer to fill up that wide-extended and opprobrious *blank*, ſo conſpicuous in our maps of the ſouthern hemiſphere, without the aſſiſtance of mermaids, dolphins, and flying fiſhes.

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* Hiſtor. Apoplect. 14.

The peculiar air of myſtery, with which the three late expeditions to the South Seas were conducted, and the precautions that were taken to prevent the publication of any of the journals kept by the officers employed in them, did not fail, immediately after the *Dolphin* had compleated her firſt voyage in the year 1766, to excite new attention in the public towards this ſubject. Notwithſtanding the ſecrecy obſerved with reſpect to the deſign, and the reſults, of theſe expeditions, ſome imperfect and anonymous accounts of the two firſt voyages found their way to the preſs: but theſe ſerved rather to provoke than to ſatisfy the public curioſity. At length, after the return of the *Endeavour* from the laſt of theſe expeditions, a reſolution was taken to gratify the public with a full and authentic detail of the various obſervations and diſcoveries that had been made in the courſe of them. We ſcarce need to add, that the journals of the reſpective commanders were accordingly put into the hands of the preſent Editor, with a view that they might be properly digeſted, and publiſhed, for the information of future navigators, and the gratification of the curious.

The very laudable object of theſe undertakings, as expreſſed in his Majeſty's inſtructions to Commodore Byron, who led the way in this ſeries, is ſaid to be the diſcovery of unknown countries of great extent, hitherto unviſited by any European power, and which, there is reaſon to believe, 'may be found in the Atlantic Ocean,' [or] 'between the Cape of Good Hope and the Magellanic Strait, within the latitudes convenient for navigation, and in climates adapted to the produce of commodities uſeful in commerce, &c.' The journal of the firſt of theſe voyages, which was performed in the *Dolphin*, in the years 1764, 1765, and 1766, conſtitutes the firſt part of the preſent publication. Soon after the return of that veſſel in 1766, ſhe was again ſent out, under the command of Captain Wallis, accompanied by the *Swallow*, commanded by Captain Carteret. The two ſeparate journals of theſe officers form the ſecond and third parts, and compleat the firſt volume.

The laſt and moſt intereſting of theſe voyages, projected on a more enlarged ſcale than the two former, and which may be juſtly termed a philoſophical expedition, was performed in the *Endeavour*, commanded by Capt. Cook, who was accompanied by a party of aſtronomers and naturaliſts, excellently well qualified to fulfil the different objects of their reſpective reſearches; the principal of which were, the making of geographical diſcoveries; the obſervation of the laſt tranſit of Venus; and, the making enquiries into the many new and curious objects of natural hiſtory, which ſuch obſervers could not fail to meet with in the courſe of ſo unfrequented a navigation. The relation of the occurrences of the voyage, and of the obſervations made in the courſe of it, conſtitutes the ſecond and third volumes of the preſent publication.

Such is the general diſtribution of the matter contained in this work; in which, we ſhould obſerve, that the narrative is every where given in the name of the reſpective commanders, and in the firſt perſon. Nevertheleſs, the Editor has occaſionally, but without any mark of diſtinction, interwoven with the relations of theſe different voyagers ſuch obſervations and reflections as occurred to himſelf. This method, of addreſſing the reader in the firſt perſon, was adopted with the approbation of all the parties concerned. It undoubtedly renders the narrative more animated and intereſting; and yet there are frequent occaſions where the reader would wiſh to diſcriminate, and to be certain whether a particular opinion or reflection flows from the Journaliſt or the Editor. In ſome places indeed the diſtinction is ſomewhat too apparent; particularly where the uſual plain texture of the nautical narrative ſuddenly diſappears, by the inſertion of ſome ſplendid philoſophical *patches* of a very different manufacture;

Purpureus, latè qui ſplendeat, unus & alter
Aſſuitur pannus.

This incongruity however was, perhaps, in ſome degree, a ſcarce avoidable conſequence of the journal-form adopted in this work; where the ſame individual aſſumes the two very different characters of a ſea-commander and of a ſpeculative philoſopher or metaphyſician; and uſes the very diſſimilar languages of the log-book, and of the portico.

That no doubt might remain of the fidelity of the Editor, in compiling the materials with which he was furniſhed, the manuſcript account of each voyage was read to, and was afterwards put into the hands of, the reſpective commanders. The account of the voyage of the *Endeavour*, in particular, was likewiſe ſubmitted to the peruſal of Mr. Banks and Dr. Solander. In conſequence of this proceeding, the preſent work received ſuch emendations as were then ſuggeſted by the gentlemen in whoſe names it is written; and, at the ſame time, the facts related in it were authenticated in the moſt unexceptionable manner.

Before we proceed to give any extracts from this publication, it may be proper to premiſe a few general remarks on the he manner in which the Editor has executed his part of it. In the firſt place, it is obvious to obſerve that the minute accuracy with which the ſituation of the ſhip at different hours of the day, the depths of water, the bearings of the land, and the other common nautical obſervations or events, are related in this work, can ſcarce fail to fatigue and diſguſt that numerous claſs of readers, who peruſe books of this kind merely for a temporary amuſement; and who expect that the narratives of men who have travelled round the world, through unfrequented paths, ſhould be every where embelliſhed with ſtriking deſcriptions, and be diverſified with ſingular adventures. To ſuch readers, the peruſal of the firſt of theſe volumes, in particular, will probably furniſh very ſcanty entertainment. They will likewiſe, on this very account, be naturally led to form a comparative eſtimate, to the diſadvantage of the preſent work, by a retroſpect to the excellent account, drawn up by the late Mr. Robins *, of the voyage of the Centurion; in which the common nautical details are much more ſparingly inſerted, and which is almoſt every where intereſting and entertaining. In juſtice however to the preſent Editor it ſhould be obſerved, that the utility of theſe merely nautical remarks cannot be conteſted; and that minutely to relate them, for the benefit of future navigators, was indeed the great and principal object of this publication.

It is not perhaps generally known that the ingenious compiler of Lord Anſon's voyage did not load his work with dry and unentertaining nautical remarks, becauſe he intended that theſe ſhould have been the ſubjects of a ſeparate publication; in which many curious diſcuſſions of the tides, winds, currents, &c. were to have been communicated, for the particular uſe of thoſe more immediately intereſted in that kind of knowledge. Death put a ſtop to the execution of this deſign, before any very conſiderable progreſs had been made in it: and although a diligent enquiry after the papers which he left behind him in the Eaſt Indies, was made by the late Lord Anſon, as we have been aſſured on very good authority; the ſearch proved ineffectual.—Whether the idea of this plan occurred to the preſent Editor; or how far he was at liberty to proſecute ſuch a deſign, we know not; but it is certain that the peruſal of the preſent collection of voyages might have been rendered more pleaſant, at leaſt to the generality of readers, by adopting the like method.

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* Mr. Robins's name did not appear in connexion with the work. That of Mr. Walter, the Chaplain of the Centurion, ſtands in the title-page, and we have heard that he had the benefit of the copy: toward which he probably furniſhed ſome materials.

Though we mean not, at leaſt for the preſent, to enter into any particular enquiry concerning the geographical, literary, or philoſophical merits of this work, we ſhall obſerve, in general, that thoſe readers muſt indeed be very faſtidious who cannot receive pleaſure from the peruſal of it; both on account of the curious facts contained in it, and of the manner in which they are related by the Editor; whoſe occaſional reflections on ſome of them are ingenious, philoſophical, and well expreſſed. It muſt be acknowledged however, that the work is not without its blemiſhes; ſome of which are conſpicuous enough to attract the notice even of the moſt careleſs reader. Our curioſity nevertheleſs has, upon the whole, been ſo much, and ſo lately, gratified, in the firſt haſty peruſal of it, that we do not find ourſelves at preſent inclined to particularize the omiſſions, redundancies, negligencies, or other imperfections obſervable in this compilation. We ſhall therefore proceed to lay before our Readers a general ſketch of each voyage; occaſionally adding ſuch extracts from the work, as we think will be moſt acceptable, or are more eaſily detached from the reſt.

Commodore Byron, whoſe journal is the firſt in the preſent ſeries, ſailed from the Downs in his Majeſty's ſhip the Dolphin, accompanied by the Tamar, in June 1764. After ſtopping at Rio de Janeiro, he proceeded to Port Deſire, and from thence ſailed in ſearch of Pepys's Iſland, firſt diſcovered by Cowley, and ſaid by him to lie in about the latitude of 47 degrees ſouth. Having convinced himſelf that no ſuch iſland exiſted in that latitude, he ſtood in for the coaſt of Patagonia, and proceeded up to Port Famine in the Streight of Magellan. Having here compleated the wood and water of both ſhips, he renewed his ſearch, and in about the latitude of 51 diſcovered land. He entered 'one of the fineſt harbours in the world,' to which he gave the name of Port Egmont; taking at the ſame time formal poſſeſſion, in the name of his Britannic Majeſty, of this harbour, and of all the neighbouring iſlands, under the denomination of the Falkland Iſlands; which, he thinks, there is little reaſon to doubt, are the ſame land to which Cowley gave the name of Pepys's Iſland.—We ſcarce need to remind our Readers of the late ſerious diſpute with the court of Spain, occaſioned by this very diſcovery, and by the Britiſh ſettlement afterwards formed on this iſland in conſequence of it.

The Commodore again entered the Streight of Magellan, the perilous navigation of which he minutely deſcribes. Though ſeven weeks and two days were ſpent in his paſſage through it, he nevertheleſs declares it to be his opinion that it may be paſſed, not only by a ſingle veſſel, but even by a large ſquadron, at the proper ſeaſon, in leſs than three weeks. And yet, as the

Editor obſerves, ‘the paſſage coſt Captain Wallis near four months, though he performed it preciſely at the time recommended by the Commodore, having reached the eaſtern entrance about the middle of December.’

Mr. Byron at length entering the South Sea, purſued his courſe to the weſtward and northward. Proceeding thus for near two months, he had the mortification to find his men attacked by the ſcurvy. Having been obliged to relinquiſh his firſt deſign of making what is called *Davis's Land* in the charts; and afterwards miſſing the celebrated *Iſles of Solomon*—if indeed any ſuch iſles exiſt—he at length, in about the latitude of 14 S. and longitude 145 W. at a time when the ſituation of the ſick was become exceedingly deplorable, diſcovered land conſiſting of ſeveral iſlands, viſibly abounding with all the refreſhments of which his people ſtood ſo much in need; but which, to their great diſappointment, they were prevented from enjoying, in conſequence of the inacceſſible nature of the coaſts, and the unfriendly diſpoſition of the inhabitants. Of theſe iſlands therefore the Commodore was obliged reluctantly to take his leave, after many fruitleſs efforts to viſit them; and with an aching heart beſtowed on them the name of the *Iſlands of Diſappointment* *.—But we ſhall tranſcribe the account of this incident from the work itſelf; eſpecially as we apprehend that the following extract carries pretty evident marks of the Editor's pencil; and as it will accordingly exhibit a fair, and not unfavourable, ſpecimen of his manner of colouring and expreſſion.—We regret that he is not always equally clear and unembarraſſed in his philoſophical reflections.

‘I ſtood for the ſmall iſland, which, as we drew near it, had a moſt beautiful appearance; it was ſurrounded by a beach of the fineſt white ſand, and within, it was covered with tall trees, which extended their ſhade to a great diſtance, and formed the moſt delightful groves that can be imagined, without underwood. We judged this iſland to be about five miles in circumference, and from each end of it we ſaw a ſpit running out into the ſea, upon which the ſurge broke with great fury; there was alſo a great ſurf all round it. We ſoon perceived that it was inhabited; for many of the natives appeared upon the beach, with ſpears in their hands that were at leaſt *ſixteen* feet long. They preſently made ſeveral large fires, which we ſuppoſed to be a ſignal; for we immediately perceived ſeveral fires upon the larger iſland that was to windward of us, by which we knew that alſo to be inhabited. I ſent the boat with an officer to look for an anchoring place, who, to our great regret and diſappointment, returned with an account that he had been all round the iſland, and that no bottom could be found within leſs than a cable's length of the ſhore, which was ſurrounded cloſe to the beach with a ſteep coral rock.

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* By the chart, &c. we find that the Commodore was at this time at no very great diſtance from *Otaheite*, or *King George the Third's Iſland*, which lies only about 3 degrees to the ſouthward, and about 5 degrees to the weſtward of theſe iſlands.

'The ſcurvy by this time had made dreadful havock among us, many of my beſt men being now confined to their hammocks; the poor wretches who were able to crawl upon the deck, ſtood gazing at this little paradiſe, which nature had forbidden them to enter, with ſenſations which cannot eaſily be conceived; they ſaw cocoa nuts in great abundance, the milk of which is perhaps the moſt powerful antiſcorbutic in the world: they had reaſon to ſuppoſe that there were limes, bananas, and other fruits which are generally found between the tropics; and to increaſe their mortification they ſaw the ſhells of many turtle ſcattered about the ſhore. Theſe refreſhments, indeed, for want of which they were languiſhing to death, were as effectually beyond their reach as if there had been half the circumference of the world between them; yet their being in ſight, was no inconſiderable increaſe of the diſtreſs which they ſuffered by the want of them. Their ſituation in itſelf indeed was no worſe than it would have been if the obſtacle to their wiſhes had been diſtance, and not a reef of rocks; and both being alike inſuperable, a being wholly under the influence of reaſon would, by both, have been equally affected; but this is a ſituation, among many others, that may be remarked by a diligent obſerver, in which reaſon cannot preſerve mankind from the power which fancy is perpetually exerting to aggravate the calamities of life. When I knew the ſoundings, I could not forbear ſtanding cloſe round the iſland with the ſhip, though I alſo knew it was impoſſible to procure any of the refreſhments which it produced.'

Leaving theſe inacceſſible and inhoſpitable coaſts, the Commodore, keeping nearly the ſame courſe, ſoon diſcovered two other iſlands, where, not without difficulty and oppoſition, he procured ſome refreſhments for his ſhip's company; ſcarce one of which was now wholly free from the ſcurvy. To theſe he gave the name of *King George's Iſlands.* They are to be diſtinguiſhed from *King George the Third's Iſland*, afterwards diſcovered, and thus named, by Captain Wallis; but now better known by the name of *Otaheite*, from which we find that they are little more than two degrees and a half diſtant, to the northward, and about four degrees to the eaſtward.

From the ſouthermoſt of theſe iſlands ſeveral boat-loads of cocoa-nuts were procured. Their ſalutary effects on the Commodore's ſcorbutic crew are worthy of particular notice. As ſoon as they were all expended his people began to fall down again with the ſcurvy. ‘ The effect of theſe nuts alone,’ ſays the Commodore, ‘ in checking this diſeaſe, is aſtoniſhing. Many whoſe limbs were become as black as ink, who could not move without the aſſiſtance of two men, and who, beſides total debility, ſuffered excruciating pain, were in a few days, by eating theſe nuts, although at ſea, ſo far recovered as to do their duty, and could even go aloft as well as they did before the diſtemper ſeized them.’

The Commodore now proceeded to the iſland of Tinian, of which he gives an account greatly differing from the rich and pictureſque deſcription exhibited in Lord Anſon's Voyage*. We there find it deſcribed as a terreſtrial paradiſe, where Nature, without human aſſiſtance, but working on a ſoil every where *dry*, and ſomewhat ſandy, and accordingly ‘ *leſs diſpoſed than other ſoils to a rank and over-luxuriant vegetation*,’ has laid out this delightful ſpot into neat and extenſive lawns, ‘ the *turf* of which is quite *clean* and even. Theſe are ſkirted with ſtately woods, the bottoms of which, in many places, are clear of all *buſhes* and *underwoods*; and the woods themſelves uſually terminate on the lawns with a regular outline, not broken, or confuſed with ſtraggling trees, but appearing as uniform, as if laid out by art.’ Further, the advantages derived from the excellent fruits and vegetables with which it abounded, ſuch as cocoa-nuts, guavas, oranges, *melons*, *ſcurvy graſs*, and *ſorrel*, are ſaid to have been ‘ greatly enhanced by the *healthineſs* of it climate, by the almoſt conſtant breezes which prevail there, and by the frequent ſhowers which fall, and which though of a *very ſhort*, and almoſt *momentary* duration, are extremely grateful and refreſhing, and are perhaps one cauſe of the *ſalubrity* of the air, &c.’

Commodore Byron exhibits to us a very different view of the ſame ſpot, as may be collected from the following detached extracts, which we ſhall inſert without any comment; only premiſing that he anchored in the very place where Lord Anſon lay in the Centurion.

‘ After I had fixed upon a ſpot for the tents, ſix or ſeven of us endeavoured to puſh through the woods, that we might come at the beautiful lawns and meadows of which there is ſo luxuriant a deſcription in the account of Lord Anſon's Voyage, and if poſſible kill ſome cattle. The trees ſtood ſo thick, *and the place was ſo overgrown with underwood, that we could not ſee three yards before us*, we therefore were obliged to keep continually hallooing to each other, to prevent our being ſeparately loſt in this *trackleſs wilderneſs*. As the weather was intolerably hot, we had nothing on beſide our ſhoes, except our ſhirts and trowſers, and theſe were in a very ſhort time torn all to rags by the *buſhes* and *brambles*; at laſt, however, with incredible difficulty and labour, we got through; but to our great ſurprize and diſappointment, we found the country very different from the account we had read of it: the lawns were *entirely overgrown* with a ſtubborn kind of *reed* or *bruſh*, in many places higher than our heads, and no where lower than our middles, which continually entangled our legs, and cut us like whip-cord.—After we had walked about three or four miles, we got ſight of a bull, which we killed, and a little before night got back to the beach, as *wet* as if we had been dipt in water, and ſo fatigued that we were ſcarcely able to ſtand.——

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* See Anſon's Voyage, Book iii. Chap. ii.

'I ſoon found that the iſland produced limes, ſour oranges, cocoa-nuts, bread-fruit, guavas, and paupas in great abundance; *but we found no water-melons, ſcurvy-graſs, or ſorrel.*——

'Notwithſtanding the fatigue and diſtreſs that we had endured, and the various climates we had paſſed through, neither of the ſhips had yet loſt a ſingle man ſince their ſailing from England; but while we lay here two died of fevers, a diſeaſe with which many were ſeized, tho' we all recovered very faſt from the ſcurvy. I am indeed of opinion that *this is one of the moſt unhealthy ſpots in the world*, at leaſt during the ſeaſon in which we were here †. The rains were *violent*, and *almoſt inceſſant*, and the heat was ſo great as to threaten us with ſuffocation. The thermometer, which was kept on board the ſhip, generally ſtood at 86, which is but 9 degrees leſs than the heat of the blood at the heart; if it had been on ſhore it would have riſen much higher. I had been upon the coaſt of Guinea, in the Weſt-Indies, and upon the iſland of St. Thomas, which is under the Line, but I had never felt any ſuch heat as I felt here.'

After enumerating the inceſſant torments ſuſtained from the flies in the day, and the muſquitos in the night; from ſwarms of centipieds and ſcorpions, and of large black ants, ſcarcely inferior to either in the malignity of their bite; as well as from other venomous inſects without number, altogether unknown to them; the Commodore relates the difficulties they met with in diſcovering the *diſtant* haunts of the cattle, which are ſaid to have been procured on ſuch eaſy terms in Lord Anſon's relation. The Commodore's parties, who were ſent out to kill them, 'were abſent three days and nights before they could ſucceed; and when a bullock had been dragged ſeven or eight miles, through *ſuch woods and lawns as have juſt been deſcribed,* to the tents, it was generally full of fly-blows, and ſtunk ſo as to be unfit for uſe.' The fatigue, too, of the men, in bringing down the carcaſs, and 'the intolerable heat they ſuffered from the climate and the labour, frequently brought on fevers which laid them up.'

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† The ſeaſons in which Lord Anſon and Commodore Byron viſited this iſland were nearly the ſame. The former anchored here about the 27th of Auguſt, and ſailed on the 21ſt of October: the latter arrived here about the 1ſt of Auguſt, and ſailed from hence on the 1ſt of October.

According to the following quotation, the flies of Tinian muſt be expeditious breeders, and their maggots come very early into life, in this tropical hot bed. 'We procured poultry,' ſays our Journaliſt, 'upon eaſier terms: there was great plenty of birds, and they were eaſily killed; but the fleſh of the beſt of them was very ill taſted, and ſuch was the heat of the climate that, within an *hour* after they were killed, it was as green as graſs, and *ſwarmed with maggots*.'—But we refer this matter to the conſideration of the naturaliſts.

We ſhall here terminate our account of this voyage, and the preſent article, by only adding that the Commodore ſteered his courſe from hence, by the Baſché Iſlands, and the coaſt of Sumatra, to Batavia. From thence he proceeded to the Cape of Good Hope, and at length arrived in the Downs, on the 9th of May, 1766, having ſpent ſomewhat more than 22 months on this expedition.

[*To be continued.*]

Art. XIII. *Fragmentum ex Lib.* xci. *Hiſtoriarum Titi Livii Patavini. Nunc primum eruit ex codice MS. Vaticana quondam Palatino inter Latinos ſignato, No.* 24. *Et celeb. Beniamina Kennicott, inſcripſit Paullus Jacobus Bruns.* A Fragment of the 91ſt Book of Livy. Now firſt diſcovered and publiſhed from a Collection of Latin Manuſcripts in the Vatican Library, and inſcribed to the celebrated Benjamin Kennicott, by Paul Jacob Bruns. Fol. 1 s. Hamburgh printed; ſold by White in London. 1773.

IT is well known that forty-five books, only, of Livy's Roman Hiſtory, have reached us in a perfect ſtate. As to the remainder, even to the 140th, they continue truly among the *deſiderata*; and therefore the diſcovery of any, even the ſmalleſt part, of ſo valuable a treaſure, will, without doubt, be welcome to the learned.

Mr. Bruns appears to have been one of the perſons employed by Dr. Kennicott in collecting materials for the great work in which that gentleman has been ſo long engaged. He informs us, that during the time which, in the laſt year, he ſpent at Rome, after he had conſulted many collections of Oriental writings in the Vatican Library, he applied himſelf to ſearch for Greek and Latin MSS. which might anſwer the purpoſe of his journey. He determined to uſe particular care, he tells us, in ſelecting thoſe which had been applauded by learned men, for their excellence and antiquity; and as he knew that *Blan-*

chinius had mentioned, with great approbation, a *Latin Codex*, diſtinguiſhed by the number 24, and comprehending the books of Tobit, Job, and Eſther, this he ſought after, and proceeded to examine. He preſently found that the above-mentioned books were ſuperſcribed on ſome more ancient character, which lay concealed beneath, and that the manuſcript was to be ranked with thoſe which are called *reſcriptos*, or, ſays he, to ſpeak more in the Ciceronian ſtyle, *palimpſeſtos*: the laſt of which terms, we ſhould obſerve, is particularly uſed to ſignify parchments dreſſed in ſuch a manner that, by a little moiſture, what had been written on them might be effaced, after which they were ready to receive other impreſſions. However, in the preſent caſe, the characters were not ſo far deſtroyed but that, with aſſiduity and attention, our Author was able, in a great meaſure, to recover them.

This *Latin Codex* contained, we are informed, 176 leaves, nine of which have been more lately added, together with ſome others about the middle of the book, from *fol.* 54 to 72: as to the reſt, Mr. Bruns ſuppoſes they were parts of different authors, reduced into the preſent form about the eighth century, when the new text was inſcribed on the more ancient one. One part of theſe leaves, he thinks, contains ſome of Cicero's orations; but a more minute examination of this he leaves to any future enquirer. He employed himſelf, however, awhile, in conſidering thoſe pages, in ſeveral of which the ancient text is ſo greatly obliterated that he conceives it hardly poſſible for it ever to be reſtored. At length he met with an elegant character, and exerted himſelf to the uttermoſt, that he might diſcover what had been there written. He preſently, he ſays, ſnatched a word here and there: he found ſometimes occurring the well-known names, *Pompeii*, *Contrebiæ*, *Sertorii*, and obſerved in the front of one page LIB. XCI. and of the other TITI LIVI, but in a character ſo very minute, that it might eaſily eſcape the ſight. After this elucidation he read over the epitome of the 91ſt book of Livy, and perceived that it treated of the *Sertorian* war in *Spain*: after all which he concluded, without any doubt, as he apprehends will all his readers, that he had here met with a fragment of Livy which had not been ſeen by, or known to, any perſon, for a long ſeries of years. This fragment, which had been probably torn away from ſome ancient volume, conſtitutes, it is ſaid, the 73d and 78th, 75th and 76th leaves of the *Codex*. The text, which has been more lately tranſcribed, runs tranſverſely on the ancient one; ſo that whoever would read the fragment of Livy muſt turn the book in ſuch a manner as that the margin to the left-hand may become the loweſt edge of the leaf: *(ut margo ad ſiniſtram ora folii infima evadat.)*

Concerning the *character* of this fragment, it is ſaid to be that which is called *uncialis*; which is generally accounted the moſt antique, and is found in the ſmalleſt number of manuſcripts. Mr. Bruns compared it with the moſt celebrated ancient writings, and perceived that it yielded to none in point of excellence or antiquity. When he was afterwards at Naples he met with ſeveral Latin words which had been inſcribed on ſome of the walls in *Herculaneum*, and having very carefully conſidered the form of theſe letters, and thoſe of the lately diſcovered fragment, he ſays, they appeared to him very exactly to reſemble each other. He has added to his work an engraving of four Latin words, which he ſaw at the bottom of a picture taken out of the *Herculanean* ruins, as a ſpecimen of the character in which the fragment is written. Our Author, on the whole, does not ſcruple to give it a firſt place among ancient manuſcripts in the Latin language; and, leſt he ſhould be deemed raſh in forming this judgment, he introduces a learned Italian, *Vito Giovenazzi*, *Abbate*, particularly ſagacious in this kind of enquiries, as joining him in the ſame opinion.

The parchment of this fragment, it is obſerved, is very thin, and of a yellow colour: there are two columns in each page containing thirty lines, and the words have no intervening ſpace to diſtinguiſh them from each other.

Mr. Bruns has publiſhed the fragment firſt in its original form, afterwards in a more modern way. In ſome places he has been obliged to leave a word or a ſentence imperfect; but though it is ſhort and incomplete, it is nevertheleſs an acceptable addition to the excellent hiſtory of which it makes a part.

The Editor has added a few annotations and criticiſms on ſome paſſages in this fragment; but for farther particulars, we refer to Mr. Bruns's publication.

MONTHLY CATALOGUE,

For AUGUST, 1773.

POETICAL.

Art. 14. *Evelina*; a Poem. By John Huddleſtone Wynne, Gent. 4to. 2s. 6d. Riley. 1773.

THIS is the well-known Evelina who makes one of the principal characters in Maſon's Caractacus, where ſhe is infinitely more intereſting than ſhe is found to be in this poem; which is diffuſe and declamatory, but diſturbs not the paſſions. There are, however, ſome well fabricated lines in it, and deſcriptions not unpoetical:

> ' Nor leſs the ſtream of Llyvon marks the ſcene,
> Still glittering various through the blue ſerene,
> Reflects new beauties as his current flows,
> And other ſkies in his deep boſom ſhews.

When vernal ſuns their brightening influence ſhed,
When Summer's radiance o'er the heavens is ſpread,
When genial Autumn holds her milder reign,
And Ceres' gifts enrich the yellow plain,
Old Llyvon bids his gently murmuring wave
In ſofteſt lapſe the verdant borders lave;
But when from high the fierce Aquarius pours
His wintry ſtore of unremitting ſhowers,
Then ſwells his torrent with reſiſtleſs force, &c.'

A well-wrought compariſon follows, of the ſons of Cambria to their river: they are gentle and kind in peaceable times; but when

'-The ſhrill-tun'd trumpet ſummons them to arms,
Not the vext wintry ſtorm that wildly roars,
And beats in wrath their hoarſe-reſounding ſhores
More fierce' ——— ———

Art. 15. *Town Eclogues.* 1. The Hangman. 2. The Harlequins. 3. The Street-Walkers. 4. The Undertakers. By the Honourable Andrew Erſkine. 4to. 1s. 6d. Cadell. 1773.

——— ——— ——— ——— a thing
Too bad for bad report ——— SHAKESPEARE.

Art. 16. *The Naval Review*; a Poem. Inſcribed to the Right Hon. Sir Charles Saunders, Admiral of the White, &c. By the Rev. Robert Engliſh, late Chaplain to his Majeſty's Ship the Royal George; and to the 24th Regiment of Foot. 4to. 1s. Becket. 1773.

"And if you needs muſt write, write Cæſar's praiſe."—

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And, "Nobly wild, with Budgell's fire and force,
Paint angels trembling round his falling horſe." POPE.

Art. 17. *A Collection of Poems*, the Productions of the Kingdom of Ireland; ſelected from a Collection publiſhed at Dublin, intitled, *The Shamrock*; or, *Hibernian Creſſes.* 8vo. 3s. ſewed. Bladon. 1773.

This ſelection is made with judgment and taſte:—for our account of *The Shamrock*, ſee Review, vol. xlvii. p. 484.

Art. 18. *Muſæ Seatonianæ*: A complete Collection of the Cambridge Prize-Poems, from the firſt Inſtitution of that Premium, by the Rev. Mr. Thomas Seaton in 1750, to the preſent Time. To which are added, two Poems, likewiſe written for the Prize, by Mr. Bally and Mr. Scott. 8vo. 3s. 6d. Pearch, &c. 1772.

Of theſe poems, which came under our review at the times of their firſt publication, we have now nothing to ſay; but we ſincerely wiſh that Mr. Seaton's beneficence may, for the future, be better beſtowed, and his eſtate be better tenanted.

Art. 19. *The Swediſh Curate*, a Poem. By Mr. Jerningham. 4to. 1s. Robſon. 1773.

Guſtavus Vaſa, after his eſcape from his confinement in Denmark, was received, as he travelled through Sweden in diſguiſe, by Sverdſio, a country curate, who, at the hazard of his life, concealed him in the pariſh church. This ſtory is not ſufficiently intereſting or eventful; nor has the poet raiſed ſuch a ſtructure upon it as will greatly ſtrike the public attention,—or ſuch as might have been expected from the abilities of Mr. Jerningham.

MEDICAL.

Art. 20. *Obſervations on Epidemic Diſorders*; with Remarks on nervous and malignant Fevers. By James Sims, M.D. 8vo. 5s bound. Johnſon. 1773.

Theſe Obſervations were made in the county of Tyrone, in Ireland, and they comprehend a ſeries of eight years, viz. from 1765 to 1772.

Dr. Sims appears to have been an attentive obſerver of the ſeveral epidemics which occurred during this period; and his practice was generally judicious and ſucceſsful.—His pathological reaſonings however are not always perfectly ſatisfactory.

Art. 21. *Conſiderations on the Uſe of Injections in the Gonorrhœa.* By W. Cribb, Surgeon, in High Holborn, Member of the Corporation of Surgeons, London. 8vo 1s. 6d. Flexney. 1773.

Theſe Conſiderations are judicious, and merit the attention of thoſe who are engaged in this particular branch of practice.

Art. 22. *A Courſe of Phyſiology*, divided into Twenty Lectures, formerly given by the late learned Dr. Henry Pemberton, Profeſſor of Phyſic at Greſham College, Fellow of the Royal Society, and of that at Berlin. Now firſt publiſhed from the Author's Manuſcript. 8vo. 5s Nourſe, 1773

It is a ſufficient recommendation of theſe Lectures, to ſay, that they were drawn up by the late learned and ingenious Dr. Pemberton,

The Editor indeed has not fully expreſſed, in the title page, the nature of the work. For the *phyſiology* comprehends only the hiſtory of the human body in its healthy ſtate. But the *pathology* or the doctrine of diſeaſes, and the *methodus medendi* or means of cure, make likewiſe a part of theſe Lectures.

A courſe of twenty Lectures, it muſt be acknowledged, forms a ſmall field, where ſuch copious ſubjects are to be introduced.—More however has been done, in ſo ſmall a compaſs, than could have been expected. And we muſt add, that method, accuracy, and ſimplicity, ſufficiently mark theſe Lectures to have been the compoſition of Dr. Pemberton.

Art. 23. *A Diſquiſition of the Stone and Gravel, and other Diſeaſes of the Bladder, Kidneys, &c.* The occult Cauſes of the Stone aſſigned, its Principles explained; with the Manner of its Accumulation; and by what Means a Nucleus is firſt formed, which generates the Stone. Alſo ſtated Diagnoſtics for diſtinguiſhing ſuch Diſeaſes, from Carunculæ and Excreſcences of the Urethra, the Effects of a Venereal Taint, with the moſt rational Method of Cure. By William Adams, Surgeon, London. 8vo 2s. Shatwell, &c.

This two ſhilling pamphlet is a mere *noſtrum* advertiſement, which Mr. Adams has had the modeſt aſſurance to dedicate to the Royal College of Phyſicians.

NOVELS.

Art. 24. *The Fatal Connexion*: By Mrs. Fogerty, Author of Col. Digby and Miſs Stanby. 12mo. 2 Vols. 5 s. Bladon. 1773.

Surely Mrs. Fogerty was begotten, born, nurſed, and educated in a circulating library, and ſucked in the ſpirit of romance with her mother's milk! Novel-writing ſeems quite natural to her; and while ſhe lives there is no fear that the reading Miſſes and reading Maſters who cultivate this profitable ſtudy at the eaſy rate of ten ſhillings and ſix-pence per ann. will ever want a due ſupply of adventures, memoirs, and genuine hiſtories of Lady this, and Lord that, and Colonel t'other thing. In the manufacturing of all which, the greateſt difficulty ſeems to be—the hitting off a new title-page: for as to the ſtories told, and the characters drawn, they are all echoes of echoes, and ſhadows of ſhades.

Art. 25. *Cœlia; or, the Eaſtern Lovers.* Tranſlated from the French. 12mo. 3 s. bound. Bladon. 1773.

Thoſe who love a melancholy ſtory, may here indulge themſelves to the utmoſt of their heart's diſcontent.—We have nothing to add in the commendation of this piece.

Art. 26. *The Prudential Lovers; or, the Hiſtory of Harry Harper.* 12mo. 2 Vols. 6 s. Bell. 1773.

'If,' ſays this modeſt Author, 'it is the fate of this work to periſh through the inability of *our* * genius, *we* ſhall be happy, as it is the moſt convincing proof *we* have miſtaken our *forte*, and ſhall acknowlege *ourſelves* indebted to the candid for their cenſures; for it will be the means of driving *us* from a path, in which we are ſure to have our ſenſes bewildered, and meet with nothing but thorns and ſtumbling-blocks to our feet. As it is the firſt, it ſhall be *the laſt attempt*.'——

Happy it is for this Author that he has been able to hold his mind in a frame ſo fit to ſupport the weight of that diſappointment, and mortification, which every writer muſt feel, on the miſcarriage of his performance. 'Ere this time, we doubt not, the public voice hath announced to him the fate of this poor hiſtory; and we hope he will have reſolution enough to keep his word with his readers.

EAST-INDIES.

Art. 27. *A Letter to Sir Richard Hotham*, Knight, in Anſwer to his *Reflections on Eaſt India Shipping*. 8vo 1 s. Murray. 1773.

The Anſwerer undertakes to point out the errors in ſome of Sir Richard's calculations, the unſoundneſs of his principles, and the ſelf-intereſted tenour of his views, in regard to the regulations of the Eaſt India ſhipping, for which he contends in his *Reflections*: See Rev. for April, p. 327.

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* The Author does not always thus aſſume the majeſtic plural, but moſt commonly is humble enough to content himſelf with the ſingular number; ſo that we conclude this delectable hiſtory is not the production of more than one pen.

POLITICAL.

Art. 28. *Remarks on an Inquiry into the Connection between the preſent Price of Proviſions, and the Size of Farms*[*]. Wherein the Errors of the Inquiry are detected, and the Conſequences of the Practice of monopolizing Farms are explained, and proved diſadvantageous. By John Lewis, Author of Uniting and Monopolizing Farms, &c.[†] 8vo. 6d. Longman, &c. 1773.

The motive which induced Mr. Lewis to make theſe Remarks is thus explained: 'The writer of this Inquiry ſays, that *monopolizing land* ſeems to be the moſt general topic of the preſent times; and he is of opinion, that thoſe who pretend to prove the practice is *diſadvantageous*, are miſinformed; as the arguments he has ſeen on that ſubject, are by no means ſatisfactory to him, but ſuch as may miſlead his countrymen, and prove prejudicial to the ſtate. For which reaſons, he could no longer forbear giving his ſentiments on the ſubject; as he is perſuaded, it is incumbent on every one who thinks he has it in his power, to endeavour to ſet them right. So in like manner, others who differ in opinion with this writer, may from the ſame motives, think themſelves under the like obligation to detect and ſhew where they think this writer has been *miſinformed*, or *errs in judgment*; which if not detected may miſlead his readers.'

There wanted not another provocation; for Mr. Lewis having written on the ill conſequences of uniting farms, and the Author of the *Inquiry* having controverted the poſitions there advanced, this, in all likelihood, proved the prevailing inducement to recrimination.

Mr Lewis appears to underſtand his argument, but is tart in his replies; which may be overlooked in one who profeſſes himſelf a farmer, and who may be ſuppoſed fond of his diſcoveries; and therefore diſpoſed to exult where he conceives himſelf to have detected errors in his literary antagoniſt.

The chief point in diſpute between theſe two gentlemen, is a compariſon with a view to public utility between a farm of 300 l. per ann. in the hand of one farmer, or the ſame quantity of land divided into eight ſmall farms, which Mr. Lewis contends will each let for 50 l. a year. This is certainly an uſeful and curious object of inquiry, though the concluſions drawn on either ſide ought not to be inſiſted on too poſitively; ſince the great variation of circumſtances that take place in different ſituations, renders general principles in agriculture of dangerous application without due allowance being made for peculiar caſes. It may however be ſafely affirmed, that if no farms exceeded the rent contended for by the *Inquirer*, there would be little occaſion to lament the monopoly of land; and the *Remarker* might appear to have entered into an argument of far leſs importance than is now actually the caſe.

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[*] For an account of this ingenious pamphlet, ſee Rev. vol. xlviii. p. 345, and 430.

[†] Mr. Lewis is not author of the *Practice* of uniting Farms, but of a pamphlet ſhewing the bad effects of that practice; for which ſee Rev. vol. xxxvi. p. 321.

The *Inquirer* having contended, that in harveſt time, and in other operations that require diſpatch, the great farmer, by throwing many hands together, has his work better and more expeditiouſly done; and alſo that he can employ an equal number of men with the ſmall farmers on the ſame land divided among them, and longer; the *Remarker* retorts—'*If the great farmer's men will do their work better, and diſpatch double the quantity in the ſame time that an equal number would if divided, on leſſer farms*; 'tis inconſiſtent to ſuppoſe they *employ* full as many as would be employed on the ſame lands in leſſer farms, when half the number would be ſufficient; yet this Writer aſſerts, that *they do employ full as many*, and alſo, that *they are likely to employ them longeſt*. And after theſe groſs inconſiſtencies, he concludes the paragraph thus: "but as I mean to confute by facts, and not by arguments, I will appeal, &c."—And now too, I will appeal to any reaſonable man, whether either *by facts* or *arguments* this writer is likely to confute any perſon beſides himſelf; but that he has fairly done.'

The *Inquirer* advancing, that the ſmall farmer cannot rely on his own labour, and if he does, he is a loſer by it; for that his employment ſhould be a general attention to the whole: the *Remarker* replies, that—'the farmer when able puts his hand to the plough, and every other operation; and being conſtantly where the ſcene of action lies, he can beſt aſſiſt and direct: and thus, *his attention is properly employed.* Though perhaps, once or twice a day, going or coming he may take a round through his fields, to ſee or feed his cattle, or mend a gap; yet in ſuch ſized farms theſe will not take up much of his time. Now I will ſuppoſe ſuch a farmer with five labourers *employed together*, either in hay or corn harveſt; while he continues to work with them, experienced men allow, that theſe ſix men are likely to perform full as much as ſeven labourers without a maſter attending them: ſo that the maſter inſtead of being a loſer is doubly paid, by what he *does* himſelf, and what he cauſes others *to do:* beſides, 'tis not the quantity of work performed that is the only advantage, but the manner of doing it with care and due attention is ſtill of greater conſequence.' To this he properly adds the haſty, ſlovenly, waſteful way of reaping where harveſt work is contracted for by the acre; when the men make more haſte than good ſpeed, neither gathering up the corn clean, nor attending to its being properly dry at the time of binding. Theſe diſadvantages he ſays the great farmers are obliged to ſubmit to, rather than greater, by prolonging their work to ſhort days and bad weather; and are enabled to overlook them, by renting their land cheaper than ſmall farmers do.

But the grand objection to large farms is, their tendency to depopulate the country. According to the *Inquirer* the large farm will have 38 perſons on it more than the ſmall farms; but according to the *Remarker* the ſmall farms will ſupport 29 more than the large one. As theſe computations, by their difference, cannot be ſuppoſed very accurate, we ſhall not enter into the particulars; but we have heard the advocates for ſmall farms reaſon upon this very queſtion as follows: 'Suppoſing the numbers equal, the political objection to large farms in point of population ſtill remains in force; nor will any abſtruſe reaſoning be required to prove it. If this land is occupied by one perſon, he is the *only* man of property upon it; thoſe who cultivate it for him being all of ſervile condition, and will be withheld from matrimony in proportion to the difficulties of ſupporting by labour the incumbrance of a growing family. If on the other hand it is parcelled out into eight farms, [according to Mr. Lewis's ſuppoſition] there may not indeed be ſo opulent a man upon them as the aforeſaid wholeſale farmer, who thrives upon the poverty of the reſt; but there will be eight pains-taking men ſupporting induſtrious families in an honeſt, laudible independance; and if one of theſe plans was to be choſen, to extend over the whole iſland, where is the ſpeculator who would heſitate in deciding which of them would be moſt for the advantage of the community, in every point of view? Small farms [as Mr. L. obſerves] are nurſeries for farmers, where thoſe who ſet out with little capitals may, by care, induſtry, and ingenuity, qualify themſelves for larger undertakings; and it is no leſs cruel than impolitic to exclude active young men from opportunities of advancing themſelves in proportion to their talents."

To conclude, both the *Inquirer* and his preſent commentator are men of abilities, though they have thought differently on this curious ſubject, the diſcuſſion of which is of more general utility than commonly reſults from the oppoſition of opinions in literary altercations.

MISCELLANEOUS.

Art. 29. *The Depoſitions, Arguments, and Judgment in the Cauſe of the Church-Wardens of Treſdaeth, in the County of Angleſea, againſt Dr. Bowles*; adjudged by the worſhipful G. Hay, LL. D. Dean of the Arches: Inſtituted to remedy the Grievance of preferring Perſons unacquainted with the Britiſh Language to Livings in Wales. To which is prefixed, an Addreſs to the Biſhops of Hereford, Bangor, St. David's, Aſaph, and Llandaff. Publiſhed by the Society of Cymmrodorion. 4to. 2 s. 6 d. Harris. 1773.

As far as we can judge, from the peruſal of the depoſitions here laid before the public, we conclude that the gentleman abovementioned was really, if not legally, incapacitated for officiating as a miniſter, and conſequently for receiving the profits, in a Welch pariſh. Even the evidence produced in his favour, great part of it at leaſt, ſeems to prove him unable to perform the ſervice required in that language, which only can be underſtood by the majority of the pariſhioners. Dr. Hay, in ſumming up the evidence, appears to be of the ſame opinion, though he has not thought himſelf ſufficiently authorized to proceed to deprivation. The manner in which a certificate is ſaid to have been obtained in Dr. Bowles's behalf, certainly reflects no honour upon him; and the judge declares that, on this account, the Doctor appears before him in a very unfavourable light. But it is not our buſineſs to decide: a curate may perform pariſh duty in Wales as well as in England, while another reaps the advantage; but there are thoſe who are bound in juſtice, in conſcience, and by every ſacred tie, to ſee that theſe important affairs are properly conducted.

Art. 30. *Oxonia explicata et ornata.* Propoſals for diſengaging and beautifying the Univerſity and City of Oxford. 4to. [illegible] Wilkie. 1773.

The Writer of this pamphlet having remarked, that a ſpirit of improvement at preſent animates the univerſity and city, with reſpect to convenience and magnificence in their ſtreets and buildings, and that ſome judicious ſteps have already been adopted by the committee, is induced to propoſe ſome farther alterations. Our foreſathers, he obſerves, ſeem to have conſulted petty convenience and monaſtic recluſeneſs, while they neglected that uniformity of deſign which is indiſpenſable to magnificence; and that elegance of approach which adds half the delight. It is pity that ſuch noble and elegant buildings as there are at Oxford, ſhould be almoſt loſt by a faulty ſituation, or diſfigured by a crowd of miſerable houſes or cottages ſtanding around them: at the ſame time retirement and ſolitude ſeem very well to accord with ſeats of learning and ſtudy, to which, it may be thought, our Author's ſchemes of rendering them quite open and diſengaged do not perfectly agree. It appears, however, to us, that he underſtands his ſubject, and that his plans are worthy of attention. He ſpeaks at firſt of propoſing only *a few* alterations; but they ariſe to a great number, and muſt be attended with a very conſiderable expence.

Art. 31. *The Vaux-hall Affray*; or, the Maccaronies defeated: being a Compilation of all the Letters, Squibs, &c. on both Sides of that diſpute. With an introductory dedication to the Hon. Tho. Lyttleton, Eſq; 8vo. 1s. 6d. Williams. 1773.

The circumſtances of the *fracas* at Vaux hall, between the Rev. Mr. Bate, on the one part, and a *corps* of *ſtaring*, bullying gentlemen on the other, have been ſufficiently related in the London newspapers. There is nothing here added to the letters, &c. which appeared on that occaſion, except the *dedication*; in which the general character and conduct of Mr. L——— are treated with great freedom and ſeverity.

Art. 32. *Eſſay on the Character, Manners, and Genius of Women in different Ages.* Enlarged from the French of M. Thomas. By Mr. Ruſſell. 12mo. 2 Vols. 6s. bound. Robinſon. 1773.

In the Appendix to the 47th volume of our Review, we gave an account of Monſ. Thomas's Eſſay, which, Mr. Ruſſell ſays, *is indiſputably the moſt elegant and moſt philoſophical treatiſe on the female mind and female character* that has yet appeared.

'But, notwithſtanding theſe excellencies, continues he, it appeared to the Editor to want a good deal more than tranſlation to make it ſatisfactory to the Engliſh reader. The ſentences were often complicated, and the paragraphs tedious. It had none of thoſe larger diviſions which are ſo neceſſary to relieve the mind, nor any of thoſe inferior ones which are not leſs eſſential to the perſpicuity of reaſoning. He therefore in ſome meaſure decompounded it; he ſplit the ſentences, broke the paragraphs, and divided the work into parts and ſections: he omitted ſome things, and added others. What relates to the progreſs of ſociety in Britain, is entirely new. In ſhort, he is anſwerable for the defects of the Eſſay, as it now appears;

pears; though he has not the vanity to claim its beauties. Thoſe who are acquainted with the original, however, he doubts not, will give him credit for his labours.'

What credit others who are acquainted with the original will give Mr. Ruſſell for his labours, we know not; as for us, we ſhall only obſerve (out of tenderneſs to him) that the tranſlation is far from being an elegant one, and that what he ſays concerning the progreſs of ſociety in Britain, is not *entirely* new.

Art. 33. *A Dictionary of Antient Geography*, explaining the local Appellations in Sacred, Grecian, and Roman Hiſtory; exhibiting the Extent of Kingdoms, and Situations of Cities, &c. And illuſtrating the Alluſions and Epithets in the Greek and Roman Poets. The whole eſtabliſhed by proper Authorities, and deſigned for the Uſe of Schools. By Alexander Macbean, M. A. 8vo. 7 s. Bound. Robinſon, &c.

The Dictionary-form, or alphabetical ſeries, is certainly the moſt convenient and uſeful, for a work of this kind.—The Author has 'not only digeſted former dictionaries, but hath conſulted the antient geographers, without neglecting other authors. He has, in ſome degree, enlightened antient by modern geography, having given the ſituation of places from later obſervations. Names are often changing but place is always the ſame, and to know it exactly is always of importance.' Mr. Macbean adds, in the true Scottiſh idiom, '*there is no uſe of erring* with the ancients, whoſe knowlege of the globe was very imperfect; I have therefore uſed antient names, with modern calculations, &c.' PREF. p. iv.

We agree with Mr. Macbean, that a work of this kind has long been wanting; the large folio compilations being too unwieldy for the ſchools; *Wells*'s book being too general, and Echard's little more than a catalogue. 'This want, ſays he, is now ſupplied; and the Engliſh ſtudent will, for the future, more eaſily underſtand the narratives of ancient hiſtorians, the reaſonings of antient ſtateſmen, and the deſcriptions of antient poets.'

The Author has been ſcrupulouſly careful in citing his *authorities*, both of antient and modern writers, a circumſtance which evinces the great attention, and extenſive reading, which have been employed in the execution of his plan.

RELIGIOUS and CONTROVERSIAL.

Art. 34. *The Scripture Hiſtory of Abraham; to which is annexed, a Diſſertation on the Sceptre of Judah, in which the comments of Biſhop Sherlock and Biſhop Warburton upon that Subject are particularly examined.* By W. Gilbank, A. M. 8vo. 4 s. in Boards. Wilkie, &c. 1773.

The deſign of this publication is, I. To ſhow that, the ſeemingly unconnected and unmeaning incidents of Abraham's life will be found on a nearer inſpection to be the orderly parts of one entire diſpenſation, and pregnant with information. II. That the Jewiſh theocracy was inſtituted at the covenant of circumciſion. III. That this hitherto unthought-of æra of the theocracy, and the conſidering the enemies of *Judah* as the delegates of God (a ſenſe, as will be ſeen, warranted by ſcripture) afford an eaſy and accurate interpretation of the prophecy of Jacob concerning the ſceptre of Judah, and reciprocally *confirm each other*, The Author, according to this plan, enters into a particular conſideration of the events which are recorded in the Old Teſtament relative to Abraham; many or moſt of theſe events he regards as having a figurative meaning; and herein he may poſſibly be right; though having fallen into the allegorizing humour he may, perhaps, extend it beyond thoſe bounds which the ſcriptures will warrant. In his account of the command iſſued to Abraham concerning his ſon Iſaac, he ſelects the ſubſtance of what Dr. Warburton has ſo largely written on that ſubject. What is peculiar in the book ſeems to be the ſuppoſition that the Jewiſh theocracy commenced at the time when circumciſion was firſt inſtituted. On this ground he endeavours to illuſtrate the famous prophecy concerning the *ſceptre's not departing from Judah*. He ſuppoſes, with Dr. Warburton, that by the *ſceptre* we are to underſtand the theocracy, or that extraordinary protection and government of the Supreme Being, under which the Iſraelites were received. The Biſhop of Glouceſter imagines that this extraordinary divine government of the deſcendants of Abraham firſt took place at the time when God appeared to them at mount Sinai; but in this Writer's view the words of the prophecy imply, that the *ſceptre*, whatever it ſignified, was already in the hands of Judah; he therefore concludes, with ſome ſhew of reaſon, that the theocracy was originally ordained at the ſeaſon above-mentioned. His ſuppoſition is ingenious, and not ill-ſupported; but he is rather prolix and tedious in ſome parts of his performance. The diſſertation on Jacob's prophecy is chiefly formed of extracts from Sherlock, Warburton, Newton, and the Old Teſtament. As to his obſervation that the enemies of Judah were delegates of God in his government, we do not meet with a great deal on the ſubject, and it appears to us to amount to no more than this, that they were inſtruments, as all beings are, in the hands of Providence, to fulfil its purpoſes.

Art. 35. *Meditations on the Seaſons:* Spring, Summer, Autumn, and Winter. By the Rev. Robert Preſton, M. A. 12mo. 2s. ſewed. Dilly. 1773.

Theſe plain and pious obſervations and reflections are not remarkable for the beauties of compoſition, or for ſprightlineſs of ſentiment; but they are apparently publiſhed with a good intention, and ſeem calculated to awaken the reader's regard to the ſubjects of religion, or to aſſiſt him in drawing ſpiritual improvement from the objects of nature. They have chiefly a practical tendency, the Author having, very wiſely, taken little notice of the points in diſpute among Chriſtians of different ſects and denominations.

Art. 36. *The original and preſent State of Man briefly conſidered*; wherein is ſhewn the Nature of his Fall, and the Neceſſity, Means, and Manner of his Reſtoration, through the Sacrifice of Chriſt, and the ſenſible Operation of that divine Principle of Grace and Truth held forth to the World by the People called Quakers. To which are added, ſome Remarks on the Arguments of Samuel Newton, of Norwich. By Joſeph Phipps. 8vo. 2s. Nicoll, &c. 1773.

Mr. Phipps appears to be a ſenſible and pious man: but he is a verboſe writer, and engaged in a myſtic kind of divinity which affords him ſome peculiar ſatisfaction, though it may be difficult for him to explain or ſupport it. The Quakers have given ſuch different accounts of the *light within*, that ſome have been ſuppoſed in their defence of it to plead for the ſufficiency of human reaſon without the aid of revelation, while others profeſſing a regard to chriſtianity, have inveloped its truths in darkneſs and confuſion. Taken in a qualified ſenſe, all good men will agree with Mr. Phipps in ſome of his aſſertions on the ſubject; but when he advances farther, he lays the way open for endleſs conjectures and chimeras. On his ſcheme, the ſcriptures ſeem to be but of little importance, and we are left to hearken to the ſuppoſed viſions and revelations of every one who ſhall conceit himſelf under a divine inſpiration. This conſequence, our Author may imagine, he guards againſt; but with all his care, this appears to be a natural effect. We can by no means think that Mr. Phipps has confuted his antagoniſt, though he has ſhewn ſome ingenuity and acuteneſs. In two or three inſtances he ſeems to deal unfairly: however, we muſt agree with him when he ſays, concerning predeſtination and preterition,—'To ſuppoſe, that the Supreme Excellence ſhould create all the millions of mankind of one nature, and for eternal duration, and that he ſhould, either immediately or remotely, neceſſitate a minority of them to everlaſting happineſs, and at the ſame time determine to give the major part no other opportunity but to be inevitably and eternally miſerable; is to ſuppoſe, that there is more cruelty than goodneſs, more rigour than wiſdom, and more inequality than mercy in the divine nature. I therefore muſt conclude, that the ſuppoſition is irrational, unjuſt, and groſsly injurious to the divine character.'

Art. 37. *Multum in parvo* contra *Parvum in multo*; or, a Six Days candid Review of a Six Years uncandid Controverſy: wherein Mr. Phipps's Arguments in defence of Quakeriſm, in his *Obſervations*, and *The original and preſent State of Man*, againſt Mr. Newton of Norwich, are ſhewn to be defective, and the Doctrines of abſolute Neceſſity and univerſal Redemption fairly deduced from ſome of the Quakers Principles, as laid down in Barclay's and Phipps's Writings. Addreſſed to the People called Quakers in particular, by one who was formerly a Member of that Chriſtian Society. 8vo. 1s. 6d. Richardſon and Urquhart. 1773.

A third perſon here ſteps in for a ſhare in the controverſy between Mr. Phipps and Mr. Newton, concerning each of whom he apprehends, 'they would do well to add to their faith a little more of that cardinal virtue called Charity, *which is not eaſily provoked*.' He with juſtice obſerves, that men pretending to inſpiration, differ as much about the ſenſe of ſcripture as *carnal reaſoners*; and that the Quakers themſelves are not agreed about the ſenſe of ſome doctrines ſaid to be eſſential. 'An eminent preacher among them, he remarks, actively and on principle contributes to the ſupport of the *national militia*, and ſhuts up his ſhop on *faſt days*. Many among them of unexceptionable moral characters and of ſound piety, pay *tithes* and *church-rates*; and as many different opinions ſometimes are broached in their yearly *meeting*, as among any congregation of reputed unenlightened men, the ſenſe of *one* yearly meeting has not always been the ſenſe of *ſucceeding* ones. A great number of reſpectable Quakers *took up arms* in Philadelphia a few years ago, and went in perſon to aſſiſt the *governor* againſt a body of ruffians; and it is very remarkable, worthy, *pious, well-meaning* men among them, who make the higheſt pretenſions, even to the gift *of diſcerning ſpirits*, have evinced the greateſt degree of *fallibility* and *ignorance*, and have been impoſed on more than the reſt.'

These are ſome of this writer's reflections: he ſeems to ſucceed very well in ſeveral of his replies to the obſervations and arguments of the Quakers, and to have a true ſpirit of good-will to all mankind: but we muſt add, that he often appears rather as a ſceptical author, unſettled in his principles, and therefore in ſome danger of throwing all things into doubt and perplexity. He has deſerted Quakeriſm, but obſerves, that 'though the Quakers decry human reaſon, he thinks their principles and practices are more *rational, on the whole*, than thoſe of any other body of religioniſts.' A remarkable conceſſion from one who profeſſedly writes to confute ſome of their moſt conſiderable champions! if theſe are the moſt rational, what notion muſt he form of all the other denominations of Chriſtians?

Art. 38. *A Treatiſe concerning religious Affections.* Part I. Concerning the Nature of the Affections, and their Importance in Religion. Part II. Shewing what are no certain Signs that religious Affections are gracious, or that they are not. Part III. Shewing what are diſtinguiſhing Signs of truly gracious and holy Affections. By Jonathan Edwards, A. M. and Paſtor of the firſt Church in Northampton. 8vo. 5 s. Dilly.

This appears to us to be a republication, in North Britain, of a work formerly printed in New England. It is probable that its riſe was owing to ſome diſputes about religious *experiences, converſions*, &c. which have often obtained in the chriſtian world. The pious and ſenſible Author, for ſuch we apprehend him to have been, was deſirous to ſet his fellow chriſtians right on ſuch topics, and lead them to regard ſincerity as the matter of principal moment. He diſcovers in this view conſiderable knowlege of the workings of the human heart, and of the ſubterfuges, vain imaginations and pretences to which perſons ſometimes have recourſe under the appearances of piety. He is a Calviniſtical writer, but a hearty friend to holineſs and good works. His treatiſe, though well deſigned, is heavy and tedious: he dwells long on his ſubject, and ſeems in danger, after all his care, of perplexing and diſtreſſing ſome well-diſpoſed minds, and perhaps leading them ſometimes into miſtaken concluſions and enthuſiaſtical reveries.

Art. 39. *A Letter to Dr. Balguy, on the Subject of his Charge, delivered to the Archdeaconry of Wincheſter, in the Year* 1772. With a Poſtſcript, relative to certain Obſervations contained in the Charge reſpecting the Diſſenters and Toleration. By John Palmer. 8vo. 1 s. Johnſon. 1770.

Thoſe who have read Dr. Balguy's *Charge*, with any degree of attention, cannot well be ſurpriſed to ſee ſeveral anſwers to it. It would have been ſtrange indeed, if ſo extraordinary a *Charge* had paſſed unnoticed. The principles advanced in it are ſo inconſiſtent with the principles of genuine proteſtantiſm, and it contains ſo many ſtrange and contradictory notions, to ſay nothing of its miſrepreſentations, that it affords a very favourable opportunity for conſidering the abſurdity, futility, and inconſiſtency of it in a variety of lights.

Mr. Palmer places the Doctor's miſtakes in a clear and diſtinct *point of view*; he ſhews, by plain and notorious facts, that many of his aſſertions and inſinuations are entirely groundleſs: he proves, that the Doctor himſelf does not believe the Thirty-nine Articles; and he writes in a ſenſible, ſpirited, and lively manner.

'You have publiſhed a *thing* (ſays Mr. Palmer) which you are pleaſed to call a *Charge* (in which, however, *no Charge* is given); but you might, with much greater propriety, have entitled it a *Drum* or a *Trumpet*, ſeeing it was intended to excite, if not *bella, horrida bella!* yet animoſity and rancour. A great regard indeed you muſt have for the *ſouls of men*, when you employed your *half hour in the pulpit*, not in giving a *ſerious charge* to the clergy of your archdeaconry, to attend *minutely* to the ſpiritual welfare of their pariſhioners, but in attempting to kindle in them the fire of bigotry, and to fix their attention upon a ſubject which had been *before* determined by the magiſtrate; who, you ſay, is the "only proper judge" of it.

'There are many bold miſrepreſentations in your piece, which may perhaps ſucceed with thoſe who fancy that *cucullus facit monachum*, or that a clergyman muſt needs be, *ex officio*, an open, plain, ſimple-hearted creature; but there are men, and their numbers are great, who well know that the artifices of politics may be very conveniently hidden under a gown and caſſock; and that the nearer a man approaches in church preferment to a ſeat in the houſe of lords, the more prone he generally is to forget the duty of a miniſter of of the *Goſpel*, and make himſelf buſy about public affairs which do not concern him.

'*Do not concern him!* you will ſay, what ſhould be the object of a clergyman's attention, if not an "attack on our eccleſiaſtical eſtabliſhment?" Plauſible enough this queſtion! but *only* plauſible. By your own confeſſion, and in ſober truth, the religion of an eſtabliſhment is the religion of the magiſtrate; that which he chuſes and prefers; therefore, the duty of *his* clergy is, to leave religion to his care and judgment. In England, indeed, if any of them wiſh an alteration in *his* religion, they have a legal right humbly to *petition* him for it. If he conſents, the *non-petitioning* clergy are bound to acquieſce in their maſter's deciſion, and ought not to throw themſelves into heats and paſſions, though he *ſhould* change his *hiring-money* from mixed to pure ſilver; which, by the bye, was all the petitioners requeſted. If the magiſtrate ſhould reject ſuch a *petition*, the abſurdity of the *non petitioning* clergy's fretting, fuming, and ſtamping about it, is ſtill more ſtrikingly apparent. Why ſhould they be diſturbed when things have gone on exactly to their wiſh, and their maſter and they are both of a mind?

'Indeed, ſir, I greatly doubt whether you are quite in earneſt in what you ſay concerning the views of the petitioners. You are a a divine and a politician. Now I have been conſidering, to what we might reſemble a man, in whom the political and eccleſiaſtical characters are united; and cannot help thinking, but ſuch a one may be aptly compared to the deſcription which ſome *Athanaſians* have given of our Saviour, who, ſay they, knew the day of judgment in his *divine nature*, but was utterly ignorant of it in his *human*. Thus the politico-eccleſiaſtical divine, with his *eccleſiaſtical* eye, ſees one end of the church tumbling down, the other on fire, and the *wicked petitioners* bringing oil and faggots to increaſe the flames, inſtead of bearing each a bucket of water in his hand to extinguiſh them; but, with his *political* eye, he beholds the church ſettled firm on its foundation, fair and flouriſhing, and the petitioners coming in white leathern aprons, their trowels in their hands, and plaiſter of Paris ready to adorn and beautify the building; and whilſt, in his *eccleſiaſtical nature*, the poor man ſtands weeping over the ruins of ſo ſtately a fabric; in his *political nature* he is laughing, and bleſſing himſelf that all is ſafe, and the CHURCH IN NO DANGER. I make no doubt, Doctor, but you could, if you pleaſe, ſhow the excellence of the petitioners' ſcheme in a much better manner than you have ſhown the evil tendency of it.'

As there are, at this time, ſeveral writers of the name of *Palmer*, it may be proper to obſerve, that the advertiſement prefixed to this *Letter*, is dated at Macclesfield, April 27, 1773.

SERMONS.

I. At the Pariſh Church of Bloſield, in the County of Norfolk, at the Archdeacon's Viſitation, May 27, 1773. By James Carlos, A. M. Chaplain to the Biſhop of St. David's, and Rector of Bloſield. 6 d. Nicoll.

II. At Oxford, before the Univerſity, July 11, 1773. By Henry Whitfield, D. D. Vicar of Brightlingſea, Eſſex. 6 d. Pridden.

III. Before the Univerſity of Oxford, July 11, 1773, Act-Sunday, at St. Mary's. By Thomas Griffith, D. D. Rector of Biſhop's-Stoke, Hants, and Fellow of Pembroke-College. 6 d. Rivington.

IV. *The Chriſtian aſpiring to Heaven*—On the Death of Mrs. Suſannah Britain, late wife of the Rev. Mr. John Britain. Preached in Church-lane, Whitechapel, July 13, 1773. By Samuel Stennet, D. D. 6 d. Buckland.

CORRESPONDENCE.

THE Letter ſigned *Br. Etonicus* is received; it contains a number of valuable hints; but we apprehend that the Writer did not mean to have his Letter *printed*.

A. B.'s Letter is very kind, and candid; but he is deſired to reflect how difficult muſt be the attempt to ſettle an *Index Expurgatorius*, with reſpect to the literature of a free country. As far, however, as is conſiſtent with a due regard to the *real* and *ſacred* intereſts of TRUTH, and to the natural claims of free and fair enquiry, our Correſpondent's judicious hint ſhall be attended to.

In our account of M. de Luc's work on the Barometer, in our laſt Appendix, page 577, line 26, for '*ſedentary* barometer,' read '*ſtationary* barometer.'

In the ſame Article, page 579, in the propoſed emendation of *Des Cartes's barometer*, we neglected, and perhaps it was ſcarce neceſſary, to obſerve, that when the tube has been ſufficiently inclined ſo as to raiſe the water to the top, the lower extremity ſhould be ſtopped with a finger, before the ſealing is broke off; as otherwiſe the mercury would inſtantly deſcend into the baſon. When there is a ſenſible quantity of air at the top, the neceſſary degree of inclination may be eaſily eſtimated after a little experience.

THE

MONTHLY REVIEW,

For SEPTEMBER, 1773.

ART. I. *Dialogues of Lucian from the Greek.* 8vo. 5s. Flexney. 1773.

LUCIAN, who, among the authors of antiquity, ſtands almoſt alone in the walk of humour, has at length had juſtice done to his facetious Dialogues, in an Engliſh tranſlation. Nor is it ſo very extraordinary that we have had no adequate tranſlation before. The taſk is not ſo eaſy as it may appear upon a ſlight idea: to ſtrike off the peculiar genius and character of ancient humour, and at the ſame time to preſerve the eaſe and freedom of our own language, requires a conſiderable ſhare of taſte and judgment. Be ſuch then the preſent Tranſlator's praiſe, if the Public, on peruſing the following ſpecimen, ſhall be willing to allow it.

Timon, having by indiſcriminate liberality, waſted his fortune, Jupiter and Mercury, out of compaſſion, ſend Plutus to redeem him from the labours of the ſpade, and to reinſtate him in opulence. No ſooner have his new fortunes taken place, than the ſame ſwarm of paraſitical vermin, that devoured his former ſubſtance, begins to buzz about him again. Their characters and treatment make up the comic humour in the following piece of dialogue:

TIMON [having juſt dug up his new-found gold]

'—Heyday! what is the matter here? ſwarms of duſty fellows on all ſides of me puffing and blowing—I fancy they ſmell the gold. I have a good mind to get upon this bank, that I may pelt them the better with ſtones—No—I will break my law for once—I will do myſelf the pleaſure of ſpeaking to them, that my contempt of them may cut their very ſouls. That, I think, will be beſt. So I will ſtay here to receive them. So! who is this that comes firſt? Gnathonides the paraſite.—He lately offered me a halter, civil gentleman! when I begged ſomething of him to buy a ſupper. The raſcal ere now has ſwilled many a hogſhead of my wine. However, I am glad to ſee him the very firſt man: he ſhall hang his lip preſently, I warrant him.

' Gnathonides. I ſaid the gods could never long neglect ſo worthy a gentleman! the handſome, good-natured, generous, jovial Timon! Sir, I am your moſt obedient ſervant.

' Timon. What? the moſt rapacious of all vultures! the greateſt villain upon earth! Sir your's!

' Gnathonides. Still the ſame I ſee—witty, fond of a joke—But where ſhall we be jolly together? I have juſt got one of the rareſt catches you ever heard: I will ſing it to you.

' Timon. With this ſpade I will teach you the fineſt elegy in the world, ſo pathetic, ſo—

' Gnathonides. What now? Surely you do not ſtrike me? O dear! O dear! O dear!—he has wounded me ſadly. Bear witneſs—you ſhall appear at Areopagus for this.

' Timon. Stay one moment longer, and you may lay your indictment for murder. For as ſure as—

' Gnathonides. No, no—But pray now apply a little gold to the wound: I have heard it is the beſt thing in the world for ſtopping of blood.

' Timon. Are you not gone?

' Gnathonides. I am going. Plague take you! what an alteration here is indeed!

' Timon. But what bald-pated fellow is this that comes now? Philiades, the moſt execrable of all hypocrites! This honeſt man had a whole farm of me, beſides two talents for his daughter's portion, for praiſing my ſinging. When nobody elſe had the aſſurance to ſay a word, he ſwore my note was ſweeter than that of a dying ſwan. But, when I was lately taken ill, and thought he could not do leſs than afford me every kind office, behold! my gentleman hit me a ſlap in the face, for preſuming to expect it.

' Philiades. What impudence! Now, I ſuppoſe, you know Timon! Gnathonides now forſooth vouchſafes a viſit! he is rightly ſerved, and no otherwiſe than ſuch a fellow deſerves. It is for us, who have been his old friends and companions, to pretend to ſpeak to Timon; and not for ſuch upſtarts as he is. And yet I would not intrude neither. My worthy Sir, I hope I ſee you well. You obſerve theſe faithleſs paraſites, true ravens, never preſent but when there is picking! there is no putting truſt in man, as the world goes now-a-days. Vice and ingratitude rule the roaſt! As I was coming along, bringing a talent, for your honour's neceſſary occaſions, I was agreeably ſurprized with the news of your ſudden and vaſt riches. However, as I was almoſt here, I took the liberty of coming on, juſt to hint to your honour what you have to truſt to amongſt men. Not that a gentleman of your underſtanding needs to be told any thing, who might very well have been privy counſellor to Neſtor himſelf.

' Timon. To be ſure, Sir! But approach a little nearer, Philiades. Let me juſt ſalute you with my ſpade, for the ſake of old acquaintance.

' Philiades. The ungrateful monſter has fractured my ſkull, I really believe; purely for offering my friendly advice.

'Timon. The third man that comes is Demeas the orator, a precious ſcoundrel! He has a decree in his hand, and pretends to be my relation, forſooth. This fellow had been fined ſixteen talents, and was in jail for the debt, which, out of compaſſion, I paid for him, and ſet him at liberty. Afterwards, when he happened to have the diſtribution of the money for the tribe of Erechtheus, I came to him, and begged of him to give me what fell to my ſhare. But truly he was in doubt of my being a citizen.

'Demeas. Hail! Timon, ornament of thy race, pillar of Athens, bulwark of Greece! the people in full convocation, and both the courts await your orders! But, in the firſt place, be pleaſed to hear the bill, which I have got paſſed in your favour: "Whereas Timon, the ſon of Echechratides of Colyttus, not only remarkable for his virtue and honour, but a man of ſuch exalted wiſdom, as is not to be paralleled in Greece, has never ceaſed through his whole life to confer extraordinary favours on the commonwealth, hath come off victorious in boxing, wreſtling, and running at the Olympic games, all in one day; beſides the chariot race.—"

'Timon. 'Why, man, I never ſaw the Olympic games in my life.

'Demeas. Pſhaw! what ſignifies that? you will ſee them ſome time or other. I muſt go by the form—" performed wonderful feats of proweſs laſt year at Acharnæ, and cut to pieces two diviſions of the Pelopponneſians"—

'Timon. How? I never bore arms in my life! I never ſerved upon any expedition in my *born* days!

'Demeas. Merit is always modeſt. But ill it would become us to forget yours.—" In paſſing laws, in councils, and in the field, hath rendered ſignal ſervice to the city: for theſe and ſundry other cauſes them thereunto moving, it hath ſeemed good to the Senate and people, to the public in general, and every individual in particular, to erect a golden ſtatue of Timon in the citadel, as near as may be to Minerva, graſping a thunderbolt in his right-hand, and having his head ſurrounded with rays; that he be crowned with ſeven golden crowns, as is to be proclaimed this feaſt of Bacchus; (for on Timon's account it is kept this day). This decree was pronounced by Demeas the orator, the near relation and diſciple of Timon, of Timon who excels in oratory, as in every thing elſe which he is pleaſed to undertake." Such is the decree. I could have wiſhed for the honour of introducing my ſon to you, whom I have preſumed to call by your name.

'Timon. This is abſolutely the firſt time that I have heard of your being married.

'Demeas. I hope to be married the next year, which will be juſt as well. And, as ſoon as Providence ſhall have crowned my conjugal endearments with a male child, I will certainly name him Timon.

'Timon. There! take that! Now what do you think of marrying?

'Demeas. What now? Oh dear! oh! do you ſet up for a tyrant? dares ſuch a fellow as you, an alien, preſume to ſtrike a gentleman? But you *ſhall be brought before* your betters, for ſetting the citadel on fire, and for many other crimes, which you have mitted.

‘ Timon. But the citadel has not been ſet on fire: ther lie.

‘ Demeas. But you have enriched yourſelf by breaking in treaſury.

‘ Timon. But it has not been broken into: there agai lie.

‘ Demeas. It will be by and by. Though indeed you ha the riches of it already.

‘ Timon. Take another blow then.

‘ Demeas. Oh my back! my back!

‘ Timon. Come, make no noiſe, unleſs you want another ſame ſort. It would be a great ſhame truly, if I, who, una cut in pieces two diviſions of the Lacedæmonians, could not the bones of one poor raſcal. I ſhould be very little the bette at that rate from my boxing, and wreſtling, for my victories Olympic games!—But what now? who comes here? Thraſycl philoſopher? The very man! Here he comes, hanging his eno beard, briſtling up his eye-brows, muttering ſome mighty ma himſelf, looking as gruff as you pleaſe, with his hair ſtanding ſhort, another Boreas, ſuch as you ſee puffing and ſwelling his on the northern edge of an old map. This man, whoſe dre demeanour are ſo decent and modeſt; who is ſo grave and in a morning will run you over twenty fine ſpeeches, in Piety and Virtue, and Moderation; moſt devoutly cenſuri thoſe who tread the ſlippery paths of pleaſure. But when he from the bath to a good ſupper, and the ſervant has ſupplie with a plentiful cup of good wine, which he hates to adultera water; the delicious Lethe quickly makes him forget the ſo cuments of the morning, and Thraſycles can be as jovial as th of them. Voracious as a kite, his buſy arms defend the diſh, bending over it, his beard ſtreaming with gravy, he gulps, half-ſtarved hound, expecting, no doubt, to ſwallow his cele Virtue in the laſt remaining mouthful of ſome reliſhing bit. though that induſtrious finger of his permits no ſavoury ſe lurk in the diſh, yet he is perpetually grumbling, as if he ha ſon to complain of his ſhare; though he has ſecured all the with the entire boar. After ſo much cramming, he gets dances, ſings, ſwears, and quarrels. Meanwhile every bu prefaced with a panegyric on temperance and ſobriety, ſta out as well as drunken philoſophy will allow. Next begins the ration of his emetics, laſt of all they carry him off, clinging both his hands to a wench. When this man is ſober, I de one to go beyond him, in lying, impudence, or avarice. H tickle your vanity ſo rarely, forſwear himſelf ſo readily, an poſe upon you with ſo grave a face, as is not any where to be led. In ſhort, he is a finiſhed piece, nicely touched off, and fectly fine. Yet perhaps the good creature can howl a little.—V Thraſycles! I have impatiently expected this favour.

‘ Thrasycles. I do not come, good Sir, believe me, fo *ſame reaſon* that others do, who, knowing you to be an honeſt

he

hearted unſuſpecting man, expect, by dint of a flattering ſpeech, to get from you your money or your ſupper. Timon needs not be told how little I eſteem what is called good living. The ſimpleſt of all foods, a little creſſes, a little thyme, contents me: except when I have a mind to regale; for then I add a little ſalt. My drink comes from the clear fountain. And this old cloak is more to my ſatisfaction than the fineſt purple. As for gold, I value it no more than the meaneſt pebble. Far be it from me to eſteem ſuch tranſitory vanities! It was on your account, it was for your advantage, that I came hither, hearing of your dangerous ſituation in the midſt of moſt treacherous, moſt deſtructive riches, the cauſe of unſpeakable miſchief. If you take my advice, you will throw all your money into the ſea; for, ſure I am, a good man, who knows the value of philoſophy, can have no occaſion for any other wealth. Or, ſuppoſe you juſt ſtep gently in up to the middle, and drop your bags quietly into the ſhallow water, while there is nobody to ſee you beſides me your friend. Or, if you do not ſo well approve of that, you may toſs your money out of the houſe in parcels, and in ſums proportioned to the reſpective occaſions of all in want. I would not have you reſerve a ſingle obolus to yourſelf. But doubtleſs, while you thus diſtribute it, if a philoſopher ſhould come in the way, he would have a double or treble ſhare, as it is moſt fitting. Not that I—— Heaven forbid that I ſhould deſire any! Though, to be ſure, if I had a little, I could do good with it amongſt my friends. This wallet of mine does not hold quite two Ægina buſhels. If you would be ſo good as juſt to fill it for me, I ſhould be ſatisfied. For, a philoſopher ought to be contented with a little, and not extend his deſires beyond his wallet.

'TIMON. You are moſt undoubtedly in the right: I cannot but commend what you ſay, friend Thraſycles. So, if you pleaſe, before I fill your wallet, I will juſt take meaſure of your head with my ſpade, that I may match it with many a hearty bang.

'THRASYCLES. Here is fine work! what will this world come to? Where are your laws and your liberty, if an honeſt man is to be thus beaten by a vile ruffian?

'TIMON. My good Thraſycles, do not be angry: I ſcorn to cheat you. Rather than you ſhould complain, I will give you overmeaſure.—Heaven and earth! what a rabble is here! Blepſias, and Laches, and Gniphon, and a whole army, who ſhall every one of them repent of his viſit. But my poor ſpade muſt have a little reſt: it has had hard duty. I will even get upon this rock, and ply the dogs with a ſhower of ſtones.

'BLEPSIAS. Forbear! forbear! we are all going.

'TIMON. Not without loſing a little blood, I believe.'

The Author, in his preface, ſeems to be angry, on ſome account or other, at the Monthly Reviewers; but our reſentments are always ſacrificed to juſtice.

Art. II. *Of the Origin and Progreſs of Language*[*]. Vol. I. 8vo. 6 s. bound. Cadell. 1773.

THERE is not, perhaps, in the wide field of philoſophical enquiry, a ſubject of more curious ſpeculation than *the origin and progreſs of language.* Nor is the ſubject only curious; it is extremely intereſting, being intimately connected with the hiſtory and philoſophy of the human mind, and leading naturally and neceſſarily to the diſcuſſion of many important queſtions in philological learning.

In order to proſecute ſuch an enquiry with any degree of ſucceſs, a great variety of talents is abſolutely neceſſary; talents that are ſeldom united in the ſame perſon. The writer muſt be poſſeſſed of a truly philoſophical turn of mind, of ſound judgment, nice diſcernment, critical ſagacity, and extenſive erudition. If he happens to be a perſon of a bold and lively imagination, he may build a theory indeed upon a few facts, ſupport it with great plauſibility, and beſtow upon it all the neceſſary embelliſhments; but, with all this, he will only amuſe the ſuperficial reader, while perſons of real learning and true diſcernment will pay very little attention to what he ſays.

As to the work before us, it would be the higheſt injuſtice not to acknowledge that the Author is, in ſeveral reſpects, well qualified for the difficult taſk he has undertaken. He appears to have ſtudied the powers, habits, and faculties of human nature with great care; he ſhews a very conſiderable degree of learning and critical acumen; he writes with great perſpicuity, and his ſtile and manner are well ſuited to his ſubject. Some ſtrange and fanciful things he has undoubtedly advanced; but not ſo many as may appear from a ſlight and ſuperficial peruſal; the candid Reader, however, will be diſpoſed to make favourable allowances for whatever he meets with of this kind. He will conſider that the Author, in many parts of his enquiry, had very few lights to guide him: it will likewiſe naturally occur to him, that a conjecture may appear highly probable to one who has attentively conſidered a ſubject, though to one who has not, it may ſeem abſurd and ridiculous.

Several parts of this his firſt volume are of a dry, abſtracted, and metaphyſical nature, and conſequently will afford little entertainment to the generality of readers; yet the frequent tranſitions from one ſubject to another, and the many hiſtorical facts that are ſcattered through the whole, ſome of which are curious, and but little known, are a very agreeable relief, and have afforded us, we muſt acknowledge, both entertainment and inſtruction.

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[*] Said to be written by the right hon. James Burnet, of Monboddo, one of the Lords of the Court of Seſſion in Scotland.

The manner in which the work is introduced, is as follows:

'As the uſe of ſpeech is ſuppoſed to be that which chiefly diſtinguiſhes us from the brute creation; and is truly ſo, if by *ſpeech* we underſtand, not only the mere words or ſounds of a language, but the conceptions of the mind that are ſignified by thoſe ſounds; it is a matter of curious inquiry, from whence we have derived this diſtinguiſhing prerogative of our nature; how it firſt began; and by what degrees it arrived to that ſtate of perfection to which it has been brought, if not among us, at leaſt in other ages and nations of the world. This inquiry becomes the more intereſting, as well as of greater curioſity, when we conſider, that it leads us back to what may be called the *origin* of the *human race*; ſince without the uſe of reaſon and ſpeech we have no pretenſions to *humanity*, nor can with any propriety be called *men*; but muſt be contented to rank with the other animals here below, over whom we aſſume ſo much ſuperiority, and exerciſe dominion chiefly by means of the advantages that the uſe of language gives us. From this *birth* of human nature, as it may be called, we will endeavour to trace its progreſs to its ſtate of *maturity*. This progreſs, in the individual, is very well known; but we propoſe here to exhibit the ſpecies itſelf in its *infancy*,—firſt mute; then liſping and ſtammering; next by ſlow degrees learning to ſpeak, very lamely and imperfectly at firſt; but at laſt, from ſuch rude eſſays, forming an art the moſt curious, as well as moſt uſeful among men. The ſubject is, ſo far as I know, entirely new; no author, antient or modern, that has fallen into my hands, having profeſſedly treated of it. And though I have met with hints concerning it in the courſe of my reading, they are ſuch as have rather excited than ſatisfied my curioſity.

'Theſe reaſons have induced me to *ſet* down, and give to the public, my thoughts upon this ſubject, which are the fruit of much ſtudy and inquiry, continued with ſome interruptions for ſeveral years, and of many materials collected during that time. But if, notwithſtanding, in this undiſcovered country, where I am guided by no light or track, I have loſt my way, I hope to be forgiven by every reader of ſenſe and candour, who will allow at leaſt this merit to my work, that I have opened a new field of ſpeculation, in which even my errors may be of uſe, by ſerving as beacons to direct into the right courſe men of greater learning and abilities.

'The work will be divided into *three* parts. The *firſt* will treat of the *origin* of language, and of the nature of the *firſt* languages; or, as they may be more properly called, rude eſſays towards language, which were practiſed before the *art* was invented.—The *ſecond* will explain the nature of the *art*, ſhewing in what it chiefly conſiſts, and how it differs from thoſe firſt untaught attempts to ſpeak. In this part of my work, I will give an account of thoſe parts of language which appear to me the moſt artificial, and of moſt difficult invention. I will alſo treat of *ſtyle*, or compoſition in words, as belonging to the art of language; and I think it will not appear foreign to my ſubject to ſay ſomething likewiſe of *poetry* and *rhetoric*, being arts of which language furniſhes the materials.—The ſubject of the *third* and *laſt* part will be the *corruption* of language; of which I ſhall endeavour to aſſign the cauſes, and trace the progreſs.—The firſt part will be chiefly philoſophical, mixed however with a good deal of hiſtory, and facts, by which I ſhall endeavour to ſupport my theories, and philoſophical ſpeculations. The two laſt parts will be grammatical and critical. The ſtyle will be plain and didactic, ſuch as is ſuitable to a ſubject that is to be treated as a matter of ſcience. It will not therefore have that mixture of the *rhetorical* and *poetical*, that is ſo common in the faſhionable writings of this age, upon whatever ſubject, and which pleaſes the vulgar ſo much; for as I do not write for the vulgar, I will not adapt my ſtyle, any more than my matter, to their taſte.'

The firſt part of our Author's work is divided into three books, and each book ſubdivided into chapters. In the firſt book, he endeavours to prove, from the origin and nature of the ideas expreſſed by language, and from the nature of articulation, that language is not natural to man. By language he means, *the expreſſion of the conceptions of the mind by articulate ſounds.*

According to this definition, language conſiſts of two things; namely, ſounds, and the conceptions of the mind ſignified by thoſe ſounds; the firſt is called the *material*, and the other the *formal* part of language. Now the firſt thing, our Author ſays, to be conſidered in this matter is, whether language be at all a work of *art*, or *acquired habit?* or whether, according to the opinion of ſome, we do not ſpeak by *nature*, without uſe or inſtruction, in the ſame manner as we perform many functions of the animal nature?—Our Author's opinion is, that the faculty of ſpeech is not the gift of nature to man, but, like many others, is acquired by him; that not only there muſt have been ſociety before language was invented, but that it muſt have ſubſiſted a conſiderable time, and other arts have been diſcovered, before this was found out. Language appears to him of ſo difficult invention, that it is not eaſy to account, he ſays, how it could at all have been invented.

Before he treats of the faculty of ſpeech in particular, he thinks it neceſſary to take a general view of the capacities and habits of human nature; and he enters into a long and elaborate enquiry concerning the nature and origin of *ideas.*—The beſt diviſion, he thinks, that ever was made of the conceptions of the human mind, is that which Plato has given us in the *Theætetus*, into thoſe which the mind forms *with the aſſiſtance of the ſenſes*, and thoſe which it forms *by itſelf* without ſuch aſſiſtance.

'This diviſion, ſays he, I prefer to all others; becauſe it makes the proper diſtinction between *body* and *mind*, which never ought to be out of the view of a philoſopher who treats of ſuch a compound as man;—a compound that never can be properly analyſed, without making that diſtinction with the greateſt accuracy. Of the firſt kind are the *perceptions of ſenſe*; which undoubtedly are the act of the mind as well as the other; for it is not the *ſenſe* that *perceives*, but the *mind* through the medium of ſenſe. The other are what I call *ideas*:

and theſe I ſubdivide into two kinds; the firſt ſuch as are directly and immediately formed from the perceptions of ſenſe. Of this kind are our ideas of all natural and artificial ſubſtances and their qualities, and in ſhort of every thing without us. The other are ideas which we form from the operations of our own mind. In this way we come by the ideas of *thinking*, *believing*, *doubting*; in ſhort, of every operation of the mind, and of *mind* itſelf. The firſt claſs of ideas is produced from materials furniſhed by the ſenſe; the ſecond ariſes from the operations of the mind upon thoſe materials: for I do not deny, that in this our preſent ſtate of exiſtence, all our ideas, and all our knowledge, are ultimately to be derived from ſenſe and matter. But with theſe, the ideas of the firſt claſs are more nearly connected; whereas thoſe of the other kind are more congenial to mind, and may be ſaid to be of *its own growth*, being produced from materials which itſelf furniſhes. They may therefore be called *natural-born* ſubjects to the ſtate, not *naturalized only*, as the others are; but the *ſenſations* are altogether *foreigners*.

'The faculty by which the mind operates in conjunction with the body, is very well known by the name of *ſenſe*; the faculty by which it operates ſingly, and without participation of the body, I call *intellect*. In the perceptions by ſenſe, the mind is to be conſidered as merely paſſive, receiving like wax the impreſſions of external objects: but in the other way of operating, it exerts that active and *ſelf-moving* power which I hold to be the diſtinguiſhing characteriſtic of mind, and the ſpecific difference betwixt it and body. When therefore the mind operates in this laſt way, it aſſerts its native power, and acts in a manner more worthy of its divine original; whereas when it acts in the other way, it is to be conſidered as degraded and debaſed by its neceſſary connection with fleſh and blood. Whether it was always obliged to act ſo, and to receive its ideas from ſenſe and matter, or whether there was not a former period of its exiſtence, when it derived its ideas from a nobler ſource, to the recollection of which ideas it is now only excited, and as it were rouſed, by the impulſe of ſenſe, ſo that all our knowledge is no more than *reminiſcence*, is a ſpeculation not belonging to our preſent ſubject.'

Our Author proceeds to conſider Mr. Locke's diviſion of ideas into thoſe of ſenſation and reflection; and here he tells us, that Mr. Locke has talked very confuſedly upon the ſubject, and fallen into the capital error of confounding the perceptions of ſenſe, which are the ſource of our ideas, with the ideas themſelves.

'Mr. Locke, ſays he, wrote at a time when the old philoſophy, I mean the ſcholaſtic philoſophy, was generally run down and deſpiſed, but no other come in its place. In that ſituation, being naturally an acute man, and not a bad writer, it was no wonder that his eſſay met with great applauſe, and was thought to contain wonderful diſcoveries. And I muſt allow, that I think it was difficult for any man, without the aſſiſtance of books, or of the converſation of men more learned than himſelf, to go farther in the philoſophy of mind than he has done. But now that Mr. *Harris* has opened to us the treaſures of Greek philoſophy, to conſider Mr. *Locke* ſtill as a ſtandard *book* of philoſophy, would be, to uſe an antient compariſon, continuing to feed on *acorns* after corn was diſcovered. I believe there have been many, ſince the reſtoration of letters, that underſtood Greek as well, or perhaps better, than Mr. *Harris*: but this praiſe I may give to my friend, without ſuſpicion of partiality, that he has applied his knowledge in that language more to the ſtudy of the Greek philoſophy, than any man that has lived ſince that period. It was the misfortune of us in the weſtern parts of Europe, that after we had learned Greek from the Greeks that took ſhelter in Italy, upon the taking of Conſtantinople, and had got ſome taſte of the Greek philoſophy, enough to know, that what was taught in the ſchools was a baſtard kind of it, we immediately ſet up as maſters ourſelves, and would needs be inventors in philoſophy, inſtead of humble ſcholars of the antient maſters. In this way *Des Cartes* philoſophiſed in France, Mr. *Hobbes* and Mr. *Locke* in England, and many ſince their time of leſs note. I would fain hope, if the indolence and diſſipation that prevail ſo generally in this age would allow me to think ſo well of it, that Mr. *Harris* would put a ſtop to this method of philoſophiſing without the aſſiſtance of the antients, and revive the genuine Greek philoſophy among us.'

This is not the only paſſage of our Author's work wherein he ſhews his extreme fondneſs for the Greek philoſophy, and ſeems to think it preſumption in the moderns to pretend to philoſophize without the aſſiſtance of the antients. The merit of the Greek philoſophers will very readily be acknowledged by all who are converſant with their writings; but ſurely, it is poſſible, without their direction or aſſiſtance, to go as far in the philoſophy of the human mind as they have done: to ſuppoſe the contrary is, indeed, abſurd and ridiculous; but this by the bye.

After conſidering, at great length, the progreſs of the mind in the formation of ideas, our Author endeavours to prove that they are formed, not *naturally*, but in conſequence of *acquired habit*. There is no *natural* difference, he ſays, between the mind of a man and that of a brute; we have by nature greater capabilities (as he expreſſes it) than they, and a greater facility of forming and improving habits, but there is no other difference betwixt us and them.

Savages, we are told, are ſo much nearer the natural ſtate of man than we, that it is from them only that we can form any idea of the *original* nature of man; and our Author affirms, that any man who attempts to form a ſyſtem of *human nature* from what he obſerves among civilized nations only, will produce a ſyſtem, not of *nature*, but of *art*; and inſtead of the *natural* man, the workmanſhip of *God*, will exhibit an *artificial* creature of *human* inſtitution.

After endeavouring to ſhew that ideas of external objects are not from nature, nor the *reflex act* of the mind upon itſelf, by which it is conſcious of its own operations, our Author proceeds to treat of *articulation*, and has no doubt of being able to convince every one who ſhall think it worth his while to attend to him, that articulation is altogether the work of art, at leaſt of a habit acquired by cuſtom and exerciſe, and that we are truly by nature the *mutum pecus* that Horace makes us to be. This, he thinks, he is able to prove, both from theory and facts; he begins with facts.

'It is a clear caſe, ſays he, that we do not ſpeak in that ſtate which, of all others, beſt deſerves the appellation of *natural*, I mean when we are born, nor for a conſiderable time after; and even then we learn but ſlowly, and with a great deal of labour and difficulty. About the ſame time alſo we begin to form ideas. But the ſame anſwer, I know, is made to ſerve for both; namely, that our minds, as well as our bodily organs, are then weak, and therefore are unable to perform ſeveral of their natural functions; but as ſoon as they become ſtrong and confirmed by age, then we both think and ſpeak. That this is not true with reſpect to *thinking*, I have already endeavoured to ſhow; and with reſpect to ſpeaking, I ſay, in the firſt place, that of all thoſe ſavages which have been caught in different parts of Europe, not one had the uſe of ſpeech, though they had all the organs of pronunciation ſuch as we have them, and the underſtanding of a man, at leaſt as much as was poſſible, when it is conſidered, that their minds were not cultivated by any kind of converſation or intercourſe with their own ſpecies; nor had they come the length, according to my hypotheſis, of forming ideas, or thinking at all. One of theſe was catched in the woods of Hanover as late as the reign of George I. and for any thing I know is yet alive; at leaſt I am ſure he was ſo ſome years ago. He was a man in mind as well as body, as I have been informed by a perſon who lived for a conſiderable time in the neighbourhood of a farmer's houſe where he was kept, and had an opportunity of ſeeing him almoſt every day; not an idiot, as he has been repreſented by ſome who cannot make allowance for the difference that education makes upon mens minds; yet he was not only mute when firſt caught, but he never learned to ſpeak, though at the time the gentleman from whom I have my information ſaw him, he had been above thirty years in England.

'Further, not only ſolitary ſavages, but a whole nation, if I may call them ſo, have been found without the uſe of ſpeech. This is the caſe of the Ouran Outangs that are found in the kingdom of Angola in Africa, and in ſeveral parts of Aſia. They are exactly of the human form; walking erect, not upon all four, like the ſavages that have been found in Europe; they uſe ſticks for weapons; they live in ſociety; they make huts of branches of trees, and they carry off negro girls whom they make ſlaves of, and uſe both for work and pleaſure. Theſe facts are related of them by Monſ. Buffon in his natural hiſtory: and I was further told by a gentleman who had been in Angola, that there were ſome of them ſeven feet high, and that the negroes were extremely afraid of them; for when they did any miſchief to the Ouran Outangs, they were ſure to be heartily cudgelled when they were catched. But though from the particulars above-mentioned it appears certain, that they are of our ſpecies, and though they have made ſome progreſs in the arts of life, they have not come the length of language; and accordingly none of them that have been brought to Europe could ſpeak, and what ſeems ſtrange, never learned to ſpeak. I myſelf ſaw at Paris one of them, whoſe ſkin was ſtuffed, ſtanding upon a ſhelf in the King's cabinet of natural curioſities. He had exactly the ſhape and features of a man; and particularly I was informed, that he had organs of pronunciation as perfect as we have. He lived ſeveral years at Verſailles, and died by drinking ſpirits. He had as much of the underſtanding of a man as could be expected from his education, and performed many little offices to the lady with whom he lived; but never learned to ſpeak. I was well informed too, of one of them belonging to a French gentleman in India, who uſed to go to market for him, but was likewiſe mute.

‘ Further, to ſhew the difficulty of pronunciation, the fact is moſt certain, that thoſe who have been accuſtomed to ſpeak all their lives, cannot without the greateſt labour and pains learn to pronounce ſounds that they have not been accuſtomed to. Thus a Frenchman that has not been taught Engliſh early in his youth, can hardly ever learn to pronounce the aſpirated *t*, that is, the *th*; and an Engliſhman cannot pronounce the aſpirated K, or χ of the Greeks, which we in Scotland pronounce with the greateſt eaſe. And the Baron Hontan, who travelled ſo much in North America, tells us, that he ſpent four days to no purpoſe in trying to teach a Huron to pronounce the labial conſonants *b*, *p*, and *m*, which we reckon ſo eaſy, and which are among the firſt conſonants that our children pronounce; the reaſon of which was, that the Hurons have no ſuch conſonants in their language.

‘ But what puts the matter out of all doubt in my apprehenſion, is the caſe of deaf perſons among us. And their caſe deſerves to be the more attentively conſidered, that they are preciſely in the condition in which we ſuppoſe men to have been in the natural ſtate. For, like them, they have the organs of pronunciation; and, like them too, they have inarticulate cries, by which they expreſs their wants and deſires. They have likewiſe, by conſtant intercourſe with men who have the uſe of reaſon, and who converſe with them in their way, acquired the habit of forming ideas; which we muſt alſo ſuppoſe the ſavage to have acquired, though with infinitely more labour, before he could have a language to expreſs them. They want therefore nothing in order to ſpeak, but inſtruction or example, which the ſavages who invented the firſt languages likewiſe wanted. In this ſituation, do they invent a language when they come to perfect age, as it is ſuppoſed we all ſhould do if we had not learnt one in our infancy? or do they ever come to ſpeak during their whole lives? the fact moſt certainly is, that they never do; but continue to communicate their thoughts by looks and geſtures, which we call *ſigns*, unleſs they be taught to articulate by an art lately invented.’

Having thus proved the fact, as he thinks, inconteſtably, it will not be difficult, he ſays, to aſſign the reaſons, and explain the theory. For we need only conſider with a little attention, the mechaniſm of ſpeech, and we ſhall ſoon find, that there are required for ſpeaking, certain poſitions and motions of the organs of the mouth; ſuch as the tongue, the teeth, lips, and palate, &c. which cannot be from nature, but muſt be the effect of art: ſince their action, when they are employed in the enunciation of ſpeech, is ſo different from their natural and quieſcent ſituation, that nothing but long uſe and exerciſe could have taught us to employ them in that way. He thinks it unneceſſary, to his preſent purpoſe, to explain this more particularly, intending to ſay more upon the ſubject afterwards.

[*To be concluded in our next.*]

Art. III. *Obſervations on the Diſeaſes in long Voyages to hot Countries, and particularly on thoſe which prevail in the Eaſt-Indies.* By John Clark, formerly Surgeon of the Talbot Indiaman. 8vo. 6s. bound. Wilſon and Nicol. 1773.

‘THE diſeaſes to be met with, ſays our Author, in the longeſt voyages to the Eaſt-Indies are few, and invariably the ſame, and may be conſidered under the following heads:

‘1ſt, Such diſeaſes as are occaſioned by heat.
‘2d, Such as are occaſioned by heat and moiſture.
‘3d, Such as are the conſequence of cold and moiſture.

‘At ſea, the diſeaſes which are occaſioned merely by heat are few and very inconſiderable. If the voyage is favourable, and there are no long continued calms, the crew generally enjoy a good ſtate of health, and are never afflicted with dangerous diſeaſes. The common effects which immoderate heat has upon the coſtitution, are, relaxation of the ſyſtem, rarefaction of the fluids, and a more liberal ſecretion of bile; hence loſs of appetite, nauſea, head-ach, acceleration of pulſe, and ſlight ardent fevers, admitting of an eaſy cure. Therefore heat alone may be rather conſidered as a remote prediſpoſing cauſe of ſickneſs, which will unavoidably happen when ſucceeded by a humid and ſtagnant atmoſphere.

‘The diſeaſes occaſioned by heat and moiſture are remitting fevers or putrid continuals, which I have generally met with between the tropics, and particularly in the latitudes near the equator, where the air is commonly in a moiſt and hazy ſtate, and where, on account of frequent calms, there are noxious exhalations from the ocean. As the voyage is protracted, theſe fevers aſſume a worſe diſpoſition, and even after the arrival of ſeamen in healthy harbours, a greater putrefaction in the fluids is indicated by gripes, teneſmus, and other dyſenteric ſymptoms.

‘The moſt common diſeaſe at ſea, ariſing from cold and moiſture, is the ſcurvy, which ſeldom or never appears in voyages to the Eaſt-Indies, till the ſhips have arrived in the ſtormy latitudes off the Cape of Good Hope. If the weather is dry, and the paſſage quick into more temperate latitudes, but particularly if the ſeamen have had ſufficient refreſhment before they undertook the voyage, the diſeaſe is ſeldom to be ſeen, or, if it does make its appearance, is not mortal. On the contrary, when ſhips are long detained by unfavourable winds, in cold and ſtormy weather, eſpecially when ſeas continually waſh the deck, the ſituation of the common ſailor is then truly deplorable; for, when upon duty, he is wet and fatigued; and when it is his turn to go below, he has no place to retire to, but a dirty birth or a wet hammock, where he muſt breathe a polluted air. Theſe circumſtances never fail to produce the ſcurvy; the men begin to fall down daily; and at laſt even the officers, who live better, who have dry clothes and apartments, are affected, and ſuffer more or leſs by the diſeaſe. I am well aware, that we meet with inſtances of the ſcurvy breaking out in warm climates, which happened to Lord Anſon's ſquadron, after leaving the coaſt of Mexico; but, in this caſe, it is to be remembered that they had ſuffered much by the diſeaſe before, and might therefore the more eaſily relapſe, although they lived upon freſh diet, and kept the ſhip well aired and clean; beſides, we have ſome reaſon to conclude, from the account given of the diſeaſe by the ingenious compiler of that voyage, that it was combined with a putrid fever. I would not, however, ſeem to infer that ſuch rainy weather as happened at that time will never produce the ſcurvy in warm climates; but inſtances of it are ſeldom to be met with; and it may be affirmed in general, that putrid fevers are the conſequence of heat and moiſture; and that the ſcurvy, a diſeaſe of a very putrid nature, yet quite oppoſite to a fever, is the conſequence of cold and moiſture.

'I come now to conſider the moſt frequent land diſeaſes in the Eaſt-Indies, which cannot be ſo properly divided into acute and chronic as into the diſeaſes of the dry, and thoſe of the wet ſeaſon.

'The prevailing diſeaſes of the dry ſeaſon are fluxes from acrid bile, the colera, dry belly-ach, inflammations and obſtructions of the liver. Theſe are the complaints of the dry months on the coaſt of Malabar and Coromandel; and even at Bengal and other marſhy countries, the fevers which precede the rains are ſeldom of a deleterious nature.

'The diſeaſes of the wet ſeaſon are fevers and fluxes, which are malignant in proportion to the heat and humidity of the air, and to the noxious exhalations from marſhes and uncultivated tracts of country; as they only differ in degree, they may be all referred to the ſame claſs; for to characteriſe them by difference of place would be endleſs, unneceſſary, and perplexing.'

Of the ſeveral diſeaſes here enumerated, the remitting fever takes up a conſiderable proportion of the preſent work. After giving a clear and diſtinct hiſtory of this fever, our Author proceeds to the method of cure.

'Nothing, ſays he, is more indiſpenſably neceſſary, in the beginning of this fever, than to cleanſe the inteſtinal tube by gentle vomits and purges. Nature ſeems always to indicate ſuch evacuations

tions by the plentiful ſecretion of bile, which, if not ſpeedily diſcharged, often brings on an inflammation of the ſtomach, nauſea, and hiccup, preventing, in the courſe of the diſeaſe, the effects of the moſt powerful medicines.

‘ When the ſever attacked ſlowly, or when I was called in the remiſſions, I found it the beſt courſe to give a vomit of ipecacoanha, with a few grains of emetic tartar. If this did not move the belly, next day a doſe of neutral purging ſalts was preſcribed.

‘ But, in dangerous fevers, which rage epidemically, no time is to be loſt; therefore this method of evacuation is too tedious. In ſuch caſes, I have always truſted to emetic tartar, given to the quantity of a quarter or half a grain every hour, till it acted by vomit and ſtool, which laſt intention is rendered more certain by the addition of manna, decoctum tamarindorum, or a ſmall portion of ſal catharticus. Any of theſe medicines ought to be given immediately after the rigors, as they not only mitigate the feveriſh paroxyſm, but bring it to a quicker ſolution. But it is proper to obſerve, that evacuations of this kind are not to be long continued; for it will be in vain to expect by this means to prevent a generation of bile; for ſo long as the feveriſh indiſpoſition continues, although an emetic and cathartic were repeated every day, more ſordes will ſtill be generated; but as ſoon as the fever, which is the cauſe, is removed, the effect of conſequence will ceaſe.

‘ As ſoon as the inteſtinal tube has been thoroughly cleanſed, the principal part of the cure conſiſts in preſcribing the Peruvian bark in as large doſes as the patient's ſtomach will bear, without paying any regard to the febrile remiſſions and exacerbations. If the remiſſions are diſtinct, the bark will have a more ſpeedy effect; but even although the diſeaſe is continued, by its uſe, it is as effectually prevented from growing dangerous and malignant. The bark being antiſeptic, cordial, and never ſuppreſſing any critical ſecretion, is well adapted for the cure of fevers in hot climates. When the ſtomach is weak, it ought to be given in decoction; but, as ſoon as the patient can digeſt it, immediate recourſe is to be had to the powder, either in the ſaline draught, port, or in any other form moſt agreeable.

‘ If, after evacuations, the ſtomach remains weak and ſqueamiſh, which is often the caſe in bad fevers, I have often found the greateſt advantage from preſcribing a full doſe of ſolid opium. It ſeldom fails to remove theſe ſymptoms, and then the bark will ſit eaſy on almoſt every ſtomach. On the contrary, if the diſeaſe is allowed to go on, the diſorder at the ſtomach will encreaſe, and other ſymptoms ſupervene, which will render the effect of every medicine very precarious.

‘ The moſt certain effects of the bark are a gentle equable ſweat and a looſe ſtool. If it does not produce this effect, and eſpecially if the ſymptoms indicate bilious redundancies in the primæ viæ, laxatives ought to be joined with it; but if it runs off by ſtool, it is indiſpenſably neceſſary to check the evacuation by a few drops of laudanum in each doſe.’

The following extract contains ſome juſt obſervations with reſpect to

ANTIMONIALS.

'I have given antimonials in various preparations, but prefer emetic tartar to all others. At firſt, carefully avoiding every addition which might decompoſe the acid, it was exhibited diſſolved in pure water. As I found a powder more convenient for common uſe, it was rubbed with five parts of ſugar, to make it more diviſible. This preparation, though ever ſo carefully corked, after keeping, turned moiſt and cruſted; the ſugar was therefore changed for the ſame quantity of magneſia; nor, by this means, did I obſerve the emetic tartar in the leaſt robbed of any of its virtues, which one might expect from the addition of the abſorbent. However, if, after exhibiting a few doſes of this medicine, its operation does not proceed to our wiſhes, drinking acidulated liquors will not only render this preparation, but almoſt every other antimonial, more active.

'Sometimes I have given Dr. James's powder; but, from what I have ſeen, muſt obſerve, that it is a much more uncertain antimonial than emetic tartar, frequently lying inert in the ſtomach and bowels for ſeveral hours, and afterwards operating with great violence. Even when it ſucceeds to our wiſhes, its effects are exactly ſimilar to thoſe of emetic tartar, which laſt ought certainly to be preferred to a remedy, the preparation of which we are perfectly ignorant of; and, indeed, the only advantage which this famed powder has above the other, is its being kept a ſecret, and ſold at the enormous price of half a crown the doſe. It is, however, ſtill ſent out, with directions, to hot climates. When in proper hands, I ſhall not preſume to ſay that it is an uſeleſs medicine; but when given indiſcriminately, and continued for any length of time, I am certain that this fever-powder too often proves fatal. The long-continued uſe of it can only be proper in inflammatory fevers of cold climates; but the profuſe evacuations, particularly the profuſe ſweats which it occaſions, renders it highly injurious in the putrid fevers of hot climates.

'Emetic tartar, when given in ſmall doſes, is ſuppoſed to be poſſeſſed of highly febrifuge virtues. This, in ſome meaſure, appears to be literally true, as we often ſee a remiſſion enſue after its uſe, which, I imagine, happens in the following manner. During its operation, it occaſions a ſtrong artificial paroxyſm, which at laſt is carried off by a profuſe ſweat, although the original diſeaſe may ſtill continue, and in a few hours be as much exaſperated as ever. Its febrifuge virtues, in hot climates, ſeem principally, if not altogether, to depend upon its evacuating powers, and its cauſing a derivation to the ſkin, which ſometimes removes a fever juſt in the ſame way as the timely exhibition of a puke and ſweat. But when once the fever is confirmed, I have often given emetic tartar, without obſerving it poſſeſſed of any virtues either to remove it, or bring it to more regular remiſſions. When the diſeaſe has arrived to any degree of malignity, ſuch a ſtimulating relaxant is very hurtful.'

The uſe of mercury in inflammations of the liver is not generally known in Europe. The ſubſequent quotation contains an account of this practice in the Eaſt-Indies.

'In cold climates, the cure, as in all other inflammations, depends upon plentiful bleeding, antiphlogiſtic purges, and the application of a bliſter to the part affected.

'But in the Eaſt-Indies, this method being found unſucceſsful, and the diſorder in general proving ſoon fatal, the moſt experienced practitioners in that part of the world preſcribe mercury as a ſpecific. They apply it externally upon the part, and give it internally in ſuch doſes as to excite a gentle ſalivation. When it produces this effect before the matter is formed, it will generally be found the moſt certain and expeditious cure. But there is no doubt that the ſucceſs of mercury is greatly exaggerated. It is ſo faſhionable a remedy, that it is preſcribed in ſlight affections of the liver, which, in all probability, might have yielded to once or twice bleeding, the repetition of gentle phyſic, and the application of a bliſter.

'I have only had an opportunity of ſeeing the diſeaſe, when original, in ſix patients. One caſe was remarkable for a tickling cough, difficult reſpiration, and irregular exacerbations of fever. On the ſixth day, his countenance grew very yellow; he had frequent ſickneſs at ſtomach, with a reaching to vomit, and pain about the right clavicle, particularly when the ſeat of the liver was preſſed. He was blooded, had a bliſter applied, and took ſeveral doſes of ſoluble tartar. On the eighth day, his fever abated, the painful ſymptoms left him, but his countenance remained ſallow, and he was exceedingly emaciated. An infuſion of camomile, with ſalt of tartar was preſcribed every three hours. He continued open in the belly, made his urine copiouſly, and ſoon recovered.

'The other caſes which occurred reſiſting the common treatment, and the patient's being able to bear mercury, on the fourth or fifth day of the diſeaſe, two grains of calomel, made into a bolus with conſerve of roſes, were preſcribed twice a day, ſometimes with an opiate in the night-doſe, to prevent its running off by ſtool. As ſoon as the mouth became affected the medicine was omitted, and although a ſalivation was by this means avoided, yet, in all of them, the cure was completed in a fortnight or three weeks. During this courſe, if the reſpiration became difficult, or the pain in the ſide more violent, it was neceſſary to take a few ounces of blood, or to apply a bliſter.

'When the diſeaſe of the liver is the conſequence of obſtinate fevers and fluxes, it is attended with the putrid, and not with the inflammatory diatheſis; mercury would be improper, and every other method of cure will be found very ineffectual.'

With reſpect to the ſcurvy, our Author tried the *malt infuſion*, ſo ſtrongly recommended by the ingenious Dr. Macbride, in ſix different caſes, without ſucceſs.

But for other particulars we muſt refer our Readers to the work itſelf, which contains many uſeful obſervations.

ART. IV. ARCHAEOLOGIA; *or, Miſcellaneous Tracts relating to Antiquity.* Publiſhed by the Society of Antiquaries of London. 4to. Vol. II. 16 s. Boards. Whiſton, &c. 1773.

WHILE the human mind is ſo generally delighted with novelty, great numbers of ſpeculative men find equal pleaſure in the inveſtigation of ancient objects, manners, and cuſtoms. Enquiries and diſcoveries of this kind, are not merely to be conſidered as ſources of amuſement and curioſity; they often prove really inſtructive and uſeful; while, at the ſame time, things that have been, for ages, concealed from notice, are re-produced, under the double recommendation of being in themſelves *ancient*, and yet *new* to us.

Whatever ridicule, therefore, has been ſometimes, with juſtice, caſt on the antiquarian, he is nevertheleſs engaged in a laudable purſuit, and merits applauſe, while learning and judgment direct his reſearches, and he is not miſled by idle prejudices, chimeras, or a fond prepoſſeſſion in favour of his own abilities; and is not prepoſterouſly throwing away his time and attention on ſubjects which have no title to regard but what ariſes from the zeal, the fancy, or the ignorance of an infatuated virtuoſo.

It muſt be acknowledged that whatever be the erudition or diligence of the antiquary, he may, ſometimes, almoſt unavoidably, be led into errors; but, in general, if he poſſeſſes ſolid learning and judgment, it may be expected that his labours will at once contribute to entertain and to improve us: of which we have ſeveral inſtances in the preſent as well as the former[*] volume of theſe miſcellaneous compoſitions.

This ſecond volume conſiſts of forty-two articles, which preſent the reader with a variety of curious remarks on different ſubjects; ſeveral of them, indeed, not entirely new, but more carefully and fully illuſtrated than heretofore. Confined, as we are, in our limits, it is difficult to ſelect the proper ſpecimens for the ſatisfaction of ſuch of our Readers as may wiſh to know ſomething of the nature and merits of this publication. Some of the papers are too long to admit of our taking particular notice of their contents, though the ſubjects may deſerve it: but the few following abſtracts will perhaps be ſufficient.

The firſt article contains obſervations on the *Julia Strata*, and on the *Roman* ſtations, forts, and camps, in the counties of *Monmouth*, Brecknock, Caermarthen, and Glamorgan; by the Rev. William Harris, Prebendary of *Llandaff*, and Curate of *Caireu*. The ſecond conſiſts of obſervations on an inſcription at *Spello*. By *F. Paſſarini*, and *Roger Gale*, Eſq. In the third we have a relation of ſome antiquities found in *Ireland*; communicated by Dr. Pococke, late Biſhop of *Meath*. The fourth is a diſſertation on an ancient Cornelian, in the poſſeſſion of John Lawſon, Eſq; by the Rev. Mr. Hodgſon. The fifth is an account of a remarkable monument in *Penrith* church-yard; by Dr. Lyttleton, Dean of Exeter. Mr. Pennant, in his Tour through Scotland, has taken particular notice of this monument, and preſented us with two views of it; one ſimilar to that which we find in this volume, the other, which had been taken ſome time before, different from the preſent appearance of the columns. The ſixth article gives an account of ſome antiquities diſcovered on digging into a large Roman barrow at *Ellenborough* in Cumberland; by the Rev. Mr. Head, Prebendary of *Carliſle*. The diſcovery however was not very great: when they had dug to a conſiderable depth, they met with three or four ſtrata of clods, under which were found the pole and ſhank bones of an ox, but neither urns, burnt bones, nor coins; though it is obſerved there was an appearance of wood aſhes. The ſeventh article is a ſhort but curious detail of ſome Roman monuments found in Cumberland, 1766.

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[*] For an account of the firſt volume, and of the Society itſelf, ſee Rev. vol. xliii. p. 357.

The eighth article is a diſſertation by Dr. John Pettingal, on the *Gule of Auguſt*, as mentioned in our ſtatute laws: 13 Edw. I. cap. 30, 31. Edw. III. cap. 15. Spelman likewiſe quotes the expreſſion from the rental of the manor of Wy. The *Gule of Auguſt* ſignifies the firſt day of Auguſt, on which the feſtival of St. Peter *ad vincula* was obſerved by the Romiſh church: and, in honour of their patron ſaint, it was made here in England the day of payment of that eccleſiaſtical impoſition of a penny on each houſe, called *Peter-pence*. Thus far there is no difficulty; the next ſtep is to enquire how it came to be called *Gule* or *Gyle* of Auguſt. Dr. Pettingal obſerves, that though the word ſtands in our laws, and as ſuch has been taken notice of by moſt of our gloſſary and law-dictionary writers, it is yet left unexplained, for which reaſon he offers a conjecture upon it, which we apprehend is both ingenious and ſatisfactory.

The account which Durandus hath given, as quoted by Sir Henry Spelman, will appear very idle to a Proteſtant. A young lady, who had a cancer in her *throat*, is ſaid to have been ordered, by Alexander, the ſixth Biſhop of Rome, to kiſs the chains with which St. Peter had been bound by Nero; whereupon we are told ſhe was immediately cured. In memory of the cure, it is added that Pope Alexander inſtituted the feſtival in honour of St. Peter's chains, and called it *Gula Auguſti*, from the *Gula* or *throat* of the maiden who was healed. 'A lucky circumſtance this, remarks Dr. Pettingal, that *Gule*, and *Gula*, a throat, bore ſuch reſemblance in ſound to each other.'

Diſcarding this legend, the Doctor finds a reſource in the ancient language which was uſed by the inhabitants of Britain in common with Gaul, Germany, Spain, Illyricum, and moſt other nations of Europe, before they were over-run by the Romans. From this ancient language, whether it be called Britiſh, Saxon, or Celtic, which were nearly the ſame, as dialects only one of the other, he thinks we may fetch our *Gule of Auguſt*.

It appears, ſays he, by the Britiſh or Welch tongue in uſe at this day, that a holy-day is called by the Welch *Wyl*, or, to ſtrengthen the ſound, *Gwyl*; thus in the rubric of the Welch liturgy, every *ſaint's day* is the *Wyl* or *Gwyl* of ſuch a ſaint; and, in common converſation, the day of St. John, is called *Gwyl Jevan*, and of St. Andrew, *Gwyl Andreas*, and the firſt of Auguſt, *Gwyl Awſt*. Where then can we look ſo properly for our *Gule of Auguſt* as from the Celtic or Britiſh, *dydd Gwyl Awſt*, which ſignifies among them the firſt of Auguſt: from hence perhaps we may find the reaſon, why the great fair or feſtival at Preſton, in Lancaſhire, which is held at Michaelmas, for a week or longer, was called the *Gule*, or, as ſome corruptly pronounce it, the *Gild* of Preſton; which probably may be no more than the *Gule* or feſtival of St. *Michael*, when a great fair and feſtivity is kept there.

We will not detain our Readers by a particular examination of the affinity of the words above-mentioned, though it is perhaps probable that *Gild* has a very different meaning and derivation from Gule or Gwyl; but we proceed with this Gentleman, to conſider the reaſon why *Wyl* or *Gwyl* was uſed to ſignify a *feſtival* or *holy-day*. 'It was ſo called, he remarks, from a word of the ſame ſound in the Celtic, or Britiſh, language, that implied *watching*; for it was a cuſtom, from the earlieſt antiquity, to begin their feſtivals on the evening of the preceding day, and continue them all night, to the evening of the next, with muſic and ſinging.—In imitation of this Jewiſh and Heatheniſh cuſtom, the Chriſtians kept their *vigils* or *eves* before holy-days, with muſic and all kinds of feſtivity; this the Britons called *nos wyl*, or *wyl nos*, the *evening of the feaſt*.—And they called this nightly celebration of a feſtival, *gwilien*, or *watching*, ſo that *watching* and celebrating the feſtival, ſignified the ſame thing. Thus Matt. xxiv. 41. *Watch and pray*, in the Britiſh tranſlation, is rendered *gwiliwch a gweddiwch*; from this *gwiliau* or *watching*, they called the feſtival *wyl* or *gwyl*: for the ſame reaſon a *feſtival*, among the Saxons, was called a *wake*, from *watching* at the nightly celebration of it; and what we at preſent call the *Waits*, or the muſic on the nights of the Chriſtmas holidays, is only a corruption of the *wakes* or *nocturnal* feſtivities.'

In the ſame manner the Doctor derives *revels*, from the French word *reveiller*, to *watch*, formed out of the word *veiller*, and having an evident relation to the old Celtic words *wyl* and *willau*, to watch at the nightly celebration of a feſtival. Hence, likewiſe, he thinks, we have a reaſon why in Scotland [as in ſome parts of England] they call the feſtival of Chriſtmas, the *Yule*, i. e. the *Wyl*; and in the ſame phraſe, the Chriſtmas holidays are called in Wales *wyliau* or *gwyliau* hadolig, the feaſt of Chriſtmas, where *wilau* or *gwilau* is the plural of *wyl* or *gwyl*. To which may be added, the farther remark that in the old Engliſh or Britiſh language, the *Y*, *W*, and *G*, were uſed interchangably for each other; as in this inſtance before us of *Yule*, *Wyl*, and *Gwyl*; all three being but one and the ſame word, ſignifying the ſame thing, though differently written.

The two diſſertations which follow that on the *Gule of Auguſt* treat on the *Aeſtel*; one being compoſed by Mr. Pegge, the other by the Rev. Dr. Mills. They relate to the preſent ſent by King Alfred to ſome cathedral churches. Mr. Pegge very properly animadverts on the miſtakes of Liſle and Hearne, who repreſent the King's preſent to have conſiſted of his tranſlation of the Bible, and of the Paſtoral of St. Gregory; together with certain *mancuſes* or marks of gold. It appears that Alfred ſent his Saxon verſion of St. Gregory's Paſtoral to ſome of his churches, but by no means, that he preſented them with his tranſlation of the Bible, or with certain mancuſes or marks of gold, or indeed any money in ſpecie. Liſle, therefore, it is obſerved, is miſtaken, and Hearne to blame in following him, eſpecially, ſays Mr. Pegge, ‘when Sir John Spelman had ſo plainly told him, from Alfred himſelf, that he ſent not coined money with the copies of his verſion to the cathedral churches, but a *ſtylus*, or inſtrument for writing, *of the value of* 50 *mancuſſæ*.’ *Stylus*, in Latin, has been ſuppoſed to anſwer to the Saxon word *Aeſtel*, the particular ſubject of the two letters. Mr. Pegge acknowledges that the word is of uncertain ſignification; yet he inclines to ſuppoſe, with others that it properly denotes the *ſtylus*; though it is highly improbable that theſe *ſtyli* could be worth 50 mancuſſæ apiece, amounting, if the mancuſſa is rated at 7 *s.* 6 *d.* to 18 *l.* 15 *s.* of our preſent money. However, he obſerves that theſe were royal preſents, to cathedrals, and that though the inſtruments themſelves cannot be thought to riſe to any ſuch value, yet the handles of them might be enriched, in the materials and workmanſhip, to almoſt any ſum. This Gentleman further ſuppoſes that the famous jewel (engraved in Dr. Hickes's Theſaurus and in the Philoſophical Tranſactions) found in the iſle of Athelney, where Alfred was for a time concealed, might have been the handle of a *ſtylus*: this curioſity is ſaid to be of exquiſite workmanſhip, far ſuperior to what might be expected from the rude ſtate of the arts in thoſe times, and bearing an inſcription which teſtifies that it was made by the order of Alfred.

Dr. Mills, in the other letter, allows that Mr. Pegge's remarks on the miſtakes of Liſle and Hearne are well founded; and, in ſupport of the aſſertion, he produces the paſſage as it is rendered by Spelman in the Life of Alfred: "*Ad unamquamque epiſcopi ſedem in regno unum (ſc. librum) miſi, ſuperque ſingulos libros* ſtylum *qui eſt quinquaginta mancuſſæ*." But it is added that Hearne ſoon corrected his miſtake, in a ſmall diſſertation, written expreſsly on the word *Aeſtel*, and prefixed to the ſeventh volume of Leland's Itinerary; which diſſertation had probably eſcaped Mr. Pegge's notice. Hearne has there ſuppoſed that the word did not ſignify a *ſtylus*, which was uſually an implement of ſmall value, made either of iron or bone, or ſome ſuch cheap materials: and farther he remarks, that in Alfred's time vellum had taken place of waxen tablets, and conſequently pens ſucceeded to ſtyles: he imagines that the word ſignifies an *handle*, which interpretation he juſtifies from Chaucer, who in the letter of *Cupide*, calls a handle *a ſtele*,

And when that man the pan hath by the ſtele.

Agreeably to which the word is ſtill uſed in various parts of England, in the ſame ſignification. He quotes a paſſage from *Malmſbury*, who ſays, that the book was ſent *cum pugillari aureo in quo erat manca auri*. 'The *manca auri*, he obſerves, muſt certainly be a miſtake, becauſe no ornament of gold which was worthy of ſuch notice, could be ſo ſmall as to weigh only three penny-weights. The word *pugillari*, therefore, may probably be here underſtood to imply whatever is holden by or fills the hand, *quod pugillum ſive pugnum implere poteſt*, according to Stephens; and this will lead us to the true explanation of the word, agreeably to Mr. Hearne's idea of it, who ſuppoſes it to have been the *umbilicus* of the volume on which this book was written, or rather the two handles or knobs at the extremities, like thoſe affixed to our modern maps, by the means of which the volume was to be rolled up or opened; and on which each copy of the book was ſent to the reſpective cathedrals. In this ſenſe of the word, the *Aeſtel* was a very proper, and indeed a neceſſary appendage of the book.' Mr. Hearne has ſuppoſed that this handle might be magnificently chaſed and carved; but the Doctor thinks there is no neceſſity for ſuch a ſuppoſition. The *mancuſſæ*, he ſuppoſes, are introduced here only as denominating the *weight* of the *Aeſtel*. 'The value, ſays he, of ſix pounds three ounces in ſilver, or the weight of ſeven ounces and an half of gold, might eaſily be worked up in forming the *umbilicus*, or rather the two handles at the extremities of it, without the additional expence of ſculpture and ornament; nor could theſe handles be of ſilver gilt, becauſe the word *mancuſſa* was peculiarly applied either to gold coin, or to the weight of that metal in bullion.'

The eleventh article in this volume lays before us obſervations on Mr. Peter Collinſon's paper on the round towers in Ireland, printed in the firſt volume, p. 305. By Owen Saluſbury Brereton, Eſq; F. R. S. The round tower at *Brechin* in *Scotland* is particularly conſidered in the next number. By R. Gough, Eſq. The thirteenth is a diſſertation on the bull-running, at Tutbury, in Staffordſhire; by the Rev. Mr. Pegge: who contraverts Dr. Plott's opinion that this cuſtom was originally brought from Spain. For this the Doctor aſſigns ſome probable reaſons, which Mr. Pegge endeavours to overthrow, by making it appear that this bull running is nothing more than a *ruſtic ſport*, or common diverſion at times of feſtivity, 'though a ſport of an higher kind than thoſe diverſions commonly are, becauſe it was made the matter of a tenure.'

Obſervations on an altar with a Greek inſcription, at Corbridge, in Northumberland, form the fourteenth and fifteenth numbers; the firſt of which is compoſed by Dr. Pettingal, the other by Dr. Adee. Dr. Pettingal's diſſertation is learned and ingenious. He begins with obſerving, that though the inſcription is written in Greek characters, there can be no doubt of its being Roman, as this manner of writing inſcriptions was an affectation frequently to be met with in the Lower Empire, or after the time of Conſtantine. He particularly conſiders and criticizes on the words which compoſe the inſcription, and concludes that, BΩMON MECOR, ſtanding for Βωμον μεσοριον, ſignify both a monumental altar and ſepulchre, and alſo an *ara terminalis*, or boundary between lands of different property, to which purpoſe, as it appears from paſſages here quoted, ſepulchral monuments were ſometimes deſtined, particularly as to conquered lands or military allotments; intimating, 'that all the lands inwards from that ſepulchre did belong to the troop, or band, of which the deceaſed (whoſe monument that was) had been a part. As, for inſtance, adds Dr. Pettingal, in regard to the preſent caſe, all the lands inwards from that monument, to another that bounded it on another ſide, did belong to the *Aſti*.' The firſt word of the inſcription (ACTTHC) the Doctor endeavours to prove relates to the collective body of the Ala Prima, or Ala Secunda *Aſtorum*, the firſt or ſecond wing of the *Aſti*, of which we are told in the Notitia Imperii Occidentis, cap. 89, de duce Britanniarum, that the firſt was ſtationed at *Condurco*, the laſt at *Cilurno per lineam valli*. 'Condurco, ſays he, is called by Camden *Cheſter in the Street*; and Cilurno, *Wallwich* or *Ilcheſter*, both which lie near the wall, and in the neighbourhood of Cheſter-le-Street, which is between

21 and 22 miles diſtant from Corbridge, where this inſcription was found. Theſe Aſti, it is added, that formed the Ala Prima at Condurco, or Cheſter-le-Street, we are told in the *Notitia*; came from *Aſta*, Colonia Ligurum, now Aſti in Piedmont. From this account of the Aſti, whoſe ſtation was near to the place where this ancient monument was diſcovered, we may fairly conclude, that the firſt word in the inſcription related to one of the firſt or ſecond Ala, or the firſt cohort of the Aſti (for the Tribunus Primæ Cohortis Aſtorum was quartered at Aeſica, as appears from the Notitia) and that the portion of lands which, in the Agrarian diviſion, fell to the Aſti, lay hereabouts.'

By theſe and many other obſervations, which are collected with much labour and learning, the Doctor endeavours to prove that this was a ſepulchre and a boundary; and his account has a great degree of probability. But now comes Dr. Adee (who does not appear to have ſeen the foregoing remarks at the time when he wrote this letter to Dr. Mills) and in a very few words leads our thoughts quite into another train: he ſuppoſes it a votive inſcription; and, after having placed the Greek words in that form which he apprehends neceſſary to make grammar or ſenſe of them, he obſerves, 'Here the three moſt neceſſary companions in a votive inſcription are expreſsly declared: the goddeſs to whom it was dedicated, Αϛχρτη, the thing dedicated, Βωμον μεσοραον; and the donor, T. Ιουλίος Γερμανικος.'

We muſt leave the learned reader, who can conſult the whole of this inſcription, to determine, if he is able, the point in queſtion; and ſhall, at preſent, take our leave of this volume, reſerving a farther account of it for our next Review.

ART. V. *The Hiſtory of the Univerſity of Oxford, from the Death of William the Conqueror to the Demiſe of Queen Elizabeth.* 4to. 18 s. Rivington. 1773.

IN our *Catalogue* for January laſt, we gave a ſhort account of a former part of this Hiſtory of Oxford; which, for ſome reaſon, beſt known to the Author, was compriſed within the limits of a ſmall octavo pamphlet; a circumſtance which may diſpleaſe ſuch of his readers and purchaſers, as might have rather choſen to have had both parts of the work in an uniform ſize and volume.

The former publication commenced with the original foundation of the Univerſity, and carried on the hiſtory to the death of William the Conqueror. The Author now finds more ample materials for the proſecution of his work; although ſome of the periods are ſtill barren of events.

Great part of this performance will appear, to many readers, to be very dry and inſipid; while to others, who love to enquire into antiquity, and the progreſs of ſcience, but eſpecially to thoſe who have a predilection for our own celebrated ſeats of learning, the preſent compilation may afford conſiderable amuſement. The volume conſiſts of collections from different authors who have treated of the ſtate of learning in this ancient ſeminary; the privileges and immunities conferred upon it; the turbulence and animoſities of the ſcholars, which have often ariſen to a great height; the oppoſition and jealouſies between them and the citizens of Oxford, in which each party were generally blameable, though the collegians commonly gained the advantage on the whole; the viſitations of kings and princes; with numerous other particulars.

Under the reign of King John, A. D. 1204, we have an account of a new way of preaching which at that time firſt ſhewed itſelf openly in this Univerſity. This was to name a theſis or text from the Scripture, and make diviſions upon it; which method is ſaid to have been adopted by Stephen Langton, Archbiſhop of Canterbury; who therefore divided the ſcriptures into chapters. 'The people, obſerves our Author, at their religious aſſemblies much approved of this way, in preference to the raw diſcourſes of young and ignorant preachers. Yet others, rejecting new cuſtoms and innovations, choſe to follow their old way; which was that of the Saints Auſtin, Jerom, Barnard, &c.; and Robert Groſteſt, D. D. (whoſe word was a law with the Univerſity) was among the oppoſers. This was *Poſtillando*, i. e. by expounding the words of the ſcripture as they ſtood in order, by inferences drawn from them; they took no text, but began in this manner: "I intend, by the grace of God, in my following diſcourſe, to treat of certain matters; and in theſe matters I intend to draw certain and true concluſions, for I intend now to ſpeak of the fear of God. Firſt, concerning fear, &c." And ſo far down as the fifteenth century this kind of preaching continued; for ſo Vaſcanius, Doctor and Chancellor of the Univerſity, relates of himſelf. "Anno 1450, in the octaves of St. John the Evangeliſt, on the Lord's day, I ſhewed in my ſermon, preached at Oxford, in St. Martin's church at Carfax, that Dr. Auguſtin preached four hundred ſermons to the clergy and people without any theſis, and without taking a text at the beginning of his diſcourſe —And ſo I, ſays he, preached the day and year abovementioned in Oxford, by taking no theme or text, but I adminiſtered to the people profitable matters—without repeating of any text, but only words pertinent to matters propoſed or declared."

In the account of the ſtate of our Univerſity during the reign of Henry III. we are informed of the puniſhment inflicted on the Jews by the King's *order*, for the folly and audacity of one of their body who met with the grand proceſſion of ſcholars, the clergy and commonality, on Aſcenſion day, A. D. 1268. He ſnatched the croſs, which was uſually borne on high on theſe occaſions, daſhed it on the ground, and ſtamped it under his feet. It was ſpeedily ordered that the Jews ſhould be impriſoned, and their goods detained till they had erected a marble croſs, impreſſed on one ſide with the image of the Virgin Mary, gilt, and her infant Chriſt; and alſo preſented to the Univerſity a ſilver croſs, gilt, as weighty as could be carried, together with a ſtaff, ſuch as are carried before an archbiſhop or primate. Accordingly the croſs was erected on a ſpot near the church of St. John the Baptiſt, with an inſcription placed on it according to the humour and taſte of thoſe times:

Quis meus author erat? Judæi: quomodo? ſumptu.
Quis juſſit? regnans. quo procurante? magiſtris.
Cur? cruce pro fracta ligni. Quo tempore? feſto
Aſcenſus domini. Quis erat locus? hic ubi ſiſto.

This marble croſs is ſaid to have continued to the reign of Henry VI. the other of ſilver was depoſited among the Univerſity's treaſures.

The noble oppoſition which was made by Wickliff to the prevailing religious errors and impoſitions of the age in which he lived, furniſhes ſome conſiderable materials for this hiſtory. 'He has the honour, as this Writer obſerves, *to have it ſaid of him*,—from his life commenced the dawn of the light of the more uſeful and true learning, which has continued to ſhine more and more to the perfect day of theſe times—of that religious liberty which we now enjoy—and of that genuine and pure religion which is now in uſe, inſtead of ridiculous ſuperſtitious penances, pilgrimages, and other groſs abſurdities.'

This work is divided by the reigns of our monarchs, and commonly, at the end of each reign, we have a liſt of the learned men who lived during that period; on which occaſion, as well as on others, our Author finds reaſon to reprehend Mr. Wood for ſeveral obſervations in his hiſtory which appear to be unfair and unjuſt. One inſtance is his repreſentation of the Oxonians in the reign of Edward IV. as being in a ſtarving condition, ſo that ſome ſcholars were 'obliged to beg from door to door;' and alſo his account of Sir T. More, whom he has repreſented as reduced likewiſe to a ſtate of beggary; and ſaying, that 'he and his ſons would go *a* begging as the *Oxford ſcholars did*.' This Writer obſerves, that neither the author of Sir T. More's life, which Wood quotes, nor the Britiſh Biography, nor his life written by his *own ſon* *, mention this. From the former, publiſhed in London, A. D. 1652, we have the following ſhort relation, which poſſibly ſome of our Readers may not have been acquainted with, and therefore we inſert it. When Sir T. More reſigned his high office as Lord Chancellor of England, on account of King Henry VIIIth's divorce, he is ſaid to have had little more than 100l. a year remaining for his ſupport. One day talking with his ſons how they ſhould contrive to live together as they had done, "We will not, ſays he, deſcend to Oxford fare, nor to the fare of the Newe Inne, but we will begin with Lincolne's Inne diet, where many right worſhipful and of good years doe live full well; which if we find not ourſelves able the firſt year to maintain, then will we the next year goe one ſtep down to Newe Inne fare, wherewith many an honeſt man is well contented. If that exceed our ability too, then will we the next year after deſcend to Oxford fare, where many grave, learned, and ancient fathers are continually converſant; which if our purſes ſtretch not to maintain neither, then may we yet, with bags and wallets, goe a begging together, and hoping that for pity ſome good people will beſtow on us their charity, at every man's door ſing a *ſalve Regina*, and ſo ſtill keep company and be merry together."

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* This is a miſtake. There is no life of Sir Thomas More by his *own ſon*; but there is one written by his *great grandſon*.

This was, indeed, but a ſlender authority for the opprobrium caſt upon the Oxford ſcholars by Wood; and if that Writer had no better foundation for what he has ſaid on the ſubject, he deſerved the ſevereſt reproof for ſo groſs a miſrepreſentation.

In one part of his work our Author takes notice of challenges, in the way of diſputation, which were ſometimes given by our univerſities; and here he adds—' So far down as Henry the Third's time, it is told of Roger Bacon, that on ſome Cambridge men deſigning a journey to Oxford, to try their ſkill againſt the Oxonians, he put himſelf in the dreſs of a thatcher, and was thatching a houſe in St. Clement's, when, perceiving the champions coming, he threw himſelf in their way, as though to aſk them to give him ſomething. One of them demanded of him, *Ruſtice quid quæris?* To whom Bacon readily replied, *Ut mecum verſificeris?* He being ſtruck with wonder, the other took upon him to queſtion him: *Verſificator tu?* to whom Bacon anſwered, *Melior non ſolis ab ortu!* which ſo ſurprized them that they ſlunk away for home, not daring to engage where ſo much learning appeared in men of the loweſt or mechanical trades.'

The reign of Queen Elizabeth finiſhes this volume, and ſupplies the writer with materials for ſeveral pages of his work; but we ſhall only take notice of the account which is given of the low ſtate of preaching, A. D. 1563, when there were very few perſons in the Univerſity capable of delivering ſermons to the people, ' and the pulpit,' we are told, ' was ſupplied by any futile preacher, and ſo continued for ſome years; as we find preaching ran very low when R. Taverner, of Wood-Eaton, Eſq; ſheriff of Oxon, came out of charity, to give the people a ſermon. Mounting the pulpit (a ſword by his ſide, and a gold chain about his neck) he ſaluted the academics with this beginning: "*Arriving at the mount of St. Marie's in the ſtony ſtage, where I now ſtand, I have brought you ſome fine biſkets baked in the oven of charitie, carefully conſerved for the chickens of the church, the ſparrowes of the ſpirit, and the ſweet ſwallows of ſalvation, &c.*"

In a work of this nature we might have expected fuller accounts than thoſe which we here meet with, of endowments, the erection of halls and colleges, with deſcriptions of buildings, libraries, &c. &c. The manner, too, in which the Hiſtory is written is not very captivating. As the performance is a compilation, the Author ſeems to have given the ſentences and paſſages collected, in the words of different writers; which has occaſioned a motley mixture of ſtyle: and this may perhaps account for ſome expreſſions which, at the firſt glance of attention, might lead the Reader to think that this Proteſtant writer entertained ſentiments favourable to Popiſh ſuperſtitions, and to the abſurdities of aſtrology: for inſtance, when, after mentioning the prevalence of the plague at Oxford, we are gravely told, that ' Our Oxford aſtronomers are ſaid to have foretold this diſtemper ſome years before, by certain conjectures taken from a total eclipſe of the moon, and from the conjunction of the three ſuperior planets, anno 1345.' Again, in the year 1377, it is ſaid, ' At this time was fulfilled the prediction of John Aſcindon, and other Oxford aſtronomers, in the great eclipſe 1345, of new opinions that ſhould ſhortly ariſe, and various changes in religion; eſpecially his prophecy of the riſe of a new prophet, drawn from the conjunction of Saturn and Mars in Cancer.' This was about the time of Wickliff's firſt appearance. When notice is taken of one Brightwell, who, together with the Chancellor, lay under a ſuſpicion of what was denominated hereſy, it is ſaid, that they were examined before the Archbiſhop, ' when confeſſing the articles of Wickliff, they were *moſt juſtly condemned*,' &c. Afterwards, when mention is made of the election of two Popes, it is ſpoken of as ' a moſt ſad ſedition in *the holy church*.'—Such paſſages are, no doubt, wholly owing to inadvertent copying from other writers; but they ought to have been more carefully attended to.

Notwithſtanding the defects we have obſerved in this work, a tolerable Hiſtory of an Univerſity ſo famous as that of Oxford, will neceſſarily contain many things both intereſting and curious to the learned world; and it muſt be allowed that the compilement now before us, will afford both entertainment and inſtruction to the candid Reader.

ART. VI. *Remarks on Eccleſiaſtical Hiſtory.* Vols. IV. and V. 8vo. 10s. boards. White, 1773.

WE have had ſuch frequent occaſions of expreſſing our ſentiments concerning the late learned Dr. Jortin, and the preceding volumes of this work have been ſo favourably received, that we need ſay nothing by way of introduction to our account of the volumes now before us *. They contain Remarks on Eccleſiaſtical Hiſtory from the year 337 to 1517, and are chiefly compiled from the works of Fleury, Du Pin, Tillemont, Moſheim, Le Clerk, Baſnage, &c.; and as in travelling through the gloomy paths of Eccleſiaſtical Hiſtory, we now and then meet with ſome very reſpectable and amiable characters; ſo in peruſing the Doctor's Remarks, we often meet with ſprightly obſervations, and entertaining ſtories; a few of which we ſhall inſert for the amuſement of our Readers:

'A. 389. There were at Alexandria two pagan grammarians, of whom one was prieſt of *Jupiter*, the other was prieſt of *the Monkey*. This ſerves to illuſtrate Juvenal xv. 4.

Effigies ſacri nitet aurea Cercopitheci.

'The image of the *Monkey-god* was preſerved by the Chriſtians, when they deſtroyed all the other idols in Alexandria, that it might be a monument of Ægyptian folly and ſuperſtition.

'The Pagans and the Chriſtians both made themſelves merry with this Ægyptian god: but it is obſervable that he hath ſurvived Jupiter and Juno, and all the claſſical gods *majorum* and *minorum gentium*.

'The Portugueſe robbed a temple at Ceylon, and took away the celebrated *Tooth of the Monkey*, which was moſt devoutly adored by the inhabitants, who offered an immenſe ſum to the Viceroy of Goa, to redeem it. But he, in his zeal againſt pagan idolatry, choſe rather to burn it publicly in the market place. Huber, though he was a Dutchman, compares this action of the Viceroy with the conduct of his own countrymen in Japan, where they had agreed to perform no public act of religion; and concludes, that if they had been poſſeſſors of *the Monkey's Tooth*, they would have made a different uſe of it.

'Theophilus, having obtained leave to deſtroy the pagan temples in Alexandria, ſet about it, and *ſent for the monks*, ſays Fleury, *to aſſiſt him with their prayers*. Fleury ſhould have ſaid,—*with their fiſts*. *Non* precibus, *ſed* pugnis.—

'Evagrius hath written a moſt unfair account of the Neſtorian and Eutychian quarrels, crying up Cyril and his aſſociates as ſaints, and repreſenting Neſtorius as the vileſt of blaſphemers, and worſe than Judas Iſcariot; and then makes the following digreſſion concerning the variety of theological ſentiments amongſt Chriſtians:

"Let not the Gentiles deride us, becauſe our later prelates vary from their predeceſſors, and are always adding ſomething new to our faith. For we ſearching the myſterious and incomprehenſible goodneſs of God towards men, and endeavouring to honour and extol it as much as we poſſibly can, follow, ſome this, and ſome that opinion. Not one of thoſe who have ſtarted hereſies amongſt Chriſtians, and have fallen into errors, had any deſign of favouring impiety, and inſulting the divine Majeſty; but in reality, each of theſe perſons thought that he expreſſed himſelf better than thoſe who had been before him. And as to the principal and fundamental paths of faith, we are all of one accord, *&c.*"

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* For our account of the *firſt*, *ſecond*, and *third* volumes of Dr. Jortin's *Remarks*, ſee Review, vols. iv. vi. and ix.

'Out of thy own mouth ſhalt thou be judged; for if Chriſtians may err, *bonâ fide*, and with the moſt upright intentions, and if this was generally the caſe of heretics, the conſequence is very clear, that Chriſtians ought not to treat one another as dogs, devils, and Iſcariots, for mere miſtakes in opinion, nor invent and enlarge unſcriptural and metaphyſical confeſſions of faith, on purpoſe to diſtreſs and exclude ſuch perſons, nor paſs a ſentence of anathematiſm and damnation upon them.—

'A. 447. There was an earthquake at Conſtantinople; at which time a boy was taken up into heaven, before all the people, and there heard the angels ſinging their hymn; and came down on earth again, and repeated it to Proclus the Biſhop, and to others, and then died. This ſtory is adopted, not only by Baronius, which is no marvel, but even by Valeſius, from whom better things might have been expected. The ſame hymn or litany is called *The Triſagium*; and it is;

Ἅγιος ὁ Θεὸς, ἅγιος ἰσχυρὸς, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

Sanctus Deus, ſanctus Fortis, ſanctus Immortalis, miſerere nobis.

'It is intended, as Biſhop Beverege wiſely obſerves, for an invocation of the Trinity. Some ſaucy Greeks afterwards preſumed to interpolate the angelic ſong, by adding to it, ὁ σταυρωθεὶς δι' ἡμᾶς· *qui crucifixus es pro nobis.* And this cauſed terrible combuſtions and quarrels in the church.

'If Greek is the language ſpoken in heaven, it is bad news for our enthuſiaſtical preachers, who know nothing of that tongue. Baronius, who knew as little of it as they, ſhould, inſtead of writing eccleſiaſtical hiſtory, have applied himſelf to the ſtudy of Greek. As to Valeſius, he had a good ſhare of it, to which he could truſt.—

'A. 496 Chlodoveus, or Clovis, king of the Franks, was baptized: at which time, ſays Hincmar, ſuddenly a light brighter than the ſun filled the church, and a voice was heard, ſaying, *peace be with you: it is I: be not afraid: abide in my love.* Then a moſt fragrant odour perfumed the whole place; and a *dove* came, and brought in her bill a vial full of chriſm, with which his majeſty was anointed. This was, as Baronius excellently obſerves, *a miracle worthy of the apoſtolical times.* The *ſancta ampulla* is ſtill preſerved, and reverenced by the godly; and the Abbé Vertot was not aſhamed to write a diſſertation in defence of it. Middleton hath made ſome remarks on this miracle.

'Archbiſhop Hincmar, ſays Fleury, ſo late as in the year 869, is the firſt voucher for the truth of the *ſancta ampulla, the holy vial.* Hence, I think, and from Fleury's ſilence when he relates the baptiſm of Clovis, it may be concluded that he had not ſuch a portion of faith as Baronius, and that he believed nothing of this miracle. The ſame may be ſaid of Daniel, who wrote the hiſtory of France.

'The converſion of Clovis, ſays Vertot, was not leſs a maſterly ſtroke of policy, than a miracle of grace; and this prince after his baptiſm did not reign in Gaul, becauſe he was the ſtrongeſt, but becauſe the clergy had diſpoſed the people to receive him as their lawful ſovereign.

'Clovis, in honour to whoſe piety this miracle was wrought, was a Chriſtian, it ſeems; but a ſtrange ſort of Chriſtian. He retained all the ferocity and barbarity that he had when he was a pagan. Reſtleſs, ambitious, and ſanguinary, as moſt conquerors are, he murdered kings and princes who were his near relations.

'If there be any truth in the ſtory, (which I do not believe) I would ſuppoſe, with Moſheim, that the eccleſiaſtics, who attended at the King's baptiſm, had trained up a tame dove to fly to the font, with a phial hung to her neck. Why not? We had here a *Canary-bird*, who could perform greater feats, and play as many ingenious tricks as his predeceſſors, the *little horſe*, and the *chien ſavant*, to the aſtoniſhment of the ſpectators.—

'A. 590. St. Columbanus was an Iriſhman, a monk, a prophet, and a worker of miracles, who went and ſettled in France. He found a cavern there, inhabited by a bear. He ſent away the bear, and took it for his own uſe, and cauſed a fountain to ſpring up cloſe by it.

'The Saint ſhould not have turned the poor bear out of his own houſe, to which he had a right by *poſſeſſion* and *preſcription*, which in the law is nine points of ten towards ſettling a property. The ſame den might have held them both, and they would have been pretty company.

'Sabas, a monk and an abbot, towards the beginning of this century, had retired to Scythopolis, to a cavern which was inhabited by a huge lion, who of his own accord quitted it to the Saint. Here there ſeems to have been no wrong done. *Volenti non fit injuria.*—

'A. 881. Athanaſius, Biſhop of Naples, had been excommunicated for having entered into alliance with the Saracens. The Pope at laſt abſolved him, upon condition, ſays he, that you ſend us the principal perſons amongſt the Saracens whom you have with you, and cut the throats of all the reſt.

'This condition of an abſolution impoſed upon a Biſhop by a Pope, is *hardly* conformable, ſays Fleury, to the ancient mildneſs of the church of Chriſt.

'Hardly indeed: but the church of Chriſt and the church of the Pope are two different things.—

'Pope John XII. elected at the age of eighteen, was a monſter of iniquity. He was accuſed and convicted in a council, of ſimony, perjury, fornication, adultery, ſacrilege, murder, inceſt, blaſphemy, atheiſm, &c. and depoſed for theſe exploits. But he recovered his See, and depoſed the Pope who had been appointed in his room. His name was Octavianus, but he took that of John XII. and was the firſt Pope who introduced the cuſtom of aſſuming a new name. His end was ſuitable to his behaviour; for being one night in bed with another

ther man's wiſe, he received a blow from an unknown hand, of which he died after eight days, without any other *viaticum* than the knock on the temples, which did his buſineſs. Baronius ſays, from Luitprandus, that it was the devil who gave John that blow; but it ſeems not probable that ſatan would have uſed his good friend in ſuch a manner. It is more likely that it might be the huſband of the adultereſs.

'About the time that John entered into his See, died Theophilus, who at the age of ſixteen had been made Patriarch of Conſtantinople, and was much ſuch another ſaint as John. He openly ſold biſhopricks and all eccleſiaſtical offices. He loved hunting and horſes even to madneſs; he kept two thouſand, and fed them with all ſuch ſort of rarities as they would eat. On an Holy Thurſday, as he was at maſs, word was brought to him at church that his favourite mare had foaled. He inſtantly left the church-ſervice in the midſt, to pay her a viſit, and then came back to make an end of the ſervice. He introduced the cuſtom of dancing in the church on holydays, with immodeſt poſtures, accompanied with ridiculous ballads.'

We ſhall conclude this article with the Author's obſervations concerning the obſtacles to the propagation of the goſpel;—they are ſubjoined to Fleury's Diſcourſe on the Croiſades, which the Doctor has inſerted in his fifth volume;—indeed more than half this volume is tranſlated from Fleury.

'From the attempts of Papiſts, ſays he, to convert Infidels, nothing very beneficial to chriſtianity can well be expected; not becauſe the former are always deficient in learning and abilities, but becauſe their own religious ſcheme labours under inſuperable difficulties. Some of them can reaſon well, and ſome have written well, upon the evidences of natural and revealed religion. But to make men Chriſtians is the ſmaller part of their taſk; they muſt proceed, and make them members of the church of Rome, and receivers of her doctrines, ſome of which are contrary to the teſtimony of the ſenſes, and abounding with contradictions; ſo that reaſon muſt be diſcarded from the Romiſh ſyſtem, and a fanatical ſort of faith required from the converts.

'But that is not all. Suppoſe that Infidel Princes ſhould by ſome way or other get an inſight into eccleſiaſtical hiſtory, into the papal uſurpations, the power which the vicar of Chriſt claims over all men, both in temporals and ſpirituals, the uſe of St. Peter's two ſwords, the pretenſions to infallibility, the extortions, the indulgences, the inquiſitions, the pious frauds, the lying miracles, the expurgatory indexes, the open violence, the interdicts, the excommunications, the breach of public faith, the maſſacres of heretics and infidels, the abſolving ſubjects from their allegiance, the depoſing and aſſaſſinating of princes, the diſpoſing of crowns and ſcepters, and a long catalogue of enormities practiſed by the Roman church and its rulers, it cannot be well ſuppoſed that ſuch Princes would be fond of admitting ſuch teachers into their dominions.

'But, to ſay the plain truth, Chriſtians in general ſeem not to be *perfectly* qualified for this undertaking; nor will be ſo, till metaphyfical and ſcholaſtical divinity is either diſcarded from the Chriſtian ſyſtem, or at leaſt is allowed not to be eſſential to Chriſtianity, nor neceſſary to be received as a condition to ſalvation.'

This is honeſtly and candidly ſaid, and well deſerves the attentive conſideration of thoſe who have the intereſts of chriſtianity and the honour of our eccleſiaſtical conſtitution at heart.

ART. VII. *An Introduction to the Study of the Hiſtory and Antiquities of Ireland:* In which the Aſſertions of Mr. Hume and other Writers are occaſionally conſidered. Illuſtrated with Copper-plates. Alſo two Appendixes: Containing 1. Animadverſions on an Introduction to the Hiſtory of Great Britain and Ireland, by J. Macpherſon, Eſq. 2. Obſervations on the Memoirs of Great Britain and Ireland, by Sir John Dalrymple. By Sylveſter O Halloran. 4to. 12 s. Boards. Murray. 1772.

THE late controverſy concerning the hiſtory and antiquities of the *Land of Cakes*, and of the *Iſland of Saints*, hath prompted a warm champion to take the field in behalf of the fair lady *Hibernia*; who, he thinks, hath been injuriouſly treated by many hiſtorians of her ſiſter iſland, particularly by the Humes, the Macpherſons, the Dalrymples, and other North-Britiſh writers: againſt whom, therefore, he draws his vindictive weapon, and lays about him with an ardour and zeal which reminds us of the quarrel between Sir *Archy Macſarcaſm* and Sir *Callaghan O Braghallan* *, when they went to tilting about the reputation of their great grandmothers.

'Having, ſays Mr. O Halloran, a natural reverence for the dignity and antiquity of my native country, ſtrengthened by education, and confirmed by an intimate knowledge of its hiſtory, I could not, without the greateſt pain and indignation, behold on the one part, almoſt all the writers of England and Scotland (and from them of other parts of Europe) repreſenting the Iriſh nation as the moſt brutal and ſavage of mankind, deſtitute of arts, letters and legiſlation; and on the other, the extreme paſſiveneſs and inſenſibility of the preſent race of Iriſh, at ſuch reiterated inſults offered to truth and their country: inſtances of inattention to their own honour, unexampled in any other civilized nation.'

But, ſoft ye, a while. Who abuſes the Iriſh now? Not their own flaming champion, ſurely! Yes, it is Mr. Sylveſter O Halloran himſelf; and groundleſsly, too, does he ſeem to calumniate them, if any credit is due to his own confeſſion, at the end of his book: where it appears, that ſo far are the *preſent race* of Hibernians from being juſtly chargeable with this unexampled inſenſibility and inattention to their own honour, that we find them *rouſed* from their *lethargy* by the *inſolence* of their *Caledonian* adverſaries. 'The AMOR PATRIÆ, ſays our

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* In Macklin's *Love a la mode.*

Author, *once more* begins to glow in the hearts of Iriſhmen: the nobility and gentry think their ancient annals worth exploring and preſerving; and it is to be hoped in a little time that the hiſtory and antiquities of Ireland will be eſtabliſhed on a baſis too ſtable for ſuch adverſaries, and throw the ſo much wanted light it is capable of, on the ancient ſtate of the Celtic nations of Europe.'

But our Author, though ſometimes a little *haſty*, is not, perhaps, guilty of ſo much ſelf-contradiction as may, at firſt ſight, appear to the view of a curſory reader. His countrymen *might*, poſſibly, have been in a *lethargy*, when he begun to write this introduction to the ſtudy of that hiſtory and thoſe antiquities which they had unhappily forgotten; but as he muſt have employed a conſiderable time in the completion of ſo elaborate a work, and many events and changes muſt have taken place in ſo long an interval, ſo Mr. Sylveſter O Halloran might have the agreeable ſurprize to find, at the concluſion of his performance, that ſomething or other, the two malignant Macpherſons, or the daring Dalrymple, had rouſed them, and he had the happineſs of perceiving the AMOR PATRIÆ *once more* glow in the hearts of Iriſhmen. From which expreſſion, by the way, we learn that the patriots of Ireland were not *always* in a lethargy; although we do not obſerve that the exact times when they were ſeized with this diſorder, and when they recovered from it, are ſo carefully noted as they ought to have been, eſpecially if the Author, as we imagine, belongs to a branch of *the faculty* †.

In his preliminary diſcourſe, our Author ſuppoſes the queſtion —" Why ſhould Engliſh and Scottiſh writers be ſo particularly indefatigable to miſrepreſent and traduce the Iriſh nation, and its annals, if they were not convinced that they merited ſuch treatment?" This, he apprehends to be ' a ſubject worth diſcuſſing;' and, accordingly, he enters upon it with zeal, but treats it with brevity, and, indeed, with perſpicuity.

He obſerves that the moſt early Britiſh writers ' are diffuſive in praiſe of the Iriſh,—their humanity, their hoſpitality, their love of letters, their noble endowments for the education of Britiſh youth, and the uncommon pains they took in converting and civilizing the Saxon race; but the moment a *fatal* connection aroſe between the two people, we find the tables turned, and every crime that human malice can invent, or human frailty imagine, imputed to them!'

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† We remember a treatiſe on the *Glaucoma*, and another, if we miſtake not, on *Gangrenes*, by a Writer of the ſame name; probably the identical Author of the hiſtorical work before us.

In aſſerting the antiquity, illuſtrating the hiſtory, and defending the honour of his country, Mr. O Halloran has many notable remarks, and ſhews that he has employed great application and aſſiduity in the inveſtigation. Among other obſervations are the following:

'The admirers of modern reveries tell us, it is abſurd to ſuppoſe, when navigation was in its infancy, that a colony of people ſhould make ſuch long and diſtant voyages before the uſe of the needle was found out, whilſt they admit that the Phœnicians, the Tyrians, and the Greeks, traverſed vaſt oceans: yet ſurely there can be no more reaſon for denying the fact in one, than the other inſtance, ſince they alike depend on the faith of hiſtory. But in many particulars how are we aſſured of our ſuperiority to the antients? the Chineſe have been *long* poſſeſſed of thoſe diſcoveries, we modern Europeans boaſt as our own; and we have more than bare preſumption for ſuppoſing that our Mileſian anceſtors were very early acquainted with navigation, aſtronomy, and even the uſe of reflecting and refracting glaſſes. Father Kegler, preſident of the Mathematical Tribunal in China, has informed the public of a map of the heavens made there long before the arrival of the miſſionaries, in which not only the viſible ſtars, but thoſe diſcoverable by glaſſes only, were delineated; and our early writers inform us that the Iriſh coaſts were firſt diſcovered with glaſſes, by Ith, the ſon of Mileſius. In the iſland of the Hyperboreans we are told, the people could bring the moon near to them, and diſcover in it hills and valleys; and yet till the modern uſe of glaſſes was found out, the ſtory was treated as a fiction. But to wave all this, let us aſk, what motives could our ſenachies have for impoſing on the public an imaginary relation of the different migrations of their anceſtors from Egypt to Greece; from thence to Spain, and ſo to Ireland? We ſee the ſame unvarniſhed tale tranſmitted from age to age, from the remoteſt antiquity, without the leaſt alteration; and the collateral evidences which I have produced from the hiſtories of theſe different nations, are aſtoniſhingly ſtrong, conſidering the very early times in which they paſſed. This critical enquiry, which a deſire to prove in the cleareſt manner the truth of our antient hiſtory made me undertake, I apprehend will throw a very great light on many obſcure parts of antient hiſtory; at leaſt the reader will judge for himſelf, when he reads the 6th and 7th chapters of the firſt part of this work. The Hyperborean iſland, deſcribed by Diodorus Siculus, has been ſuppoſed by ſome, like Sir Thomas More's Utopia, an imaginary one; but the many Greek writers who ſpeak of this extraordinary iſland, leave no doubt as to its exiſtence: the only doubt that remains is, where to fix it. When the two laſt chapters of the firſt part of this introduction are examined, the critical reader will be enabled to determine whether Ireland is not the country deſcribed in every line, and how far her hiſtory is capable of reconciling many controverted parts of antient hiſtory.

'The early Greek and Roman writers have repreſented the Druids as the prieſts and philoſophers of the Celtic nations of Europe; as a race of men, eminent for the moſt exalted virtues, and for their extenſive knowledge in arts and ſciences. Yet if we credit moſt learned moderns, theſe Druids borrowed their acts and myſteries from the very Greeks themſelves; though theſe laſt tell us, that they were confined to the remote parts of Europe, and mention them as a people they were little acquainted with!

'Finding in all periods of our Pagan hiſtory, conſtant mention of Druid prieſts, and having yet in our language no other word than *Draitbe* whereby to expreſs a diviner, or teller of future events, I began to ſuſpect that this extraordinary body of men took their riſe among us; and that with arts and letters, they ſpread their doctrine over the continent of Europe. I read with attention all that had been advanced by foreigners relative to them: I particularly conſidered every paſſage in Cæſar, who was an eye-witneſs. I compared theſe, with the accounts of our Druids as delivered by Colgan in the lives of our early Chriſtians, and with many parts of our antient hiſtory; and in the whole have found a moſt aſtoniſhing co-incidence of facts. The miſtakes of Scaliger, Selden, and other modern critics, with reſpect to Cæſar's relation, I have hereby been enabled to correct; and hence every lover of truth may learn how dangerous and preſumptious it is in modern critics and commentators, merely becauſe ſome parts of a relation ſeem to them abſtruſe, boldly to contradict what are advanced as poſitive facts by antient writers, and living witneſſes. In a word, a peruſal of the 3d, 4th, and 5th chapters of this firſt part, will convince the unprejudiced, that the Heathen Iriſh were the poliſhers and inſtructors of the adjacent nations; and that the Iriſh hiſtory ſhould be diligently ſtudied by every learned European; nay, that it is impoſſible to become a profound antiquarian without a knowledge of it.

'Cæſar tells us, that lettered men were in the higheſt eſtimation among the Gauls; he deſcribes their governments, and affirms, that in all tranſactions, whether of a public or private nature, religious ones only excepted, they made uſe of letters. He is poſitive they had public colleges for the education of youth; and that theſe were inſtructed not only in religion and diſcipline, but in the ſublimeſt parts of metaphyſical and philoſophical knowledge. Yet modern writers, in oppoſition to theſe aſſertions, affirm, that theſe and the circumjacent nations were rude, ignorant, and illiterate, without public records, without hiſtory, or any marks of a civilization. How is this conſiſtent with the veneration they expreſs for the Roman hiſtorians? Muſt it follow, becauſe through various revolutions theſe annals are long ſince loſt to us, that Cæſar intended to impoſe on the Roman people? Our hiſtory will clearly ſhew he never meant any ſuch thing; and *our* Hiſtory *only* can vindicate the learning and honour of the Celtic nations, from the aſperſions of their very deſcendants. Cæſar tells us the Druids were great aſtronomers, and the Iriſh word for a year literally ſignifies the circle of Beal, or the Sun. He tells us, to them were committed the education of youth; and in every part of Ireland colleges were founded for the ſame purpoſe. He ſays, that ſuch as choſe to become eminent in letters, repaired to the iſles of Britain, or rather to Ireland; and at the reception of Chriſtianity, and for centuries after, was a man of letters of Britain, or of the continent miſſing, it was a proverbial expreſſion *Amandatus eſt ad diſciplinam, in Hibernia.* Thus, in the days of Druidiſm as in ſubſequent times, was Ireland the great ſchool of Europe; and it will be found that our antient hiſtory, like pure gold, the more ſeverely it is analyſed, the *brighter it becomes.*

‘ Convinced that our anceſtors came here a great and poliſhed people, I expected from our records every proof of it, and was not deceived. Literary foundations, for the inſtruction of foreign as well as their own youth, ſhewed them indeed a learned nation; but their attention to every other uſeful object, proved them a great and wiſe ſtate. Not even at this day in China, is agriculture carried to a higher pitch than it was formerly among the Iriſh, the traces of which are yet viſible in our wildeſt and moſt uncultivated mountains. By this they promoted population, formed an hardened yeomanry, and gave riſe to new wants and new induſtry. It was from the countenance afforded by our princes to agriculture, that trades and manufactures early flouriſhed amongſt us; that the bowels of the earth were explored for new riches; that Ireland was renowned for her mines of gold, ſilver, copper, and tin; that our commerce was extenſive; and that, as Tacitus confeſſes, our ports were more frequented by foreigners, that thoſe of Britain. By this were our navies and armies ſupplied with hardy warriors, who kept in ſubjection the neighbouring ſtates, and who even ſought in foreign climes thoſe tyrants of the world, the antient Romans. We may judge of the riches of Ireland formerly, from the early laws made in the *little parliament* of the *pale*, againſt the uſe of gold bits, and ornaments of gold to bridles, except by perſons of a certain rank; and by the duty on pure ſilver exported. Such are the conſequences that muſt ever flow from a ſtrict attention to agriculture.

‘ I conſidered our antient mode of legiſlation with great attention; and I flatter myſelf that I have viewed its advantages through a clearer medium, than any preceding writer. It is a fact admitted by the moſt celebrated hiſtorians, &c. that the antient laws, inſtitutions, and cuſtoms of Europe were in no degree borrowed from the Greeks and Romans; and in Ireland I found their riſe could be traced as well as the origin of the Celtic literature. Cæſar, for example, divides the Gauls into different claſſes: thus were the Iriſh arranged. He ſays, next to the literati, their knights were in the higheſt eſteem, and that they were remarkable in his time;—exactly our caſe. Pauſanias deſcribes their manner of fighting; and every page of our hiſtory is pregnant with proofs of their romantic bravery and humanity; yet moſt moderns are of opinion that orders of chivalry took their riſe in Europe at a much later period. Hottoman in his Franco-Gallia judges that the crown of France was always hereditary in the three royal races; whilſt Du Hailan, on the contrary, thinks, that under the two firſt races it was merely elective. To reconcile opinions ſo oppoſite, the learned Pere Daniel imagines, that the crown of France was hereditary under the firſt race, elective under the ſecond, and again hereditary under the third. Vertot has with great ſolidity of argument proved, that in all inſtances it was both hereditary and elective. That is, that in point of blood, it could not depart from the reigning line; but that the ſucceſſion did not paſs directly to the next in blood, but was determined by the choice of the chiefs of the people. *Such has been the* Iriſh modus of ſucceſſion, from the remoteſt antiquity even to the beginning of the laſt century. None but the male line could govern in France; and through our extended hiſtory, but one inſtance occurs of a female regent. Among the Celtic nations we find all crimes, even murder, puniſhed by fine, or ſervitude; and the fine was ſettled according to the dignity and quality of the deceaſed. In Ireland, from the days of Ollamh-Fodla, till the laſt century, all crimes, (violation offered to females, and inſults offered to any of the eſtates aſſembled at Tara excepted) were in like manner puniſhed by mulct; and this has been by our lawyers called the law of Eiric, or retribution. Engliſh writers in particular have been wanton in their cenſures of this law, which they have accounted to the laſt degree barbarous; and this apparently for no other reaſon but to run down the Iriſh legiſlation, ſince it is certain that their anceſtors ſtrictly adhered to the ſame. It has not appeared however that the more ſanguinary and fiery ones that have ſucceeded have been the leaſt check upon vice and immorality; and ſince the encreaſe of thoſe laws, there has viſibly been an increaſe of public executions and public crimes. If a reverence for ſtrict and impartial juſtice, as well as for the diſtributers of it, be a proof of ſalutary laws duly adminiſtered, it muſt be granted that thoſe of Ireland were eminently ſo, as thoſe Engliſh lawyers, who firſt introduced the preſent form of legiſlation into the Iriſh counties in the laſt century, moſt fully acknowledge.

'But beſide the great lights which our hiſtory is capable of throwing on the antient laws and cuſtoms of Europe in general, England is more particularly intereſted in this enquiry. I have wrote a particular chapter on this head; and if I ſhall not have the thanks of Britiſh antiquarians for it, I can only ſay, that I have taken no ſmall trouble to deſerve it. The learned Cambden was too great an antiquarian to be totally ignorant of the Iriſh language, as his *Britannia* proves. It was in conſequence of this knowledge, and to be able to account for the many Iriſh words found in the Britiſh, that he ſuppoſes the Aborigines of Ireland came from thence. Mr. Lhuid, from the employment he engaged in, found himſelf under an indiſpenſable neceſſity of becoming maſter of our tongue. It was from this acquiſition that he was enabled to anſwer the expectations of his patrons, and to prove to the curious, how much the antiquities of Britain could be illuſtrated by thoſe of Ireland. He too ſuppoſes the firſt ſettlers in Ireland to have come from England, and thereby accounts for the moſt antient names of places, &c. *there*, being radical Iriſh. The lately deceaſed Dr. John O Brien, titular biſhop of Cloyne, aſtoniſhed at the light which our language throws, not only on the Britiſh, but the other Celtic dialects, is forced to adopt, in his Iriſh Dictionary, the modern ſyſtem of population in direct oppoſition to all antient hiſtory, and particularly to that of his native country. But, convinced of the ſilence of the venerable Bede on this head, and the poſitive aſſertions of our very antient writers, that the firſt inhabitants of Britain went from Ireland (and I do contend that their teſtimonies ſhould have the greater weight) I have clearly, I think, accounted for the affinity between the two languages, without *attempting* to ſubvert antient hiſtory.'

Thus far has our Author himſelf given a ſketch of the firſt and ſecond parts of his work; and he apprehends that the circumſtances noticed in it, will appear, to every candid reader, to be very ſtrong proofs of the alleged power, dignity, and civilized ſtate of the ancient Iriſh.

With reſpect to the third part of our Author's performance, we ſhall only mention, with all poſſible brevity, its principal contents.

Here, then, Mr. O Halloran recites the circumſtance which occaſioned Strongbow's expedition to Ireland; he ſhews in what manner Henry II. availed himſelf of the inteſtine commotions of that kingdom; and endeavours to prove that Henry's being acknowledged as monarch, by 'a conſiderable party,' affords the Engliſh no pretence to the claim of a conqueſt of that country. He contends, likewiſe, that the acceptance of Engliſh laws, on the part of the Iriſh, is no proof of a foreign dominion; that, for above 400 years, thoſe laws extended no farther than the Engliſh pale; and that when agreed to and accepted by the entire kingdom, it was on certain *conditions:* a circumſtance which certainly precludes the idea of a conqueſt. He then ſhews in what manner the political and religious diſtinctions, ſo ruinous to Ireland, were artfully kept up by the Engliſh government; and here he very juſtly remarks, with reſpect to the Britiſh conſtitution, 'that it can only flouriſh by oppoſition.'

'It is this, ſays he, that makes them great and powerful. Zealous to preſerve public applauſe, the party in power are always careful to ſupport public credit, and to keep trade and commerce in the moſt flouriſhing condition. The party in oppoſition carefully watch their motions; and any unpopular meaſure, is immediately echoed through the kingdom. The national buſineſs is, by theſe means, ſeduloufly attended to, and all acts of foul oppreſſion on either ſide religiouſly avoided. But from a retroſpection of Iriſh affairs, for near 600 years paſt, it becomes evident, that different intereſts have been always the ruin of this kingdom; and that by a firm coalition of Iriſhmen, *only*, can it again become reſpectable.'

Theſe untoward diviſions, he adds, and the ſolicitude of either party to blacken each other, 'have unhappily made our country appear, in the eyes of Europe, very differently from what it deſerves; and ſcarce a writer, even of modern date, from the great Voltaire down to David Hume, who does not think he may, with impunity, publiſh any miſrepreſentation of Ireland, however ſcandalous.'—This remark is followed by a warm vindication of the Iriſh againſt ſome contemptuous reflections caſt upon them by Voltaire, in his Age of Louis XIV. and by Hume in his Hiſtory of England. He then proceeds to defend his countrymen againſt the alleged miſrepreſentations of Clarendon and others, with reſpect to the civil war in Ireland in the time of Charles I. and he particularly extenuates the reputed cruel and horrid circumſtances of the general maſſacre of the Proteſtants: at the ſame time he recriminates on the Engliſh, and charges them with exerciſing unexampled cruelties on the Iriſh.' This, however, he aſcribes to the inſtrumentality of the Scotch; whom he accuſes, as 'the real ſource of all the calamities of thoſe unhappy times.'

In the laſt chapter he undertakes to ſhew that 'the Scotch are the only nation in Europe which runs retrograde to the evidence of their true hiſtory;' which he allows to be 'very ancient, and, to them, very honourable.' They have now adopted, he ſays, 'a ſyſtem of hiſtory, founded on ſpurious poems.' He falls ſeverely on Dr. Macpherſon, author of the 'Critical Diſſertations on the Origin, &c. of the ancient Caledonians and their poſterity;' gives us a critical review of thoſe diſſertations; and concludes that 'never did man take more pains, or diſplay more reading, and to a worſe purpoſe, than Dr. Macpherſon.' —For the particulars of his various and copious ſtrictures on the learned Doctor's work, we muſt refer to Mr. Halloran's performance at large.

There are two Appendixes to this work. In the *firſt*, our Author keenly and ſeverely animadverts on the Introduction to the Hiſtory of Great Britain and Ireland, by James Macpherſon, Eſq. In the *ſecond*, he attacks Sir John Dalrymple, on account of ſome paſſages in his celebrated *Memoirs*, which ſeem to bear hard upon the Iriſh, with reſpect to their conduct at the time of the revolution, and the ſubſequent *partizan war*.

But, angry as our Author is with the Scotch, he appears willing to live upon tolerable terms with his fellow-ſubjects of England.

'To view, ſays he, the two iſlands of Britain and Ireland, one would think them intended to ſupport and protect each other. The ancient Greeks and Romans called them indiſcriminately the *Britiſh Iſles*, as if they were inhabited by the ſame people; and Cambden thinks Albion, the moſt ancient name of Britain, was given it as it were a ſecond Ireland (Eile-Ban, another Ireland;) Ban, or Banba being one of the ancient names of our country. Cæſar too ſays, the cuſtoms and manners of the two people are nearly alike; and in his preſent majeſty, and his anceſtors from James I. the royal blood of the three kingdoms is united. All theſe circumſtances conſidered, is it not aſtoniſhing that any diſtinctions ſhould be kept up between them?'

It is now time to cloſe this performance;—a performance which, notwithſtanding all the national zeal, and perſonal acrimony of the Writer, hath afforded us both entertainment and information.

We cannot, however, ſay that we have received many new lights on ſome points which moſt wanted them: eſpecially with regard to the ſtate of Ireland before the introduction of Chriſtianity into that country. Yet, in general, we have formed nearly the ſame opinion of it with Mr. O Halloran, but, we truſt, without running into thoſe chimeras with which he has, in the heat of a zeal that ſeems to have burnt up his diſcretion, rather weakened than ſtrengthened his tenets on that head. While he offers the preſumptions in favour of the laws and civilization of Ireland, before the Chriſtian epoch, he is very juſt, and laudable; but when he comes to adopt the old Mileſian and other fables, he only provokes a ſmile. What, too, can be more ridiculous than his aſſigning the cauſe of the firſt general acquieſcence of the Iriſh, in the Engliſh laws, than their ſeeing, in the Scottiſh king, James I. a prince of the blood of Mileſius? Such dreams cannot but detract from the merit of the real and eſſential lights which, in other reſpects, he throws upon the ſubject.

As to his attacking Mr. Macpherſon, on that gentleman's attributing the population of Ireland to the Scots, he has our moſt hearty conſent. Yet we almoſt incline to think that Mr. M. may be in the right; for, in the nature of things (no offence, ſurely, to Ireland) does it not ſeem more probable that the migration would be from the worſe to a better country? At the ſame time we do not hold it to be a point of mighty difference to literary or philoſophical curioſity, whether Ireland was peopled by Highland-clans, or the Highland-clans by Iriſh hords.

With reſpect to Oſſian's Poems, it appears to us, that Mr. O Halloran has left the matter as doubtful as he found it: juſt as ſome late learned North-Britiſh publications have done, in relation to that great hiſtorical problem, Queen Mary's guilt, or innocence, of her huſband's murder; after dragging us through ſeveral large volumes, by our expectation of having it cleared up.—Perhaps, after all, the moſt liberal way of judging, with regard to the *honour* of the production of theſe poems, would be, to give it to both countries: connected as they were, by mutual intercourſe, and nearly an identity of language.

In fine, we would wiſh that every thing were exploded, or aboliſhed, which tends to keep alive any invidious national diſtinction between Scotland and Ireland,—or, indeed, England: with which we think them, for political, and juſt reaſons, entitled to perfect EQUALITY.

Viewed in this light, we flatter ourſelves that Mr. O Halloran will hardly impute our diſapprobation of ſome parts of his work, to any narrowneſs of national ſpirit. We would wiſh, as friends to the intereſt and glory of our country, to ſee Great Britain, Ireland, and our colonies firmly united into one grand, indiviſible

indiviſible maſs of dominion, without the leaſt ferment of any odious, oppreſſive, impolitic, or ſenſeleſs diſtinctions.

ART. VIII. *The Search of Happineſs; a Paſtoral Drama.* By Miſs H. More. 8vo. 1 s. 6 d. Cadell, &c. 1773.

THERE is no inferior degree of valour requiſite in criticiſm. It is neceſſary that the Critic ſhould be an approved knight. Perils more than apoſtolical have we encountered, as liege knights of the Muſes, in the diſcharge of our duty, and the purſuit of our proper glory. We have let the living light of reaſon into the black holes of bigotry, and ſtormed the giant-forts of epiſcopal arrogance. We have ſcaled the ſtar-crowned dwellings of bards of deſperate brains and deſperate fortunes. We have fought in ſingle combat with the dreadful monſters that preſide over the gally-pot and the clyſter-pipe. Five times hath that puiſſant knight, Sir William Brown, who ſlew ſeven ladies with one ode of Horace, been vanquiſhed by our proweſs. He is fled to Oſſian's feeble ſons of the wind. While he lived, he ſhone in arms; pert were his magpies, noiſy were his jackdaws;—and terrible were his paws of the bear. We have been in perils from our own countrymen, and in perils from ſtrangers; in perils from falſe bookſellers, and in perils from falſe brethren; in perils from pamphleteers, who held us acceſſary to their *ſtarvation*, and in perils from players who have exhibited us as ſtarving ourſelves. Often have we been challenged to ſingle combat. Forty pounds, ſave ten, did a violent ſon of St. David put upon our heads. Yet we live, and, with the true ſpirit of redoubted knights, live to defend the fair!

The ingenious Author of the poem before us, in every reſpect, merits our protection. Whether we conſider the harmony of her verſe, or the happineſs of her ſentiments, her ſtrength of thought, or her purity of expreſſion, it equally excites our admiration:—for this paſtoral drama was written at the age of EIGHTEEN!

The poem is entirely of a moral caſt, and was written for the uſe of certain young ladies who played the reſpective characters in private parties. The plan is altogether ſimple and inartificial. Four young ladies ſet out for the dwelling of *Urania*, an exemplary and experienced matron, to conſult her on the moſt effectual means of attaining happineſs. The fair adventurers, in very elegant verſe, reſpectively explain their characters and diſpoſitions, without ſparing their peculiar foibles: and, in the concluſion, the old lady diſmiſſes them with this ſage and ſenſible advice:

Let woman then her real good diſcern,
And her true intereſt of Urania learn;
Her loweſt name the tyrant of an hour,
And her beſt empire negligence of power;
By yielding, ſhe obtains the nobleſt ſway,
And reigns ſecurely when ſhe ſeems t'obey.

This general advice, however, can only be applicable to ladies in a married ſtate, in which ſtate the young candidates for happineſs do not as yet appear to be; but the fair Author, who ſeems to be *one* of the candidates, very reaſonably preſumed, no doubt, that neither ſhe nor her companions ſhould long be out of that reſpectable order.

The following beautiful lines make a part, likewiſe, of the old lady's inſtructions:

As ſome fair violet, lovelieſt of the glade,
Sheds its mild fragrance on the lonely ſhade,
Withdraws its modeſt head from public ſight,
Nor courts the ſun, nor ſeeks the glare of light,
Should ſome rude hand profanely dare intrude,
And bear its beauties from its native wood,
Expos'd abroad its languid colours fly,
Its form decays, and all its odours die.
So woman, born to dignify retreat,
Unknown to flouriſh, and unſeen be great,
To give domeſtic life its ſweeteſt charm,
With ſoftneſs poliſh, and with virtue warm,
Fearful of fame, unwilling to be known,
Should ſeek but heaven's applauſes and her own;
No cenſures dread, but thoſe which crimes impart,
The cenſures of a ſelf-condemning heart;
With angel-kindneſs ſhould behold diſtreſs,
And meekly pity, where ſhe can't redreſs;
Like beaming Mercy wipe Affliction's tear,
But to herſelf, not Juſtice, ſo ſevere;
Her paſſions all corrected, or ſubdued,
But one—the virtuous thirſt of doing good;
This great ambition ſtill ſhe calls her own,
This beſt ambition makes her breaſt its throne.

Again,

In its true light this tranſient life regard,
A ſtate of trial only, not reward;
Though rough the paſſage, peaceful is the port,
The bliſs is perfect, the probation ſhort.
Of human wit beware the fatal pride,
An uſeful follower, but a dangerous guide,
On holy Faith's aſpiring pinions riſe,
Aſſert your birthright, and aſſume the ſkies.

The drama is interſperſed with ſeveral pretty pieces of the lyric kind for muſic and the voice. Among the reſt is the following addreſs to *Solitude.*

I.
Sweet Solitude, thou placid queen
Of modeſt air and brow ſerene,
'Tis thou inſpir'ſt the poet's themes,
Wrapt in ſoft viſionary dreams.
II.
Parent of Virtue, nurſe of Thought,
By thee were ſaints and patriarchs taught;
Wiſdom from thee her treaſures drew,
And in thy lap fair Science grew.
III.
Whate'er exalts, refines and charms,
Invites to Thought, to Virtue warms;
Whate'er is perfect, fair and good,
We owe to thee, ſweet Solitude.
IV.
In theſe bleſt ſhades doſt thou maintain
Thy peaceful, unmoleſted reign:
No turbulent deſires intrude
On thy repoſe, ſweet Solitude.
V.
With thee the charm of life ſhall laſt,
Ev'n when its roſy bloom is paſt,
And when ſlow-pacing Time ſhall ſpread
Its ſilver bloſſoms o'er my head:
VI.
No more with this vain world perplex'd,
Shalt thou prepare me for the next;
The ſprings of life ſhall gently ceaſe,
And angels point the way to peace.

It is with great ſatisfaction we obſerve that the public favour has already brought this little drama to a ſecond edition; and we ſincerely wiſh the fair and amiable Author thoſe beſt of all human pleaſures, the pleaſures that Genius and Virtue alone can beſtow.

ART. IX. *The Hiſtory of Ireland from the Invaſion of Henry the Second. With a Preliminary Diſcourſe on the ancient State of that Kingdom.* By Thomas Leland, D. D. Senior Fellow of Trinity College, and Prebendary of St. Patrick's, Dublin. 4to. 3 Vols. 2 l. 12 s. 6 d. ſewed. Nourſe, &c. 1773.

IN an age ſo devoted to hiſtorical writing as the preſent, a
in which ſo many capital productions of that kind have
peared, it might juſtly be expected that the ſubject of the w
before us would not be forgotten. It is undoubtedly deſirab
t

to have not only general hiſtories of the whole Britiſh empire, but alſo good hiſtories of its particular parts, and eſpecially parts ſo conſiderable as the ſiſter kingdoms of Scotland and Ireland.

Not to mention other accounts of Scotland, ample juſtice hath been done to that country, with reſpect to the moſt intereſting period of its annals, by the maſterly pen of Dr. Robertſon. Some attempts have, likewiſe, been made with regard to Ireland; but none of them ſeem to have been attended with ſufficient ſucceſs. The late Dr. Warner did not finiſh his deſign; and, if he had completed it, there is reaſon to believe, from the ſpecimen he left, that the execution of it would have fallen far ſhort of perfection, notwithſtanding the care and candour with which it appears to have been compiled.

Every requiſite qualification might be hoped for in Dr. Leland. The Doctor is not a new literary character. He is a Writer already well known in the learned world. Moſt of our Readers are acquainted with his excellent Tranſlations of Demoſthenes *: and his reputation as an hiſtorical Writer has long been eſtabliſhed by his Life of Philip of Macedon †, which is an elegant, valuable, and claſſic performance. Should, therefore, the Doctor be found to fail in his preſent undertaking, it would be contrary to all the reaſonable hopes of the public. But, after a careful peruſal of the Hiſtory before us, we can venture to aſſure our Readers that their expectations will not be diſappointed. The work is ſuch as might be looked for from the pen of ſo able and celebrated an Author.

Dr. Leland enters not into the minutiæ of the origin and antiquities of Ireland. He confines himſelf, in his preliminary diſcourſe, to thoſe particulars only which ſeem neceſſary to introduce, or to illuſtrate, his principal ſubject. The points conſidered by him, in this view, are, the hiſtory of Ireland before the introduction of Chriſtianity; the eſtabliſhment of Chriſtianity in that kingdom, with its conſequences; the ancient manners of the Iriſh; and the invaſions of the country, previous to the reign of Henry the Second.

From the poetical annals which furniſh the accounts of the Pagan princes of Ireland, and of whom Dr. Leland gives a very brief ſurvey, he juſtly obſerves that we have a lively picture of manners, more worthy of attention than the events

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* See Review, vol. xv. p. 264. Vol. xxiv. p. 299. Vol. xliii. p. 111.

† See alſo his Diſſertation on the Principles of Human Eloquence, Review, vol. xxxi. p. 118. His Defence of that work, Review, vol. xxxii. p. 191. And his Examination of Macpherſon's Introduction to the Hiſtory of England, Review, vol. xlvi. p. 460.

which they deliver, with ſo profuſe a mixture of giants, necromancers, obſcure allegories, and extravagant fables.

‘ They deſcribe, ſays he, a brave people, driven from their native land in ſearch of new ſettlements, eſtabliſhing themſelves by their valour in a fair and fertile iſland: the chieftains parcelling out lands to their attendants, and the whole collection of adventurers, from the moment of their peaceable eſtabliſhment, deviſing means to give ſtability to their acquiſitions. From one family more diſtinguiſhed and reverenced than the reſt, they chuſe a monarch, not with that regard to primogeniture ſuited to times more compoſed; but the ableſt and braveſt of the particular race, as the man moſt likely to protect or to avenge them. To guard againſt the confuſion of ſudden accidents in a time of violence, a ſucceſſor is appointed to this monarch during his life, who on his demiſe is inſtantly to take the reins of government. But the power of the monarch is conſiderably limited. His aſſociates in adventure, conſcious of their own merit, claim a ſhare of dignity as well as of emolument. They pay their tributes to that provincial king whom they chuſe monarch of the iſland. In the other provinces they exerciſe all regal authority by virtue of a ſimilar election. They have their rights independent of the monarch, and frequently vindicate them by arms againſt his invaſions. The monarch, ſenſible of the danger ariſing from their turbulent ſpirit of freedom, endeavours to ſecure his authority, ſometimes by dividing their power, ſometimes by uniting the various independent ſtates into one general intereſt by national conventions. In this ſtate of things, a robuſt frame of body, a vehemence of paſſion, an elevated imagination were the characteriſtics of the people. Noble inſtances of valour, generous effuſions of benevolence, ardent reſentments, deſperate and vindictive outrages abound in their annals. To verſe and muſic they are peculiarly addicted. They who are poſſeſſed of any ſuperior degree of knowledge, they who operate on their fancies and paſſions by the livelieſt ſtrains of poetry, are held in extraordinary veneration: the miniſters of their religion are accounted more than human. To all theſe they ſubmit their conteſts; they conſult them as oracles of law and policy. But reflection and the gradual progreſs of refinement convince them of the neceſſity of ſettled laws. The principles of equity and independence implanted in the human breaſt receive them with delight; but the violence of paſſion ſtill proves ſuperior to their reſtraint. Private injuries are revenged by force; and inſolent and ambitious chieftains ſtill recur to arms.

‘ They who compare this account, adds our ingenious Hiſtorian, with the progreſs of ſociety in other European ſettlements, may decide on the juſtneſs of this colouring. The Iriſh antiquarian deduces from it an intrinſic proof of the general authenticity of his favourite annals.—But to the antiquarian I leave it to eſtabliſh the authenticity of this hiſtory. It is only pertinent to my preſent purpoſe to obſerve, that if we ſuppoſe that the old poets were merely inventors of this whole ſeries of actions and incidents ſo circumſtantially detailed, ſtill they muſt have drawn their picture from that government, and thoſe manners, which ſubſiſted in their own days, or were remembered by their fathers. So that we may reaſonably conclude, that the ſtate of Ireland, for ſeveral centuries at leaſt before the introduction of the Engliſh power, was ſuch as they deſcribe it in theſe early periods. And this is the only concluſion which I am concerned to eſtabliſh.'

The converſion of the Iriſh to Chriſtianity is generally conſidered as a new period, whence we may trace their hiſtory with more certainty, though we ſtill find it encumbered with legendary and poetical fictions. This was undoubtedly an important event, which produced conſiderable effects: but yet its influence in changing the manners of the inhabitants was not ſo great as might have been imagined. What were the real conſequences of the reception of the goſpel among them, we learn from the following deſcription of our Author.

'Archbiſhop Uſher has ſhewn that the ſyſtem of doctrines taught by Patrick was free from the erroneous novelties of the church of Rome. But pure as his preaching might be, the doctrines of the goſpel, which, if their influence be not fatally counteracted, tend to refine, harmonize, and elevate the human mind, do not appear to have been ſo deeply imbibed, or blended ſo thoroughly with the natural principles of the people, as to produce any extraordinary reformation of national manners. Even Leogaire, the converted monarch, made an unchriſtian attack on Leinſter, was defeated, and by a ſolemn oath renounced the old tribute which had been the pretence of quarrel. Yet no ſooner had he returned to his own territory, and reaſſembled his forces, than, with a ſhocking defiance of his ſacred obligation, he again ruſhed into the province with fire and ſword. It is true the monaſtic annaliſts, ſcandalized at this conduct, tell us, that Leogaire apoſtatized after his baptiſm. The fact, if admitted, only exhibits a notable inſtance, in which an inveterate corruption of manners proved too powerful for the preachers of Chriſtianity, even when its doctrine had been embraced and profeſſed. And for ages after the death of this monarch, the annals abound in horrid inſtances of revenge, and hideous effects of avarice and ambition. Yet Chriſtianity, as then taught, although it could not eradicate, at leaſt reſtrained the national vices. A numerous body of eccleſiaſtics ſecular and regular, quickly ſwarmed over the whole country, frequently became umpires between contending chieftains; and when they could not confine them within the bounds of reaſon and religion, at leaſt terrified them by denouncing divine vengeance againſt their exceſſes. An ignorant people liſtened to their tales of pretended miracles with a religious horror. In the midſt of every provincial conteſt and every domeſtic ſtrife, they were ſacred and inviolate. They ſoon learned to derive their own emolument from the public veneration. The infant church was every where amply endowed, and the prayers of holy men repaid by large donations. Some of the oldeſt remains of Iriſh literature, as they have been explained to me, inform us, that the people were taught to dedicate the firſt-born of all cattle to the church, as a matter of indiſpenſible obligation. But if the clergy thus acquired riches, they applied them to the nobleſt purpoſes.

"The Monks," ſaith Mr. O'Connor, "fixed their habitations in deſerts, which they cultivated with their own hands, and rendered the moſt delightful ſpots in the kingdom. Theſe deſerts became well-policed cities; and it is remarkable enough, that to the Monks we owe ſo uſeful an inſtitution in Ireland, as bringing great numbers together into one civil community.—In theſe cities the Monks ſet up ſchools, in which they educated the youth not only of the iſland but the neighbouring nations." The teſtimony of Bede is unqueſtionable, that about the middle of the ſeventh century, in the days of the venerable prelates Finian and Colman, many nobles and other orders of the Anglo-Saxons, retired from their own country into Ireland, either for inſtruction, or for an opportunity of living in monaſteries of ſtricter diſcipline: and that the Scots (as he ſtiles the Iriſh) maintained them, taught them, and furniſhed them with books, without fee or reward: "A moſt honourable teſtimony," ſaith the elegant Lord Lyttelton, "not only to the learning, but likewiſe to the hoſpitality and bounty of that nation!" A conflux of foreigners to a retired iſland, at a time when Europe was in ignorance and confuſion, gave peculiar luſtre to this ſeat of learning: nor is it improbable or ſurpriſing, that ſeven thouſand ſtudents ſtudied at Armagh, agreeable to the accounts of Iriſh writers, though the ſeminary of Armagh was but one of thoſe numerous colleges erected in Ireland.

'But the labours of the Iriſh clergy were not confined to their own country. Their miſſionaries were ſent to the continent. They converted heathens, they confirmed believers, they erected convents, they eſtabliſhed ſchools of learning; they taught the uſe of letters to the Saxons and Normans, they converted the Picts by the preaching of Columb-kill, one of their renowned eccleſiaſtics: Burgundy, Germany, and other countries received their inſtructions: and Europe with gratitude confeſſed the ſuperior knowledge, the piety, the zeal, the purity of the ISLAND OF SAINTS. Such are the events on which Iriſh writers dwell with an enthuſiaſtic delight.

'The firſt Chriſtian miſſionaries ſeem to have induſtriouſly avoided all unneceſſary violence to the ancient manners of the Iriſh. Their poets they ſavoured and protected; the remains of the Druidical order were not perſecuted; and although divine vengeance was thundered againſt the worſhippers of the ſun, ſtars, and winds, it is evident, that ſome Pagan ſuperſtitions were overlooked with too great indulgence; for they ſubſiſt at this day in Ireland: fires are lighted up at particular times, and the more ignorant Iriſh ſtill drive their cattle through theſe fires, as an effectual means of preſerving them from future accidents.'

The whole of what Dr. Leland has advanced concerning the ancient manners of the Iriſh is curious, and worthy of notice; but we ſhall only tranſcribe his account of their cuſtom of FOSTERAGE, together with his ſummary view of their general character.

'Of all the cuſtoms of the Iriſh, that of FOSTERAGE, as it is called, hath been a particular ſubject of ſpeculation. Their writers generally agree, that children were mutually given, from different families,

lies, to be nurſed and bred up in others; and that inferiors, inſtead of expecting any reward for their care, purchaſed the honour of foſtering the children of the rich. Hence, we are told, a ſtricter connection and confederacy were formed between different families and different tribes. There is no doubt, but that children bred from their infancy together, in the ſame family, under the ſame parental care, in the ſame ſports and occupations, with minds untainted by pride, and inattentive to worldly diſtinctions, conſidered each other as real brethren, and contracted warm affections, which time could not extinguiſh: that they regarded their foſterers with a filial reverence; and were oftentimes, through life, attended by the children of theſe foſterers with a zealous and ſteady attachment. But I cannot allow that Foſterage was purpoſely deviſed by politicians to produce theſe effects, that there was a mutual exchange of children, or any mutual alliances intended or concerted by ſuch an exchange. The Brehon laws ſeem to intimate, that foſtering was the occupation of thoſe whoſe inferior condition rendered them incapable of doing other ſervices to the public. "No man," ſay they, "ſhall in any caſe be entitled to ERIC, but he who pays tribute or FOSTERS: and in their injunctions on ALL orders of women, their expreſſion is, from the queen to the FOSTERESS." So far are the fragments of theſe laws from favouring the notion that the honour of breeding children was ever purchaſed, that they are exact in aſcertaining the wages that ſhall be paid to foſterers in proportion to the time that children continue under their care, and the inſtructions they have received: nor do they omit the prices which the ſeveral maſters may demand from the appointments of a foſterer. And here they diſcover the ſecret of a complete Iriſh education; at leaſt for thoſe of the middle ranks of life. The youth in his ſtate of foſterage was not employed in a tedious and painful practice of various forms and meaſures of poetry, as we are ſometimes told: the ſyſtem of his education was more uſeful, and indeed more honourable. He was inſtructed in the management of cattle; in huſbandry and tillage; in navigation, which the laws diſtinguiſh into the higher and lower, but without explaining the difference; and laſtly, in the knowlege of letters, or reading, as the loweſt part of education.

'In a word, it appears from all their legal inſtitutions yet diſcovered, that the Iriſh, in their ſtate of greateſt compoſure, were indeed by no means barbarous, but far from that perfect civility which their enthuſiaſtic admirers ſometimes deſcribe as their peculiar characteriſtic. They cultivated thoſe arts of peace which ſubſiſt among a people ſtrangers to extenſive commerce, or the refinements of an opulent and luxurious age. Rights were accurately defined in their ſocieties, and the people might have been impreſſed with an habitual love of juſtice; but their ſenſe of injuries was, in proportion, lively; and their paſſions irritable. Redreſs, in many caſes, was only to be obtained by force; and to force they perpetually recurred. Their boaſted triennial aſſemblies do not appear to have ever ſerved the purpoſe of a ſtrict and peaceable connection between the different inhabitants of a country, which, for many ages, had full leiſure for improvement. The influence of their monarchs was weak; their power neglected, controuled, and reſiſted. The provinces, and even the inferior ſepts into which the iſland was parcelled, lived in a kind of federal union with each other; which the pride, the injuſtice, the ambition, the avarice, the revenge of different chieftains were ever ready to interrupt. Their hiſtories record the effects of theſe dangerous paſſions: the virtues of private life are not generally the ſubject of hiſtory. An impartial and unprejudiced enquirer may ſtill diſcover many traces of the equity, the rectitude, the benevolence, and generoſity of the ancient Iriſh in their different ſepts.'

Our Author's relation, in the laſt part of his preliminary diſcourſe, of the incurſions into Ireland, and the ſettlements made in it by different tribes of Daniſh, Norwegian, and other Scandinavian adventurers, properly paves the way for the introduction of his general hiſtory; which begins with ſhewing how favourable the condition of that iſland was to an invaſion in the eleventh and twelfth centuries, and with exhibiting the ſtate of the neighbouring kingdoms. He then proceeds to the ſcheme of invading Ireland formed by Henry the Second. The deſign was conceived by that monarch ſoon after he had aſcended the throne of England without diſpute or competition, without jealouſies or diſcontent, with all that brilliancy of character naturally ariſing from his diſtinguiſhed abilities, and with an extent of territory unknown to his predeceſſors. We generally do ſuch honour to the policy and circumſpection of great princes, as to ſuppoſe that ſuch deſigns are formed on mature deliberation, on an accurate enquiry into the condition and circumſtances of the country they are to invade, and a thorough knowlege of thoſe defects in polity and manners, that internal weakneſs and diſorder, which prepare the way for a foreign invader, and promiſe an eaſy and effectual conqueſt. But our ſagacious Hiſtorian juſtly remarks, that a very general and ſuperficial knowlege of this iſland was ſufficient to fire the ambition of a powerful and popular ſovereign, at a time when the difficulties of his reign were yet unexperienced, and when it was reproachful to any diſtinguiſhed character not to be poſſeſſed with ſome ſcheme of gallant enterprize.

A pretence alone was wanting to give a colour of juſtice to the deſign: and with this Henry was ſupplied, either by his own ſagacity, or the ſuggeſtions of an intereſted and ſubtile eccleſiaſtic. Application was made by him to Pope Adrian, for a bull to enable him to undertake the conqueſt of Ireland, that he might erect the kingdom of God in that country. The profane hypocriſy of this tranſaction is very properly ſet forth by Dr. Leland, together with the political motives which induced Adrian to comply with the King's requeſt; and the bull itſelf is inſerted at large, as affording a ſhocking inſtance of the profligacy and impiety of Papal uſurpation.

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Though Henry had obtained a decree of the Pope in his favour, his deſign againſt Ireland was neceſſarily ſuſpended for a number of years, and ſeemed to have been forgotten, till accident revived it, or the factions rather, and competitions of a corrupted and diſordered people, opened a way for the Engliſh arms to penetrate into their unhappy country. The circumſtances which led to this event—the factions and quarrels of the Iriſh chieftains—the expulſion of Dermod, King of Leinſter, from his province—his flight into England—his ſolicitation of aſſiſtance from the Engliſh monarch—the licence granted by Henry to his ſubjects for that purpoſe—Dermod's application to the Earl of Chepſtow—his engaging Fitz-Stephen and Fitz-Gerald in his ſervice—their arrival in Ireland—the firſt ſettlement of a Britiſh colony in that country—and the various fortune of the war, till Dermod was reinſtated in Leinſter—are all related by our Author in a clear and maſterly manner; and he hath concluded the chapter with ſome pertinent reflections, which ſhew that there was nothing wonderful or extraordinary in the ſucceſs of the adventurers.

'Thus, ſays he, we find the firſt Britiſh adventurers ſucceſsful in their attempts to reinſtate the Iriſh chieftain, in whoſe ſervice they had engaged, peaceably ſettled in his province, left to ſecure and enjoy the poſſeſſions he had beſtowed, and ſtill ready to eſpouſe his quarrels. This, which is ſometimes repreſented as an aſtoniſhing inſtance of Britiſh prowefs and Iriſh weakneſs, appears, when fairly examined, neither wonderful nor extraordinary. To affirm that the followers of Fitz-Stephen and Fitz Gerald compoſed a force which nothing in Ireland was able to withſtand, is to account for their ſucceſs in ſuch a manner as beſpeaks an eaſy and pliant belief, but does no honour to the valour and abilities of theſe gallant knights. The truth is, they were withſtood by thoſe immediately affected by their invaſion with all the ſpirit of undiſciplined and undirected valour; and where the numbers on each ſide were nearly equal, the Iriſh brought both their courage and conduct to a ſevere trial. The power of the nation they did not contend with; and however we may conceive or ſpeak of Ireland as one collected ſtate, the Iriſh of theſe days had but faint ideas of a national cauſe or a national force. Their tribes were each zealous for their own intereſt or the honour of their own arms; but little concerned about the fortune of a diſtant province, and little affected by the diſgrace or defeat of any chieftain but their own. They followed Roderic becauſe they recognized his authority, or feared his power, not to repel an invaſion of Ireland, but to reduce his diſobedient vaſſal: and when this was effected, either by arms or negociation, they were not at all concerned about the adminiſtration of that vaſſal's province, or any diſpoſitions of his territory. The ſettlement of a Welch colony in Leinſter was an incident neither intereſting nor alarming to any, except perhaps a few of moſt reflection and diſcernment. Even the Iriſh annaliſts ſpeak with a careleſs indifference of this event, while they dwell upon the provincial wars and conteſts ſubſiſting in other quarters of the iſland, and even upon the inſignificant affairs of their church, as objects much more important. Had theſe firſt adventurers conceived that they had nothing more to do but to march through the land, and terrify a whole nation of timid ſavages by the glitter of their armour, they muſt have ſpeedily experienced the effects of ſuch romantic madneſs. But their valour was happily directed by prudence and circumſpection, and hence they gradually prevailed over their enemies, no leſs brave, but unexperienced, improvident, and diſunited.'

[*To be continued.*]

ART. X. CONCLUSION *of Dr. Burney's Preſent State of Muſic in Germany, the Netherlands, and United Provinces, &c.* From our Number for June laſt, page 457.

IN our preceding article we left this intelligent and entertaining muſical Traveller towards the latter part of his firſt volume, and in a very intereſting part of his performance, at Vienna; with a determination, in order to preſerve ſome degree of proportion in our review of his work, to take leave of that capital, and to join company with him, at his departure from thence, on his journey through Bohemia, with the account of which his ſecond volume commences. To this plan we ſhall ſo far adhere as to confine ourſelves, though not without great reluctance, to the giving little more than a meagre and imperfect liſt of the good company we leave behind us. This reſolution, however, is the leſs meritorious, as we are conſcious that we cannot attend the Author in any part of his rout, without meeting with inſtruction or entertainment.

We have already copied ſome parts of the Author's animated ſketch of the great poet Metaſtaſio: we have mentioned Signor Haſſe, 'the moſt natural, elegant, and judicious compoſer of vocal muſic, as well as the moſt voluminous now alive;'—and the Chevalier Gluck, 'whoſe invention,' in our Author's opinion, 'is unequalled by any other compoſer who now lives, or has ever exiſted, particularly in dramatic painting, and theatrical effects;' and whom he elſewhere boldly and excellently characterizes, by calling him '*the Michael Angelo of Muſic.*' Of the two laſt extraordinary perſons many intereſting particulars are related; and the different genius of their compoſitions is juſtly diſcriminated by the Author, with his uſual feeling and preciſion *.

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* Haſſe is regarded by the Author as 'the Raphael of living compoſers.'—'If,' he adds, 'the affected French expreſſion of *le grand ſimple* can ever mean any thing, it muſt be when applied to the productions of ſuch a compoſer as Haſſe, who ſucceeds better perhaps in expreſſing with clearneſs and propriety, whatever is graceful, elegant, and tender, than what is boiſterous and violent; whereas

Gluck's

Of the many other excellent muſical profeſſors, *Dilettanti*, and perſons of merit, with whom the Author brings us acquainted at this place, we ſhall particularize only the following, without obſerving much order in the enumeration. Theſe are, the Counteſs Thun, a lady of a refined taſte, and of a moſt amiable character:—the Abate Taruffi, Secretary to the Pope's Nuncio, and M. L'Augier, one of the principal Phyſicians to the Imperial Court; both of whom greatly aſſiſted the Author in his muſical reſearches, particularly the laſt, who 'has heard *national melody* in all parts of the world with philoſophic ears:'—the Abate Coſta, a Portugueſe Abbé, whoſe muſical compoſitions, opinions, and performance, are as extraordinary, as his character is ſingular. The degree of this ſingularity may be eſtimated by the Reader from ſome ſtriking traits of his character here given; or may more readily be inferred from the Author's obſervation, 'that he is a kind of Rouſſeau, but ſtill more original:'—the once charming Fauſtina, whoſe captivating powers of voice and perſon ſome of our more elderly Readers may poſſibly ſtill remember, even with rapture; now the wife of Signor Haſſe, and converted into a ſenſible, lively, and communicative old woman of ſeventy-two, and into 'a living volume of muſical hiſtory;'—a metamorphoſis not unacceptable or unprofitable to our muſical Hiſtorian, whom ſhe furniſhed with many anecdotes of her cotemporary performers:—M. Vanhall, a young compoſer, ſeveral of whoſe pieces, particularly his ſymphonies, had afforded the Author ſuch uncommon pleaſure, that he heſitates not to rank them 'among the moſt complete and perfect compoſitions, for many inſtruments, which the art of muſic can boaſt.' The productions of this great genius ſeem to have owed a conſiderable part of their excellence to a happy perturbation of his mental faculties.—To this imperfect catalogue of muſicians and *Dilettanti* we ſhall add only the names of Haydn, Hofmann, Wagenſeil, Gaſman, Salieri, Ditters, and Huber.

On his departure from Vienna the Author croſſed the kingdom of Bohemia from South to North, in his way to Dreſden. He had frequently been told that the inhabitants of this country were the moſt muſical people in Germany, or perhaps in all Europe; and as he could not ſuppoſe that effects could exiſt without a cauſe, he was, as uſual, very aſſiduous to diſcover it. He at length found out that, not only in every large town, but in all the villages of this kingdom, as well as in Moravia, Hungary, and part of Auſtria, wherever there is a reading and

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Gluck's genius ſeems more calculated for exciting terror in painting difficult ſituations, occaſioned by complicated miſery, and the tempeſtuous fury of unbridled paſſions.'

writing ſchool, children of both ſexes are taught muſic. In ſeveral parts of the kingdom he viſited theſe ſchools, and at Czaſlaw in particular he ' caught them in the fact.' He found the ſchool ' full of little children of both ſexes, from ſix to ten, or eleven years old, who were reading, writing, playing on violins, hautbois, baſſoons, and other inſtruments. The maſter of this ſchool, who is likewiſe organiſt of the church at this place, had, in a ſmall room in his houſe, four clavichords, with little boys practiſing on them all. He played to the Author an extempore fugue, upon a new and pleaſing ſubject, in ſo very maſterly a manner, that he thought him one of the beſt performers on the organ whom he had heard throughout his journey; and laments that ſuch ſuperior talents ſhould be employed in the drudgery attending the occupation of a country ſchoolmaſter.

Though the children of the peaſants and trades-people in this kingdom are thus early inſtructed in muſic, as an article of the common ſchool learning, yet from the ſtate of vaſſalage, and other circumſtances of this country, they have no encouragement to purſue it in riper-years, and ſeldom advance further than to qualify themſelves for the ſtreet, or for ſervitude. Neverthelefs, ſays the Author, in theſe common country ſchools, now and then a great genius appears. He gives Stamitz for an inſtance, who was afterwards ſo eminent both as a compoſer and performer, and who was brought up in the common ſchool at Teuchenbrod, among children of common talents, who lived and died unnoticed: ' but he, like another Shakeſpeare, broke through all difficulties and diſcouragements; and as the eye of one pervaded all nature, the other, without quitting nature, puſhed art further than any one had done before him: his genius was truly original, bold, and nervous; invention, fire, and contraſt, in the quick movements; a tender, graceful, and inſinuating melody, in the ſlow; together with the ingenuity and richneſs of the accompaniments, characterize his productions; all replete with great effects, produced by an enthuſiaſm of genius, refined, but not repreſſed by cultivation.'

At Dreſden, which the Author next viſited, he was witneſs to the ruinous ſtate of muſic in that capital, and indeed of the capital itſelf, which, during the reign of Auguſtus III. ' was regarded by the reſt of Europe as the Athens of modern times; and where all the arts, but particularly thoſe of muſic, poetry, and painting, were loved and cheriſhed by that prince, with a zeal and munificence, greater than can be found in the brighteſt period of ancient hiſtory.' But perhaps, he adds, ' ſome part of the late and preſent diſtreſſes of this country have originated in this exceſſive magnificence.'

The former ſplendid muſical eſtabliſhment at this court—‘ the celebrated ſcene of action, where *General Haſſe*, and his well-diſciplined troops, had made ſo many glorious campaigns, and acquired ſuch laurels,’—was ſuddenly diſperſed by another well-known *muſical*, as well as military *General*, who played off his cannon againſt the inhabitants of this unfortunate city, and effectually ſilenced the muſical troop by a furious bombardment, at the beginning of the laſt war. Seven or eight only of the former corps now remain on the ſpot. By its diſperſion, the Author obſerves, ‘ almoſt every great city of Europe, and London among the reſt, acquired ſeveral exquiſite and favourite performers.’ On this occaſion all Signor Haſſe's books, manuſcripts, and other effects, were burnt. He was however ſo very candid as to tell the Author at Vienna, that he believed ‘ if the King of Pruſſia had known that contingencies would have obliged him to bombard Dreſden, he would previouſly have apprized him of it, that he might have ſaved his effects.’

The ruinous conſequences that have followed this, and the ſubſequent ravages of the Pruſſians, are thus well and briefly deſcribed by the Author. ‘ Every one here,’ ſays he, ‘ is in the utmoſt indigence;—moſt of the nobility and gentry are too much impoveriſhed to be able to afford to learn, or to let their children learn muſic.—Dreſden is at preſent a melancholy reſidence; from being the ſeat of the Muſes, and habitation of pleaſure, it is now only a dwelling for beggary, theft, and wretchedneſs. No ſociety among the natives can be ſupported; all muſt retrench; the court is obliged to abandon genius and talents, and is, in turn, abandoned by them!’—In ſhort, ‘ except the wretched comic opera, there is no one ſpectacle, but that of miſery, to be ſeen at Dreſden; no *guinguette*, no public diverſion in the city or ſuburbs, for the people, and not a boat or veſſel, either of pleaſure or buſineſs, can be deſcried on the river Elbe:’ in their paſſage down which river, not a ſingle veſſel is ſuffered to paſs by the King of Pruſſia's fortreſs at Magdeburg; ſo that, beſides paying heavy duties, all goods muſt be removed into Pruſſian veſſels before they are ſuffered to proceed to Hamburgh.

The uſual inconveniences and miſeries attending the travelling in Germany have been already noticed. Our muſical Traveller experienced a very ſenſible aggravation of them, on his coming under the influence of the Pruſſian government; particularly on his approach to the capital of Brandenburgh. After having been confined in an open waggon, ſtuck faſt in a bog, from eleven at night till ſix in the morning, in utter darkneſs, and expoſed without any defence to violent cold, wind, and rain, he approached the walls of Berlin at nine. He was not however ſuffered to enter that capital, though he was provided with a Pruſſian paſſport, till he had been detained three quarters of an hour at the barrier. He was then taken into the cuſtody of a centinel, who, mounting his poſt-waggon, with his muſket on his ſhoulder, and bayonet fixed, conducted him like a priſoner, through the principal ſtreets of the city, to the cuſtomhouſe. Here he was detained in the yard more than two hours, in his wet cloaths, and ſhivering with cold, while every thing was taken out of his trunk and writing-box, and examined with the greateſt ſtrictneſs. Afterwards, on making an excurſion from hence only to Potſdam, he underwent, before he could be admitted into, or let out of that city, a ſeries of perſonal examinations, as minute and rigorous as is uſual even at the poſtern of a town beſieged. His name, character, to whom recommended, buſineſs, ſtay, and various other particulars were demanded, and his anſwers all regularly written down.

Theſe examinations, ſtrict as they were, were ſtill however inſufficient to qualify him, without further ſcrutiny, to partake of the pleaſure that had been procured for him, through the intereſt of ſeveral perſons of diſtinction, of being admitted into the royal apartments at Sans Souci, and of being preſent during the performance of his Majeſty's uſual evening concert. It was neceſſary that he ſhould be carried thither, or at leaſt introduced into the royal reſidence, by an officer of the houſehold, a privileged perſon; and even, in the company of his well-known guide, he underwent a ſevere examination, not only at going out of the gates at Potſdam, but at every door of the palace.—But we willingly haſten to a leſs mortifying and more pleaſing ſubject, or to the Author's account of his Pruſſian Majeſty's muſical performance.

The Author was carried to one of the interior apartments of the palace, contiguous to the concert-room, and in which the gentlemen of the King's band were waiting for his commands. In this room he could diſtinctly hear his Majeſty practiſing *Solfeggi* on the flute, or exerciſing himſelf in difficult paſſages, previous to his calling in the band. He here met with the celebrated Francis Benda, his Majeſty's concert-maſter, whom he had before ſeen, and 'found to be a plain, obliging, ſenſible man, and poſſeſſed of all the modeſty of a truly great genius.' The great reputation which this profeſſor has acquired has been founded on his 'graceful and affecting compoſitions for the violin,' and on 'his expreſſive manner of playing on that inſtrument.' He is indeed, ſays the Author, 'ſo very affecting a player, and ſo truly pathetic in an *Adagio*, that ſeveral able profeſſors have aſſured me, he has frequently drawn tears from them in performing one.'

Here likewiſe the Author was introduced to M. Quantz, who had the honour of inſtructing his Pruſſian Majeſty on the German flute, at one time, it ſeems, at the evident hazard of his neck. It was by ſtealth, the Author informs us, that this Prince indulged his ſtrong paſſion for muſic, during the life of his father; who not only had forbid him to ſtudy and practiſe this art, but even to hear muſic. The Prince however clandeſtinely diſobeyed theſe injunctions, and frequently took the opportunity, furniſhed by a hunting party, of meeting his muſicians, and gratifying himſelf with a concert performed either in a foreſt or cavern. This ſecrecy was indiſpenſibly neceſſary; for, adds the Author, ‘ if the King his father had diſcovered that he was diſobeyed, all theſe ſons of Apollo would have incurred the danger of being hanged.’

While the Author was converſing with M. Quantz, the gentlemen of the band were ſummoned into the next room.—‘ The concert began by a German flute concerto, in which his Majeſty executed the ſolo parts with great preciſion; his *embouchure* was clear and even, his finger brilliant, and his taſte pure and ſimple. I was much pleaſed, and even ſurprized with the neatneſs of his execution in the *Allegros*, as well as by his expreſſion and feeling in the *Adagios*; in ſhort, his performance ſurpaſſed, in many particulars, any thing I had ever heard among *Dilettanti*, or even profeſſors. His Majeſty played three long and difficult concertos ſucceſſively, and all with equal perfection.

‘ It muſt be owned, that many of the paſſages, in thoſe pieces of M. Quantz, are now become old and common; but this does not prove their deficiency in novelty when they were firſt compoſed, as ſome of them have been made more than 40 years; and though M. Quantz has not been permitted to publiſh them, as they were originally compoſed for his Majeſty, and have ever ſince been appropriated to his uſe, yet, in a ſeries of years, other compoſers have hit upon the ſame thoughts: it is with muſic as with delicate wines, which not only become flat and inſipid, when expoſed to the air, but which are injured by time, however *well kept*.

‘ M. Quantz bore no other part in the performance of the concertos of to night, than to give the time with the motion of his hand, at the beginning of each movement, except now and then to cry out *bravo!* to his royal ſcholar, at the end of the ſolo parts and cloſes; which ſeems to be a privilege allowed to no other muſician of the band. The cadences which his Majeſty made were good, but very long and ſtudied. It is eaſy to diſcover that theſe concertos were compoſed at a time when he did not ſo frequently require an opportunity of breathing as at preſent; for in ſome of the diviſions, which were very long and difficult, as well as in the cloſes, he was obliged to take his breath, contrary to rule, before the paſſages were finiſhed.

'After theſe three concertos were played, the concert of the night ended, and I returned to Potſdam; but not without undergoing the ſame interrogatories from all the centinels, as I had before done in my way to Sans-Souci.'

M. Quantz informed the Author, that the firſt of theſe concertos was made by him 20 years ago, and the other two had been compoſed 40 years. He told him, that his Royal ſcholar played no other concertos than thoſe which he had expreſsly compoſed for his uſe, which amounted to 300. Theſe, with nearly as many ſolos, upwards of 100 of which have been compoſed by the King himſelf, his Majeſty performs in regular rotation every evening.—'This excluſive attachment to the productions of his old maſter,' ſays the Author, 'may appear ſomewhat contracted; however, it implies a conſtancy of diſpoſition but rarely to be found among princes.'—'The compoſitions of the two Grauns,' he immediately adds, 'and of Quantz, have been in favour with his Pruſſian Majeſty more than forty years; and *if* it be true, as many aſſert, that muſic has declined and degenerated ſince that time, in which the Scarlattis, Vincis, Leos, Pergoleſis, and Porporas flouriſhed, as well as the greateſt ſingers that modern times have known, it is an indication of a ſound judgment, and of great diſcernment in his Majeſty, to adhere thus firmly to the productions of a period which may be called the Auguſtan age of muſic; to ſtem the torrent of caprice and faſhion with ſuch unſhaken conſtancy, is poſſeſſing a kind of *ſtat ſol*, by which Apollo and his ſons are prevented from running riot, or changing from good to bad, and from bad to worſe.'

That this is not all pure and unmixed panegyric on his Pruſſian Majeſty's taſte and diſcernment, in making a judicious and well-timed ſtand againſt muſical innovations, we may collect not only from the *conditional* form of the apparent compliment, but likewiſe from the general tenor of the Author's muſical opinions, as ſcattered in different parts both of his former and the preſent publication, and ſtill more particularly delivered under the preſent article. In both theſe performances he has frequently, and, in our opinion, very juſtly conſidered the muſical art as having received, in our own times, very conſiderable improvements, both in the articles of compoſition and performance. He ſpeaks very plainly, and particularly, to the preſent point, in the following detached paſſages; which however we ſhould not omit to obſerve, are preceded by ſome others, in which praiſe is very liberally, but with due diſcrimination, beſtowed on the late chiefs of the Berlin ſchool *.

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* The chapel-maſter Graun died in 1759; his brother not long ago; and Mr. Quantz not much above a month ago, as the public papers have informed us.

'Though the world,' ſays the Author, 'is ever rolling on, *moſt* of the Berlin muſicians *, defeating its motions, have long contrived to ſtand ſtill.—I did not find that the ſtyle of compoſition, or manner of execution, to which his Pruſſian Majeſty has attached himſelf, fulfilled my ideas of perfection. Here, as elſewhere, I ſpeak according to my own feelings: however it would be preſumption in me to oppoſe my ſingle judgment to that of ſo enlightened a Prince; if, luckily, mine were not the opinion of the greateſt part of Europe: for, ſhould it be allowed, that his Pruſſian Majeſty has fixed upon the Auguſtan age of muſic, it does not appear that he has placed his favour upon the beſt compoſers of that age.'—He afterwards obſerves, that Vinci, Pergoleſe, Leo, Feo, Handel, and many others who flouriſhed in the beſt times of his Majeſty's muſical favourites—'whoſe names are *Religion* at Berlin, and more ſworn by than thoſe of Luther and Calvin,'—are in his opinion ſuperior to them in taſte and genius.

'There are, however, ſchiſms in this city as elſewhere; but heretics are obliged to keep their opinions to themſelves, while thoſe of the eſtabliſhment may ſpeak out: for though a univerſal toleration prevails here, as to different ſects of chriſtians, yet, in muſic, whoever dares to profeſs any other tenets than thoſe of Graun and Quantz, is ſure to be perſecuted.'

The diſtinguiſhed deſpotiſm which marks and directs all the civil and political movements and concerns of this country, is extended ſo far as to check even the unruly motions of a fiddleſtick, or the pipe of a *caſtrato*, at the opera. If a performer there dares to deviate from the ſtrict letter of the ſcore, by adding to, altering, or diminiſhing a ſingle paſſage in the part before him, though poſſibly to its improvement, an order is ſent to him, *De par le Roi*, to adhere ſtrictly to the notes written by the compoſer at his peril—*Car tel eſt notre plaiſir.* When compoſitions are good, and a ſinger or performer is licentious, this, ſays our Author, may be an excellent method; but 'certainly ſhuts out all taſte and refinement. So that muſic is truly ſtationary in this country, his Majeſty allowing no more liberty in that than he does in civil matters of government: not contented with being ſole monarch of the lives, fortunes, and buſineſs of his ſubjects, he even preſcribes rules to their moſt innocent pleaſures.'

Variety ſeems ſo neceſſary an ingredient to give a poignancy to all pleaſures, that one cannot help being aſtoniſhed at the conſtancy with which his Pruſſian Majeſty rejects even the moſt exquiſite novelties, replete with taſte and invention, and ſtill jogs on contentedly, and daily repeating the monotonous productions of his old maſters. Perhaps the hint contained in the following paragraph, and which is thrown out by the Author on another occaſion, may, in ſome meaſure, clear up this difficulty.

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* In this obſervation the Author meant not to include Carl. P. Emanuel Bach, or Francis Benda; who, as he elſewhere obſerves, have perhaps been the only two, of all the muſicians that have been in the ſervice of Pruſſia for more than 30 years, who have dared to have a ſtyle of their own.

Though the K. of Pruſſia, on his acceſſion to the throne, had in his ſervice ſome muſicians of the firſt abilities, yet it is obſerved that he honoured the ſtyle of his favourites abovementioned more with his approbation, than that of any other of his ſervants who poſſeſſed greater originality and refinement: ‘ but his Majeſty,’ ſays the Author, ‘ having early attached himſelf to an inſtrument which, from its confined powers, has had leſs good muſic compoſed for it than any other in common uſe, was unwilling, perhaps, to encourage a boldneſs and variety in compoſition, which his inſtrument would not allow him to participate.’

After all, as the Author obſerves, matters of ſentiment, and mere objects of taſte and feeling, cannot eaſily be reduced to any ſtandard of perfection. The taſte which his Majeſty adopted very early, and ſtill invariably adheres to, is, as we have already remarked, that of about forty years ago. Granting that this may have been an excellent period for compoſition, ‘ I cannot intirely ſubſcribe,’ ſays the Author, ‘ to the opinion of thoſe who think muſicians have diſcovered no refinements worth adopting ſince that time.’ After particulariſing ſome of theſe, which are peculiar to the modern muſic, and which every man poſſeſſed of taſte and feeling muſt conſider as real improvements of the art, he reminds us, that the practice of decrying muſical innovations is of very antient ſtanding; that even in the beſt part of the æra abovementioned, the elder muſicians, and perſons in years, ‘ cried out againſt the innovations and levity of the younger. And no period can be named ſince the time of Plato, who likewiſe complained of the degeneracy of muſic, in which it has not been ſaid to be corrupted by the moderns.

‘ Mankind,’ the Author afterwards very ſenſibly obſerves, ‘ will certainly judge of their own pleaſures; and it is natural to ſuppoſe, that when a new ſtile of compoſition or performance *generally* prevails among the refined part of them, that it has ſomething more captivating in it than that which they quitted. However, caprice, vanity, and fondneſs for ſingularity on one ſide; and obſtinacy, pride, and prejudice on the other, will always make it difficult to reconcile different ſects, or to draw a line between truth and falſehood.’

We take our leave of Berlin with as much reluctance as we before quitted Vienna. But it would take up too much room to indicate, even in the moſt curſory manner, the variety of curious matter contained in this article. We ſhall only particulariſe the entertaining and well written ſketches of the lives of M. Quantz, and of that original genius, the King's preſent concert maſter, Francis Benda. From Berlin the Author proceeded to Hamburgh, on leaving which place he ſtopped ſome time at Bremen. He then entered the Low Countries, and relates the obſervations made by him at Amſterdam, Haerlem, particularly deſcribing the celebrated organ of that place, Leyden, the Hague, and Rotterdam, at which city he ended his tour. We ſhall terminate our extracts from this work by adding a few particulars of the account of his viſit to Hamburgh, where he had the pleaſure of hearing and converſing with the celebrated Carl. Philip Emanuel Bach; to whom he was introduced by M. Ebeling, the ingenious tranſlator of his Italian tour into the German language. The Author's account of this great and original compoſer is delivered *con amore*, but at the ſame time in ſuch a manner, as leaves no room to doubt the juſtice of the eulogium. The following detached extracts, even in their mutilated ſtate, do equal honour to the character and talents of this great muſician, and to the knowlege, taſte, and ſenſibility of his biographer.

'Hamburgh,' ſays the Author, 'is not, at preſent, poſſeſſed of any muſical profeſſor of great eminence, except Mr. C. P. Emanuel Bach; but he is a legion! I had long contemplated, with the higheſt delight, his elegant and original compoſitions; and they had created in me ſo ſtrong a deſire to ſee, and to hear him, that I wanted no other muſical temptation to viſit this city.'—M. Bach received the Author with great kindneſs, but modeſtly ſaid, that he was aſhamed to think how ſmall his reward would be, for the trouble he had taken to viſit Hamburgh. "You are come here, ſaid he, fifty years too late."—He tried a new *piano forte*, and in a wild, careleſs manner, threw away thoughts and execution upon it, that would have ſet up any one elſe.—He told me at my departure, that there would be ſome poor muſic of his performed in St. Catherine's church the next day, which he adviſed me not to hear. His pleaſantry removed all reſtraint, without leſſening that reſpect and veneration for him with which his works had inſpired me at a diſtance.'

In his account of a ſubſequent viſit, 'he played to me,' ſays the Author, 'on his *Silbermann Clavichord*, and favourite inſtrument, three or four of his choiceſt and moſt difficult compoſitions, with the delicacy, preciſion, and ſpirit, for which he is ſo juſtly celebrated among his countrymen.' In the pathetic and ſlow movements, whenever he had a long note to expreſs,

he abſolutely contrived to produce, from his inſtrument, a c
of ſorrow and complaint, ſuch as can only be effected upon t
clavichord, and perhaps by himſelf.——

‘ After dinner—I prevailed upon him to ſit down again
a clavichord, and he played with little intermiſſion till ne
eleven o'clock at night. During this time, he grew ſo an
mated and *poſſeſſed*, that he not only played, but looked like o
inſpired. His eyes were fixed, his under lip fell, and drops
efferveſcence diſtilled from his countenance. He ſaid, if
were to be ſet to work frequently, in this manner, he ſhou
grow young again.’——

Speaking of his compoſitions the Writer acknowledges, th
‘ the ſtyle of this Author is ſo uncommon, that a little habit
neceſſary for the enjoyment of it. Quintilian made a reliſh f
the works of Cicero the criterion of a young orator's advanc
ment in his ſtudies; and thoſe of C. P. E. Bach, may ſerve
a touchſtone to the taſte and diſcernment of a young muſicia
Complaints have been made againſt his pieces for being *lon*
difficult, *fantaſtic*, and *far-fetched*. In the firſt particular, he
leſs defenſible than in the reſt; yet the fault will admit of ſom
extenuation; for *length*, in a muſical compoſition, is ſo muc
expected in Germany, that an author is thought barren
ideas, who leaves off till every thing has been ſaid which th
ſubject ſuggeſts.

‘ *Eaſy*, and *difficult*, are relative terms; what is called a ha
word by a perſon of no education, may be very familiar to
ſcholar. Our Author's works are more difficult to *expreſs* th
to *execute*. As to their being *fantaſtical* and *far-fetched*, the a
cuſation, if it be juſt, may be ſoftened, by alleging, that h
boldeſt ſtrokes, both of melody and modulation, are alwa
conſonant to rule, and ſupported by learning; and that h
flights are not the wild ravings of ignorance or madneſs, b
the effuſions of cultivated genius. His pieces, therefore, w
be found, upon a cloſe examination, to be ſo rich in inventio
taſte, and learning, that, with all the faults laid to their charg
each line of them, if wire drawn, would furniſh more ne
ideas than can be diſcovered in a whole page of many oth
compoſitions that have been well received by the public.’

The Author, in another place, points out ſome ſtrong tra
of reſemblance in the characters of this great muſician, and
the younger Scarlatti. ‘ Both,’ he obſerves, ‘ were ſons of gre
and popular compoſers, regarded as ſtandards of perfection
all their cotemporaries, except their own children, who dar
to explore new ways to fame. Domenico Scarlatti, half a ce
tury ago, hazarded notes of taſte and effect, at which oth
muſicians have but juſt arrived, and to which the public ear
but lately reconciled; Emanuel Bach, in like manner, ſeen

to have outſtript his age.'—In his laſt ſix concertos, lately publiſhed, he has ſtudied to be eaſy; frequently, the Author thinks, at the expence of his uſual originality: 'however, the great muſician appears in every movement, and theſe productions will probably be the better received, for reſembling the muſic of this world more than his former pieces, which ſeem made for another region, or at leaſt another century, when what is now thought difficult and far-fetched will, perhaps, be familiar and natural.'

To the other particulars here given, relating to this exalted genius, the Author has added a catalogue of his principal compoſitions, for the ſatisfaction of thoſe who may wiſh to procure them here, where they are in general but little known. They were produced during his reſidence at Berlin, where he continued near thirty years in the ſervice of his Pruſſian Majeſty, and where a ſtyle of muſic prevailed totally different from his own. After repeated ſolicitations he obtained his diſmiſſion in 1767, on being invited to ſucceed Telemann as muſic director at Hamburgh, where he has continued ever ſince. From the preſent low ſtate of muſic in this city, this man, who 'was certainly born to write for great performers, and for a refined audience,' is here evidently out of his element; but, on the other hand, he enjoys independance and content, which, we imagine, are not eaſily to be had in the dominions of Brandenburgh. In a converſation with the Author, he told him, 'that if he was in a place where his compoſitions could be well executed, and well heard, he ſhould certainly kill himſelf by exertions to pleaſe. "But adieu, Muſic! now, he ſaid, theſe are good people for ſociety, and I enjoy more tranquility and independance here. than at a court; after I was fifty I gave the thing up, and ſaid, let us eat and drink, for to-morrow we die! and I am now reconciled to my ſituation; except, indeed, when I meet with men of taſte and diſcernment, who deſerve better muſic than we can give them here; then, I bluſh for myſelf, and for my good friends the Hamburghers."

The ſpecimens which we have given of this work render any obſervations on the very conſpicuous and various merits of it wholly unneceſſary. We ſhall only obſerve that, at the ſame time that the inquiſitive muſical Reader will here meet with much uſeful and agreeable information, it is conveyed in ſo pleaſing and familiar a manner, as to be intereſting, and intelligible, even to thoſe who do not profeſs or cultivate muſic.

To the ſecond volume are prefixed the Author's propoſals for printing by ſubſcription the *General Hiſtory* of this art, for the elucidation of which he undertook his late perſonal reſearches after new and curious matter, in France, Italy, and Germany. From this paper it appears that the work is in great forwardneſs; but we find likewiſe that the further proſecution, or publication, of it, will depend on the favourable reception of theſe propoſals. On this occaſion we can only expreſs our hearty wiſhes that the Author may meet with that encouragement from the public, to which, on ſo many accounts, he appears to have a very juſt claim.

ART. XI. *Illuſtrations of Natural Hiſtory:* wherein are exhibited upwards of 220 Figures of exotic Inſects, according to their different Genera; very few of which have hitherto been figured by any Author. Engraved and coloured from Nature, with the greateſt Accuracy, and under the Author's own Inſpection, on fifty Copper-plates. With a particular Deſcription of each Inſect: interſperſed with Remarks and Reflection on the Nature and Properties of many of them. By R. Drury. Vol. II. 4to. 2l. 12s. 6d. Boards. White. 1773.

IN our 43d vol. p. 116—120, we gave an account of the firſt part of theſe elegant illuſtrations of one of the moſt pleaſing branches of natural hiſtory. In that article we fully explained Mr. Drury's plan, and gave our impartial commendation of the manner in which his work, ſo far as it was at that time carried, was executed. This very ingenious artiſt then complained, in his preface, of the little attention paid by his countrymen to natural hiſtory. We, in our Review of his book, expreſſed our hope that he would ſee cauſe to retract this opinion, and that the encouragement he might meet with, would prove one fortunate circumſtance toward convincing him of his error. The event has been anſwerable both to *his* and our wiſhes; and he now gratefully declares, in his preface to the preſent publication, that he has 'the greateſt reaſon to be ſatisfied on that head;' that the world 'has generouſly encouraged his firſt attempt;' that the ſecond volume 'owes its appearance to that cauſe;' that the quick ſale 'of a great number of copies, on the firſt publication, was a proof of the great progreſs natural hiſtory has made;' and gave him 'the utmoſt hopes that a continuation might be equally acceptable, if conducted on the ſame plan, and rendered as agreeable, by the exertion of the Artiſt's abilities.'

The Author has ſubjoined a remark or two, which deſerve to be tranſcribed into a literary journal, becauſe they are juſtly characteriſtic, in ſome reſpects, of the preſent ſtate of taſte in Great Britain.

'It is a pleaſing reflection,' ſays Mr. Drury, 'to conſider the great ſtrides natural hiſtory is making in this kingdom, as well as in other parts of the world; and the many publications on the various ſubjects of nature, that have made their appearance within theſe laſt three or four years, is a circumſtance that muſt give every man of a liberal mind the greateſt ſatisfaction. We ſee perſons ſkilled in natural hiſtory, receiving encouragements and rewards from men of rank and property, according to their reſpective abilities. Some are encouraged to purſue their ſtudies in foreign parts, and inveſtigate the ſecrets of nature among the trees and plants; others are employed in diſcovering countries, and ſearching the ſhores of coaſts hitherto unknown, for ſubjects that will either afford profit or ſpeculative pleaſure; while the artiſt at home is not neglected, but meets the reward his merit entitles him to.'

Mr. Drury obſerves, however, that 'Natural Hiſtory has leſs reaſon to *court* the favour and protection of mankind than many other branches of knowlege; as the purſuit of it, either as a ſcience or amuſement, is ſo replete with pleaſure, that it is hardly poſſible to refuſe it our approbation and encouragement, —and we are often ſtimulated to purſue it, from the appearance of that inexhauſtible ſtore of entertainment it is ſure to afford. It is therefore leſs to be wondered at, that publications on theſe ſubjects are more numerous than formerly; as the deſire of communicating knowlege and happineſs is irreſiſtable, and men, for their own ſakes, will be induced to follow the tracts, where the enjoyment of unallayed pleaſure lies within their graſp.'—This is very true; at the ſame time that it reduces Mr. D's own acknowlegements of the favour of the public (and, by a parity of reaſoning, thoſe of every other writer) to a mere *compliment.*—But every thing that is *handſome* is *right.*

With reſpect to *entomology* in particular, it is here farther obſerved, that the many publications that have appeared on that ſubject within theſe two years, are proofs how well works of this kind are received. And yet our ingenious Artiſt finds reaſon to lament the want of curioſity and attention to this branch of natural knowlege among all ranks of people reſident in remote climates. Hence it is that we are deprived of thoſe entertaining remarks and obſervations on the natural hiſtory of thoſe *new* and pleaſing objects which are ſo beautifully delineated, and ſo accurately deſcribed, in *this* volume, and with which we were ſo well ſatisfied in the *firſt.* 'I mentioned, ſays he, my opinion of the cauſe in my former addreſs, in which I have ſince been confirmed by repeated proofs; and notwithſtanding the great labour and trouble I have been at, not only in procuring the ſubjects of the preſent volume, but in endeavouring alſo to get the natural hiſtory of ſome of the moſt extraordinary of them, I have not been able to obtain one ſingle piece of information proper to be laid before the public.

'It is to little or no purpoſe, continues Mr. D. to make further enquiry into the reaſons of this want of curioſity among people ſituated in *diſtant climates*, more than I have already done. I find it is ſo; and whether it proceeds from an ill-judged pride, in thinking ſuch minute animals below their notice, or whether it ariſes from that languor of mind,' [which we think the moſt probable] 'as well as of body, that generally prevails in warm climates, is a matter of no conſequence to mankind; the world is not benefited by their ſituations, and we muſt be content to remain in our preſent ignorance, till Providence ſhall think proper to give us a ſecond Swammerdam or Reamur, &c. and place him at a diſtant part of the globe for the advantage of the human race.'

It is unneceſſary to prolong the preſent article, farther than to inform our Readers, in nearly the words of the Author, that the ſame plan, of giving *juſt* and accurate figures, which was followed in the firſt volume, is continued in this; that the utmoſt care and nicety has been obſerved, both in the outlines and engraving; that nothing is ſtrained, or carried beyond the bounds which Nature has ſet; and that whoever will compare the engravings with the originals, will, the Author flatters himſelf, allow, that nothing is borrowed from fancy; or any colour given to an inſect, which does not really exiſt in the ſubject intended to be repreſented.

The Author concludes his addreſs with acknowledging his obligations to thoſe friends to whom he is indebted for a great number of figures that form a conſiderable part of this work; many of which, he aſſures us, are ſo very rare, as not to be met with in any cabinet *but that of Dr. Fothergill.*

MONTHLY CATALOGUE,

For SEPTEMBER, 1773.

POETICAL.

Art. 12. *The Academic Sportſman; or, a Winter's Day:* A Poem. By the Rev. Gerald Fitzgerald, Fellow of Trinity College, Dublin. 4to. 1 s. Johnſton. Reprinted from the Dublin Edition. 1773.

THE Author, in his dedication, ſuppoſes his ſubject to be new, but in this he is miſtaken. It has been treated by many Engliſh poets, by GAY in particular; and a bard, who, for aught we know, may be now living, has written an eclogue profeſſedly on partridge ſhooting. Nevertheleſs, in ſo wide a *field* there is room ſufficient for other adventurers to "expatiate free;" and this poetical ſportſman promiſes us no indifferent entertainment, whilſt in this pictureſque manner he ſets out in a morning;

'Oft when I've ſeen the new-fledg'd morn ariſe,
And ſpread its pinions to the polar ſkies,
Th' expanded air with gelid fragrance fan,
Brace the ſlack nerves, and animate the man;

Swift from the college, and from cares I flew,
(For ſtudious cares ſolicit ſomething new)
From tinkling bells that wake the truant's fears,
And letter'd trophies of three thouſand years;
Through length'ning ſtreets with ſanguine hopes I glide,
The fatal tube depending at my ſide;
No buſy vender dins with clam'rous call,
No rattling carriage drives me to the wall;
The cloſe-compacted ſhops, their commerce laid,
In ſilence frown like manſions of the dead—
Save, where the ſooty-ſhrowded wretch cries "*ſweep,*"
Or drowſy watchman ſtalks in broken ſleep;
'Scap'd from the hot-brain'd youth of midnight fame,
Whoſe mirth is miſchief, and whoſe glory ſhame—
Save, that from yonder ſtew the batter'd beau,
With tott'ring ſteps comes reeling to and fro—
Mark, how the live-long revels of the night
Stare in his face, and ſtupify his ſight!
Mark the looſe frame, yet impotently bold,
'Twixt man and beaſt, divided empire hold!—
Amphibious wretch! the prey of paſſion's tide,
The wreck of riot, and the mock of pride.
'But we, my friend, with aims far diff'rent borne,
Seek the fair fields, and court the bluſhing morn;
With ſturdy ſinews, bruſh the frozen ſnow,
While crimſon colours on our faces glow,
Since life is ſhort, prolong it while we can,
And vindicate the ways of health *to man.*'

The following noble and well-expreſſed ſentiments ſit very gracefully on this reverend ſportſman, however uncommon they may be amongſt the fraternity of the field:

'Heav'n! what delights my active mind renew,
When out-ſpread Nature opens to my view,
The carpet-cover'd earth of ſpangled white,
The vaulted ſky, juſt ting'd with purple light;
The buſy blackbird hops from ſpray to ſpray,
The gull, ſelf-balanc'd, floats his liquid way;
The morning breeze in milder air retires,
And riſing rapture all my boſom fires,
In incenſe wafted to the throne on high,
To him who form'd the earth—the air—the ſky,
Who gives me health and vigour to enjoy,
Guides me e'en now, and guarded when a boy—
Accept, great GOD! the fervour of my pray'r,
And as before, continue ſtill thy care,
Oft, as I view Thee in creation's dreſs,
Be mine to praiſe Thee, as 'tis thine to bleſs.'

The verſes on the death of the woodcock will remind the Reader of Pope's beautiful lines on the fall of a pheaſant; but the Iriſh woodcock has a pathetic circumſtance in his favour, which the Engliſh pheaſant had not, *in that he had fled* to the place where he met his fate for an aſylum from the rigours of his proper country. T reflections ariſing on that circumſtance will call other thoughts th thoſe of criticiſm to the mind of every honeſt Hibernian:

‘ Ah! what avails him now the varniſh'd die,
The tortoiſe-colour'd back, the brilliant eye,
The pointed bill, that ſteer'd his vent'rous way
From Northern climes, and dar'd the boiſt'rous ſea;
To milder ſhores in vain theſe pinions ſped,
Their beauty blaſted, and their vigour fled.
‘ Thus the poor peaſant, ſtruggling with diſtreſs,
Whom rig'rous laws, and rigid hunger preſs,
In weſtern regions ſeeks a milder ſtate;
Braves the broad ocean, and reſigns to fate;
Scarce well arriv'd, and lab'ring to procure
Life's free ſubſiſtence, and retreats ſecure,
Sudden! he ſees the roving INDIAN nigh,
Fate in his hand, and ruin in his eye—
Scar'd at the ſight, he runs, he bounds, he flies,
'Till arrow-pierc'd, he falls—he faints—he dies,
Unhappy man! who no extreme could ſhun,
By tyrants baniſh'd, and by chance undone;
In vain! fair virtue fan'd the free-born flame,
Now fall'n alike to fortune and to fame.
‘ But why, my muſe! when livelier themes I ſought,
Why change the rural ſcenes to ſober thought?
Why rouſe the patriot ardour in my breaſt,
Uſeleſs its glow, when FREEDOM droops depreſt?
Not mine to combat lux'ry's lordly ſtride,
My humble lot forbids th' aſpiring pride,
Forbids to ſtop depopulation's hand
That cruſhes induſtry, and frights the land,
That robs the poor of half their little ſtore,
And inſurrection ſpreads from ſhore to ſhore.
‘ Theſe to prevent, be ſtill the ſtateſman's end,
And this the taſk of ſovereigns to attend.’

Mr. Fitzgerald appears to poſſeſs indiſputable talents both for flection and deſcription; the latter of which he exhibits, very ag ably, in another place, when in want of refreſhment he ſeeks " cottage of the hind"——

‘ That yonder ſmokes, by ruſſet hawthorn hedg'd,
By hay-yard back'd, and ſide-long cow houſe edg'd;
Oft have I there my thirſt and toil allay'd,
Approach'd as now, and dar'd the dog that bay'd;
The ſmiling matron joys to ſee her gueſts,
Sweeps the broad hearth, and hears our free requeſts.
Repels her little brood that throng too nigh,
The homely board prepares, the napkin dry,
The new-made butter, and the raſher rare,
The new-laid egg, that's dreſs'd with niceſt
The milky ſtore, for cream collected firſt,
Crowns the clean noggin, and allays our thirſt;

While crackling faggots bright'ning as they burn,
Shew the neat cupboard, and the cleanly churn;
The plaintive hen, the interloping gooſe,
The lamkin *dear* that friſks about the houſe—
The modeſt maiden riſes from her wheel,
Who unperceiv'd a ſilent look would ſteal;
Call'd ſhe attends, aſſiſts with artleſs grace,
The bloom of nature fluſhing on her face,
That ſcorns the die, which pallid pride can lend,
And all the arts which luxury attend.'

Art. 13. *Ode on an Evening View of the Creſcent at Bath*; inſcribed to the Rev. Sir Peter Rivers Gay, Bart. 4to. 6 d. Dodſley, &c. 1773.

This little whimſical ſpurt was thrown out on occaſion of a ſcheme intended to convert the beautiful fields in front of the Creſcent at Bath into kitchen gardens; for which Gothic deſign Sir Peter Rivers Gay, the proprietor, is threatened with being metamorphoſed into a cauliflower:

For oh! I tremble to relate
  Thine ills in future day,
A cauliflower muſt be thy fate,
  Sir Peter Rivers Gay.

Thou in this fair, this fragrant ſpot
  Shalt od'rous plants ſurvey,
Thyſelf be deſtin'd to the pot,
  Sir Peters Rivers gay.

In vain your cabbag'd head you'll rear,
  And branching leaves diſplay,
Five farthings is the price you'll bear,
  Sir Peter Rivers Gay.

Every ſtanza concludes with the ſame burthen, in which the whole joke muſt, we imagine, depend upon the reverend baronet's being very fond of his title.

Art. 14. *The Nabob*; *or*, *Aſiatic Plunderers.* A ſatirical Poem. In a Dialogue between a FRIEND and the AUTHOR. To which are annexed, a few fugitive Pieces of Poetry. 4to. 2 s. 6 d. Townſend. 1773.

There is more of energy than of elegance in this ſatire; which is written in the manner of Pope's dialogues. It is ſomewhat tedious, and conſiſts almoſt entirely of *introduction.* The Writer's main object is to brand the cruelty and rapacity of our countrymen in the Eaſt Indies. His deſign cannot be too much applauded, although we ſhould not be laviſh in the commendation of his poetry; which, however, to ſay the leaſt of it, is above mediocrity: and the *Verſes by a Gentleman,* on ſeeing his *child aſleep in the cradle, juſt before his going to priſon,* are extremely pathetic, and excellent. We have the pleaſure to find that they are, as he ſays, ' a fiction, the Author not being married at that time; though a friend in that unhappy ſituation gave the firſt hint for that little piece.'

Art. 15. *Poems and Tranſlations*, by a young Gentleman of Cambridge. 4to. 1 s. 6 d. Evans. 1773.

Equally prurient and impotent; the production of ſome vicious, unfledged univerſity Macaroni.

Art. 16. *The Fond Lover*; a Poem. 4to. 1 s. Allen. 1773.

"But huſh, my ſilly muſe!"
By all means, huſh!

Art. 17. *The Pantheon*; a Poem. 4to. 2 s. 6 d. Williams. 1773.

The Author, preſuming to wield the laſh of ſatire, aims his furious ſtrokes at a number of diſtinguiſhed perſons, whom he ſuppoſes to be aſſembled at the 'Pantheon's ſcene ſublime;' but he has the goodneſs to diſcriminate the characters which paſs in review before him; and to favour ſome of them with his panegyric. His verſes are worſe than indifferent:—but we cannot deſcend to criticiſe an Author who has not yet attained even the humble honours of the ſpelling-book.

Art. 18. *The Poet*; a Poem. 4to. 2 s. 6 d. Flexney. 1773.

There are good lines, and ſpirited paſſages, in this poem; but its merit is greatly obſcured by the malignant perſonal abuſe with which it abounds. It is (if we miſtake not) the work of a Bard whom we remember to have heard complain that he

"—— Had long been buried in a mean fiſh-town:"

And who ſeems to be one of the laſt remains of that Calmuc-tribe of authors who are to be regarded as the brood of Churchill's ſpawn, and the heirs of his Billingſgate fortunes.

Art. 19. *The City Patricians*; a Poem. 4to. 2 s. 6 d. Allen. 1773.

Celebrates the Lord-Mayor and Court of Aldermen, in numbers not unworthy a deſcendant of the great SETTLE, the famous city poet of the laſt age. The Settle of other times, indeed, ſhone only in panegyric; but the preſent Settle is a very Juvenal at ſatire *, and laſhes the City-*Patricians*, as he calls 'em, without mercy. A remnant, however, are ſaved from his fury; and Sawbridge, Kirkman, and one or two others, are "honourable men."—Bull, our bard ſeems to be at a loſs what to do with; as we are, to pronounce whether he moſt praiſes or abuſes him. Let our Readers determine, if they can; and take the lines for a ſpecimen:

Rouſe Bull, for ſhame! nor indolently ſit,
The dupe of artifice, or wicked wit;
Thou want'ſt no aid, to *illuſtrate* thy fame,
All know thou'rt honeſt, who but know thy name.

The *man*, therefore, we ſuppoſe is honeſt in virtue of his name: ſo true is the obſervation of Father Shandy, "that there is a ſtrange kind of magic bias which *good* or *bad* names irreſiſtibly impreſs on our characters and conduct." What pity that there are not more *Bulls* in the city, and fewer Bears!

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* We ſhould have ſuppoſed him to have been the Author, alſo, of *The Senators*, and of *The Patricians* (ſee Rev. vols. xlvi. and xlviii.) Had not he, himſelf, in a note, p. 3, commended thoſe performances, as '*two ſpirited* and *excellent* poems.'

Art. 20. *City Patriotiſm diſplayed*; a Poem. Addreſſed to Lord North. 4to. 1 s. Dixwell.

Another ſon of *Settle*, but of different politics. This Gentleman is a courtier; and deems much leſs honourably of Mr. Bull: who, he tells us, gets fuddled at midnight routs, for the good of the public, and that, next morning, he

——————— ruminates on court *intrigs*[†],
And weighs your merits as he weighs his figs.
In either caſe ſelf intereſt prevails,
And juſt as that directs, he turns the ſcales.

Mr. Bull's encomiaſt (in the preceding article) we are perſuaded, comes neareſt the truth of the character; for, whatever we might think of his politics, we have not the leaſt apprehenſion that the worthy alderman would cheat us in the weight of a pound of figs.

Art. 21. *Happineſs*; a characteriſtic Poem. 4to. 1 s. Murray. 1773.

The Author of this poem ſeems to be an honeſt inoffenſive man, and therefore we wiſh, with all our hearts, that he may find himſelf what we have not found him, maſter of his ſubject.

Art. 22. *Surry Triumphant*; *or*, *the Kentiſh Mens' Defeat*. A new Ballad; being a Parody on Chevy Chace. 4to. 1 s. Johnſon. 1773.

A late famous cricket match, Surry againſt Kent[*], for 2000 l. is the baſis of this parody; the ingenious Author of which has had in view ſomething more ‘ than merely tracing the out-line of a moſt *beautiful original*, and indulging an innocent pleaſantry, which has ſtrict truth for its foundation; it being his intention to convey, at the ſame time, a moral precept of no ſmall importance to his country Neighbours. This moral is fully expreſſed in the concluding ſtanza:

God ſave the King, and bleſs the land
With plenty and increaſe;
And grant henceforth that *idle games*
In *harveſt-time* may ceaſe!

NOVELS.

Art. 23. *The Rake*; *or*, *the Adventures of Tom Wildman*. Exhibiting ſtriking Pictures of Life, in all its variegated Scenes; interſperſed with the Hiſtories of ſeveral Perſonages of *either* Sex, well known in the polite World. Written by *Himſelf*. 12mo. 2 Vols. 5 s. Williams.

Some parts of this hiſtory of a ſtrolling player are fit only for *rakes* and libertines, of *either* ſex, to read. But, although the cheek of modeſty would be frequently crimſon'd by the unchaſte details which frequently occur, particularly in the firſt volume, it muſt be acknowledged that, toward the concluſion, the ſtory grows moral, ſober, and exemplary.

[†] We have thus ſpelt this word, merely for the ſake of doing juſtice to the *rhime*; but, in juſtice to our bard, alſo, we muſt obſerve, that he ſpells it in the plain proſe way, *intrigues*.

[*] The Surry-men headed by Lord Tankerville, &c. the Kentiſhmen by the Duke of Dorſet, Sir Horace Mann, &c.

The Author of this motley performance ſeems, on ſome former occaſion, to have ſmarted under the laſh of criticiſm; for he plentifully abuſes the Reviewers: ſo ill do ſome people bear to hear of their faults!—Yet he affects, at the ſame time, to hold his cenſurers in the moſt ſovereign contempt: in which particular circumſtance there ſeems room to queſtion his integrity;—for *true contempt* would not have deigned to *notice* the wretches.

Art. 24. *The fatal Effects of Deception.* 12mo. 3 Vols. 7s. 6d. ſewed. Jones. 1773.

Although there is nothing very extraordinary in the compoſition of this novel, it is not unentertaining or unintereſting; and the moral inference, as implied in the title-page, is important, and can never be too ſtrongly impreſſed on the minds of young readers.

DRAMATIC.

Art. 25. *The Pantheonites.* A Dramatic Entertainment. As performed at the Theatre Royal in the Haymarket. 8vo. 1s. Bell. 1773.

A tolerable burleſque on the affected gentility and quality-airs of people who, by the ſudden acquiſition of riches, are raiſed from trade to a ſuperior rank in life. The Author himſelf ſpeaks of it in modeſt terms. He tells us, that it was haſtily produced, 'to ſerve a performer of ſingular merit*;' but written under a gloom of mind exceedingly diſadvantageous to comic ideas: alluding to ſome fatal and irreparable event in his family.—Allowing for ſuch un[illegible]verable circumſtances, benevolence will pronounce this little drama to poſſeſs conſiderable merit. It will *divert*, either on the ſtage or in the cloſet: and the Writer, we ſuppoſe, aimed at nothing farther.

Art. 26. *The Trip to Portſmouth*; a Sketch of one Act, with Songs. 8vo. 1s. Waller, &c. 1773.

Our preſent race of comic writers ſeldom fail to catch the public *events* as well as the peculiar manners of the times; in which purſuit they meet with plenty of game, and they generally bring it to a good market: a jubilee in Warwickſhire, or a royal viſit to a diſtant ſea-port, warm'd up again, is ſure to prove a welcome feaſt to the Londoners.

The late Naval Review, was an occurrence too notable to be overlooked by our theatrical purveyors. Accordingly, the facetious George Alexander Stevens† has cooked it into a very tolerable meſs, ſeaſoned with humour and fun, and ſuited to the palates of thoſe who are frequenters of Foote's Ordinary in the Haymarket.

The drollery of this piece conſiſts in the oddity of the characters aſſembled at Portſmouth to *ſee the ſhew*; and ſome of the ſcenes are juſtly ſatirical, and truly diverting.

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[*] Mr. Weſton.—Mr. Foote having, however, unexpectedly favoured this excellent actor in a way which rendered a new piece unneceſſary, *the Pantheonites*, we are told, was performed for the benefit of Mr. Jewell.

[†] Famous for his Lectures on Heads.

Art. 27. *La Zingara*: or, the Gipſy. A Burletta. Set to Muſic by Mr. Barthelemon. As performed at Mary-le-Bon Gardens, Auguſt 21, 1773. 4to. 1 s. Becket.

Where there is nothing to praiſe, in theſe minor dramas, there can be little to ſay: for,

"Who breaks a butter-fly upon the wheel?"

MISCELLANEOUS.

Art. 28. *The Appendix to the Vauxhall Affray**; or, the Macaronies defeated: To which is prefixed an elegant Caricature, called the Macaroni Sacrifice. 8vo. 1 s. Williams.

Thoſe who have leiſure and inclination to attend to the circumſtances of this idle *fracas*, will here find the detail of them continued down to the quarrel between Capt. Scawen and Mr. Fitzgerald, at the time when the former was put under arreſt. The print repreſents the Rev. Mr. Bate ſacrificing Mr. F. and his companions at the ſhrine of Virtue.

Art. 29. *A Letter to Sir John Fielding, Knt.* occaſioned by his extraordinary Requeſt to Mr. Garrick, for the Suppreſſion of the Beggar's Opera. To which is added, a Poſtſcript to D. Garrick, Eſq; By William Auguſtus Miles. 8vo. 1 s. Bell. 1773.

The retort *diſcourteous*. Mr. Miles, who is a warm admirer of the Beggar's Opera, inſiſts that Sir John, who, he ſays, 'is intrenched to the very chin,' in the midſt of 'continued and uninterrupted ſcenes of profligacy and debauchery,' could never be ſincere or ſerious in his application to have Mr. Gay's celebrated opera baniſhed from the ſtage, on account of 'the dangerous effect it is ſuppoſed to have on the morals of the people:' and he is wanton in his ridicule of what he terms the Juſtice's *ingenious calculation*, that every time this piece is acted, it "ſends one additional thief to the gallows."

'If you are really,' ſays Mr. M. 'ambitious of correcting the morals of the people, and willing to preſerve a number of your fellow-creatures from an ignominious death, ſuppreſs thoſe brothels with which your neighbourhood is crouded and diſgraced,' &c. &c.—

In this ſtrain he continues to inveigh againſt the worſhipful Magiſtrate of Bow-ſtreet, treating him, his clerks, and the ſubordinate officers of juſtice, with great ſeverity. In a word, he conſiders Sir John's 'officious application,' not only as highly ridiculous, but as implying 'a ſcandalous reflection on the good ſenſe of the nation, [with whom the performance in queſtion has been ſo long and ſo greatly a favorite] and on the virtue of Mr. Gay, whoſe purity of manners, joined to an uncommon goodneſs of heart, ought to have preſerved him from the imputation of endeavouring to corrupt the morals of his fellow citizens.'—It is needleſs to point out the invalidity of this argument.

Mr. M. indeed, has little to ſay in defence of the Beggar's Opera as a *moral* work. The queſtion is, undoubtedly, of a nice and difficult nature, and much may be ſaid on both ſides of it.—As to Swift's opinion, which has been often quoted in favour of Mr. Gay's production, we think it is the less to be regarded, as he was a very partial friend to the author.—And his abuse of so worthy and amiable a person as Dr. Herring, who is said to have preached a sermon against it, is a circumstance which has turned out to the disadvantage only of the Dean's reputation.

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* Vid. laſt Month's Catalogue.

Art. 30. *Eſſays from the Batchelor*; in Proſe and Verſe. By the Authors of the Epiſtle to Gorges Edmond Howard, Eſq; 12mo. 2 Vols. 6s. Becket. 1773.

Theſe eſſays are reprinted from a periodical paper lately* publiſhed in Dublin. Moſt of them relate to political matters; although a lively vein of humour and pleaſantry runs through the whole. Some of the papers, however, are of a miſcellaneous nature; not a few of them are in verſe; and it is ſaid that ſome of the beſt wits in Ireland have clubbed to furniſh this entertainment for the public. Among other pieces, the admirable "*Epiſtle to Gorges Edmond Howard, Eſq;* with *Notes* by *George Faulkner, Eſq;* and *Alderman* †," is here printed; and we have peruſed it again and again with unremitting pleaſure. The drollery of this epiſtle, and eſpecially of the notes, (ſo merrily attributed to the honeſt Alderman) is, indeed, inimitable; and Swift, were he now living, would envy Mr. Howard the reputation which he has acquired by it, as well as by his other ingenious eſſays inſerted in this very entertaining collection.

Prefixed to Volume I. is an engraving, containing two excellent caricatures; one of which ſeems to be intended for the author of *the Epiſtle*, &c. whom we have never ſeen; and the other is indeed the worthy Alderman, his own ſelf, painted to the life, and excelling, in perſonal reſemblance, even the celebrated Peter Paragraph of the Haymarket.

RELIGIOUS and CONTROVERSIAL.

Art. 31. *Hope in Deſpair*; a Project for effectually ſatisfying the Petitioners for Relief in the Matter of Subſcription; and perpetuating the Peace of the Church. By way of Letter to the Lord Biſhop of London. 4to. 1s. 6d. Davis. 1773.

Conſiſts of ſerious invective againſt the petitioners, and the diſſenters; and of a ludicrous propoſal for giving perfect ſatisfaction to all the malecontents, and precluding the poſſibility of every religious controverſy for ever——

'Firſt, Let all eccleſiaſtical benefices and employments, of what kind, nature, or denomination ſoever, throughout England and Wales, be immediately put up to public auction, and conveyed, in fee-ſimple, to the purchaſers, their heirs and aſſigns for ever.

'Secondly, Let the monies ariſing by ſuch ſale be paid into the hands of the treaſurer of the ſociety at the *Feathers Tavern*, to be by him divided and paid, ſhare and ſhare alike, to every member of the aſſociation there, for his, her, and their own private uſe and uſes, without impeachment of waſte.

'Thirdly,

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[*] Whether the original periodical paper is ſtill continued in Dublin, or not, we are not informed.

† See Review for Auguſt 1772.

'Thirdly, Let all and every of the orthodox clergy be immediately ſhipped off and tranſported, at the expence of the government, purſuant to the directions of the MARRIAGE-ACT, to ſome of his Majeſty's plantations in *North-America*, *Jamaica*, *Antigua*, &c. &c, to be then and there employed, as labourers and ſlaves, during the term of their natural lives. And,

'Fourthly, Let the ſeveral turners, carpenters, carvers, joiners, &c. under the inſpection of the ingenious Mrs. *Salmon*, of Fleet-ſtreet, London, be directed to fabricate, prepare, and bring in a *new* ſet of parſons, conſiſting of wood, lead, iron, and ſtone, or any other materials (fleſh and blood only excepted) in all reſpects ſuitably habited, to be diligently tried and examined, by the ſociety aforeſaid, touching their faith; and to be by them diſtributed into the ſeveral pariſhes and benefices, ſo void by the promotion of the late incumbents, in manner above ſpecified.'

This project our Author calls his 'univerſal *Irenicon*, or grand reſtorative of peace to the church of England;' and he amply indulges his mirthful diſpoſition through the remainder of his performance, by ſetting forth the advantages of his ſcheme: the principal of which is—that

—THE CLERGY OF THE NEW ESTABLISHMENT WILL NOT,
FROM THE DAY OF THEIR CREATION, TO THE
FINAL DISSOLUTION OF ALL THINGS, EVER EXPECT
EITHER TO EAT OR DRINK!

Art. 32. *Some Remarks on Mr. Hill's* Farrago *double diſtilled*[*]. By John Weſley. 12mo. 4 s. Keith. 1773.

Mr. Weſley, we ſee, ſtill keeps the field, and carries on the war with all the ſkill, and prudence, and caution, that may be expected from a veteran of ſo much experience.

Art. 33. *Fourteen Sermons on ſeveral Occaſions.* By Thomas Skeeler, M. A. late Vicar of Lewknor in Oxfordſhire, and Chaplain to the Right Honourable the Earl of Litchfield. 8vo. 6 s. ſewed. Dodſley, &c. 1772.

Theſe ſermons, which were publiſhed by ſubſcription, are plain, ſolid, pious, and practical; and by no means deſtitute of the marks of ingenuity and learning.

The firſt diſcourſe is on truſt in God: the Author takes an unexpected and one would ſuppoſe an unneceſſary circuit, when, for the illuſtration of his ſubject, he deſcants on the different opinions of the Heathens concerning happineſs and a future ſtate, and farther leads his reader to a view of man's creation, his fall, and his redemption. At length, however, he brings theſe topics to a point, in order to ſhow the firm baſis which the chriſtian has for confidence in God, and the wiſdom of reſorting to him, with deference and humility, as to our guide and our hope at all times.

In the eleventh ſermon, on the duty of prayer, (Luke xviii. 1.) the preacher ſeems to have ſtepped out of his way, in order to cenſure and ſtigmatize the men who reſiſted the oppreſſions of our unhappy monarch Charles the Firſt. He follows, implicitly, the partial accounts of Lord Clarendon; and then expreſſes his hope, that there are not ſuch *ſanctified hypocrites*, ſuch *monſters* and *prodigies* to be found in every age. But whatever extravagancies ſome of them (ſuch as the fifth monarchy-men, &c.) might fall into, or whatever inſtances in other reſpects there might be of fraud and hypocriſy among ſuch a numerous body of people, it will nevertheleſs be acknowledged by unprejudiced perſons who are capable of judging on the ſubject, that there were among them alſo a number of as wiſe and as worthy men as ever Great Britain produced. Far be it from us to juſtify the people of England in all the lengths to which matters were carried during that critical and hazardous period; but as long as we are capable of diſtinguiſhing truth from error, we muſt conſider any writer as ignorant, or bigotted, or both, who will join in undiſtinguiſhing reflections on thoſe who appeared at that time in the cauſe of public liberty: many of whom, at leaſt, notwithſtanding their miſtakes and failings, deſerve to have their names tranſmitted to future times with every mark of reſpect and honour. Common readers, or auditors, from the account here given, would be apt to conclude, that all who were engaged in the *great rebellion*, as Lord Clarendon affects to call it, were men of a profligate and deſperate ſpirit and conduct; but perſons of ſuperior knowlege and diſcernment will laugh at ſuch ill-grounded cenſures, which generally revert on the writer or preacher, who ſo raſhly and ignorantly diſpenſes them.

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[*] See *Logica Weſleienſis*, Review for March laſt, p. 240.

With theſe exceptions, and perhaps one or two more of leſs conſideration, we think theſe ſermons are truly ſerious and uſeful. The ſubjects are, principally, the myſtery of godlineſs; the bleſſedneſs of thoſe who die in the Lord; the Comforter; the ill effects of vice and impiety to a nation; the duties of poor and rich; the great deſign of the goſpel diſpenſation; the free offers of divine mercy and ſalvation; the death of Chriſt for ſin; the terms of ſalvation; forgiveneſs of injuries; chriſtian joy; the excellence and importance of the ſcriptures; which laſt diſcourſe is particularly addreſſed to young perſons.—As to the ſtyle and compoſition of theſe diſcourſes, they afford little room for either praiſe or cenſure.

CORRESPONDENCE.

IT is with no little ſatisfaction that we acknowledge the receipt of the candid and polite letter ſigned *Norfolcienſis*, relating to compoſitions for tithes. If all parties in the diſcuſſion of ſuch intereſting topics were to argue with the moderation and temper of this Correſpondent, the acrimony of common-place reflections and perſonalities would be excluded, and the altercation being confined to the real merits of the points in debate, muſt ſoon terminate when thoſe were exhauſted.

The length of this letter is the only obſtacle to our introducing it intire; but as this would be inconvenient, the *conſideration* of a few extracts, containing the heads of the argument, muſt ſuffice.

This letter is partly occaſioned by an hint thrown out in our Review for June laſt, p. 508, where it was ſaid, that "a fixed aſſeſſment of ſo much in the pound over a pariſh, as produces the preſent average value of the incumbent's tithe of that pariſh, would keep pace at all times with the rent of the land, whether it were increaſed by improvements, or by alteration in the value of money." This has led our ingenious Correſpondent to an examination of the different kinds of modus, concerning which he declares, that he is "clear that no pecuniary compenſation operating as an eſtabliſhed modus, *can be a ſair equivalent.*"

We agree with our Correſpondent that "clerical tithes are a ſubject on which it is difficult for an intereſted perſon to ſpeak. The clergy are diſpoſed to ſuſpect that landholders have not the good of the community ſo much in view, as they pretend; and the latter as readily ſuſpect that the clergy are unwilling to accede to any propoſition that may interfere with their particular intereſts." It is not, indeed, every farmer who is qualified to argue on the ſubject, nor every clergyman who can preſerve ſufficient temper to view it in a fair and generous light. We agree alſo with this Gentleman, that an allotment of land from the ſeveral farms in a pariſh would prove a very inconvenient equivalent, even if it could be aſcertained to mutual ſatisfaction; as it would lie too much diſperſed to lett to a ſingle tenant; as the clergyman, for the ſame reaſon, could not occupy it himſelf, "and if he could, it would not become him to turn farmer;" and, becauſe, if he was hence reduced to lett it to the reſpective occupiers of the farms from whence the parcels were taken, they would "have it in their power to make their own terms." But with regard to the looſe hint of a tithe rate already quoted, our ſentiments, at firſt ſight, appear to differ.

Our Correſpondent ſays, "I am ſenſible this modus will always keep pace with the rent of the land, *but not with the value of the produce of the land*; from which alone the real value of the tithe ariſes." In another place he ſpeaks rather leſs tenaciouſly when he advances "that landholders are not obliged to pay the clergy more than their legal due; and if the latter are willing to receive a compoſition for the tithes, it would not anſwer their purpoſe, or be their intereſt, to demand more than, *or ſo much as*, the tithes are worth to the farmers; for this reaſon, becauſe they are worth leſs to the clergy than they are to the farmers, in the proportion of four to five. It is the intereſt, therefore, of the former to fix ſuch a compoſition as will make it worth the while of the latter to hire the tithes; otherwiſe they will ſooner caſt them than loſe by a compoſition." Thus we are furniſhed with one ſufficient reaſon why the clergyman ought to rate his tithe moderately, and not up to the full *value of the produce of the land,* which the Writer pleads for in the preceding paſſage. Indeed the circumſtance of having a large claim on the induſtry of others, conſidering the character of the perſons who enjoy that claim, calls for *ſome moderation* in the exertion of the power of aſſerting it.

As we agree in thinking that tithe ought not, either in juſtice or policy, to be exacted to the utmoſt, it will now be ſeen that we cannot greatly differ as to the ſtandard of equity by which the modus ſhould be ſettled. This Gentleman after remarking, from his own knowlege, that the compoſition in lieu of tithe-milk bears very hard upon the clergy, amounting in many livings to no more than *the twentieth part of the real value of the tithe* (we ſuppoſe the Writer to mean the twentieth inſtead of the tithe) he adds—"Now if the neceſſaries of life greatly advance in price; and if the clergy cannot make money paſs for more than landholders can; is it not reaſonable they ſhould partake with them in ſome meaſure, if not proportionably, of the improved value of the produce of land?" Here, then, our Correſpondent joins iſſue with us, he having admitted before that the modus recommended by us "will always keep pace with the rent of the land:" and this is not only partaking with landholders, but ſtanding upon as good ground as they do; and it cannot, we think, be decently urged that a clerical incumbent ought to ſtand on *better*.

If an incumbent enjoyed a pound rate over all the farms in his pariſh, producing a groſs ſum equal to his preſent annual income from tithes, the rent of farms could not be raiſed by new agreements, without improving the clergyman's revenue: and if farms are, as he ſays, lett often on long leaſes, a whole pariſh is not leaſed out at once, therefore renewals, with their attendant augmentations, will be frequently coming round to gladden the hearts of both land and tithe-owners. The ſubject is indeed a meer matter of property, where, ſince we find the clergy in poſſeſſion of a claim, troubleſome to themſelves as well as burdenſome to their flock, both may naturally wiſh to be relieved by an eaſy compoſition: yet it is almoſt impoſſible to avoid adverting a little to the true paſtoral character, if we find the clergy driving a rigid bargain; and appearing eager to follow cloſe at the heels of the actual labourer on the ſoil, to ſnatch at an immediate participation in every improvement his induſtry may ſtrike out in any corner of his ground! always keeping the ſtart of, and graſping faſter than, the worldly-minded landlord! In ſhort, when a clergyman will, as we once expreſſed it before, inſiſt on tithing mint and cummin, let him openly ſay at once,—"what the law gives me I am determined to exact to the uttermoſt farthing;"—but let him not labour to cover the inflexibility of his demands with a flimſy gauze of reaſoning, through which diſcerning eyes will always perceive *covetouſneſs* lurking beneath.

"There is," ſays our Correſpondent, "I know, a difference of farmers, and were all of the ſame generous and candid turn of mind with a few of them, there would be no diſputes about tithes." We fear this is rather haſtily affirmed, on the ſtrength of a circumſtance which, nevertheleſs, is, by inference, greatly to the honour of the Writer; who deſcribes his own pariſhioners to be as well ſatisfied as farmers can be. Farmers do not differ from each other in temper as being farmers, but as being men; and notwithſtanding the clerical profeſſion requires the ſame virtues from all who aſſume it, ſurely no one will deny that there is an amazing difference to be found even among them: the *man* ſometimes availing himſelf largely of the privileges enjoyed by, and the reſpect paid to, his official *character*. The peace or diſtraction of a pariſh depend much, very much, on the diſpoſition of their ſpiritual paſtor; and a flock better taught by precept than by example, will naturally prove refractory, if at variance with their teacher.

How little our reverend and worthy Correſpondent is concerned in the above remarks (farther than by ſome parts of his argument, which not only afforded occaſion but indeed called for an attention to them) will appear from a paſſage in his letter, which we produce with great pleaſure:

"Indeed, to view the affair in its proper light, I ſee not what juſt cauſe there is for all this ſtir againſt the clergy. If their claims evidently diſcouraged agriculture—if they were only a remote cauſe of the high price of proviſions, there would be ſome plea for it. Were the former the caſe, it would be too viſible to make it doubtful: but ſo far from it, that there is more arable land than ever. I would aſk, what encourages the farmers to make intereſt for a renewal of their leaſes at a greatly advanced rent? What has enabled many of them to raiſe ſums of money, that would purchaſe the eſtates they farmed? Does this look as if any dead weight had hung upon the plough? But, in truth, they who have gained moſt by farming have been the firſt to exclaim againſt tithes; and for a reaſon too obvious to mention. In the latter caſe, to prove that tithes contribute to the dearneſs of proviſions, it ſhould appear that they occaſion a ſcarcity. Now this they cannot poſſibly do, if they do not ſtop the plough; and it is certain this is not idle; for many of the farmers do not let their land reſt ſo much as it ſhould. Neither do tithes occaſion a ſcarcity, viewed in any other light: this cannot appear, unleſs it can be demonſtrated that an unit added to the number nine do not amount to the ſame ſum as ten units conjunctively conſidered. The tenth goes to market as well as the nine parts: and, I apprehend, it is of no conſequence to the community whether it be ſent thither by the clergyman or the farmer, as the one cannot ſell above the market-price more than the other. We have heard of an artificial ſcarcity; and we know from what cauſe it aroſe. That it was occaſioned by the parſon's keeping the tenth in his barn, no one will affirm who is at all acquainted with the circumſtances of the clergy in general. God knows, hoarding, on ſpeculation, is a plan they cannot afford to follow. A late riotous aſſembly, in the neighbourhood where I live, on account of the high price of wheat, which was advancing to 40 s. per coomb, did not conſider the clergy as the occaſion of it: the great growers of corn were the people they viſited. Here lies the grievance—for I am fully convinced of the bad tendency of overſized farms. They certainly diſcourage population—they occaſion a ſcarcity of ſeveral ſorts of proviſion with which market-towns uſed to be ſupplied: for the great farmers are above attending to ſuch trifles; they ſend no pork, fowls, butter, cheeſe, eggs, &c. to market: all theſe things are conſumed in their own families. Overgrown farmers have, moreover, frequent opportunities of taking advantage of every artificial ſcarcity. The ſmall growers threſh, and ſend to market the firſt of the year, in order to make a return. Whilſt the markets are thus ſupplied the price of corn varies little; but after their ſtocks are ſpent, the merchants, &c. muſt buy of the great growers, who have now all the market to themſelves. Millers and bakers muſt have corn at any rate, and, however dear they lay it in, they take care not to be ſufferers by it. Monopolies are as pernicious to the public, as they are beneficial to individuals; more eſpecially a monopoly of what is the ſtaff of life. This is truly a public grievance, and chiefly felt by thoſe who are the leaſt able to bear it. I am as far from encouraging a mob as any man can be: but the motives they aſſign for their proceedings are too preſſing to admit of argument. They ſay, they may as well be hung as ſtarved. Indeed, it is very hard that thoſe, without whoſe aſſiſtance agriculture could not go forward, ſhould not be able to live by their labour. Some of theſe people, who have families, cannot earn their daily bread, literally ſpeaking; for to my knowlege ſome of them could not have ſurvived the two laſt winters, by lawful means, if they had not been aſſiſted. Such is the luxury, venality, and corruption of the times; and ſo ready are almoſt all ranks of men, and ſo neceſſitated are ſome, to take advantage of them, that it muſt fall very heavy on thoſe who have it not in their power to make uſe of the like means. Men of property, and they who live by any ſort of trade or buſineſs, do not ſo much feel the weight of public grievances. If corn, &c. bear a high price, and the neceſſaries of life are taxed, landlords raiſe the rents of their eſtates—tradeſmen advance the price of their commodities—and, I ſcruple not to add, the clergy come in for their ſhare. Theſe, I may ſo ſay, are even with the times. The effect here is ſimilar to that of action and re-action in phyſics. But as the price of common labour has not advanced in proportion to that of the neceſſaries of life, the inferior ſort of people, without ſome effectual relief, muſt either ſink under a weight they are unable to ſuſtain; or they will—where this will end, God knows; but I very much fear that Engliſhmen will not, like Frenchmen, be paſſive and jocund in a ſtate of pinching poverty.

" I ſhall only add, that with reſpect to any parliamentary determination about tithes, I ſhall be as little affected by it as moſt Rectors, provided the leaſt juſtice be done the clergy. I profeſs to be one of the moderate clergy, if there be any immoderate: and I ſincerely declare, if it could be made appear that the abolition of tithes in kind would redreſs any public grievance—if, more eſpecially, it would only afford weekly a ſingle loaf of bread to every diſtreſſed family in the kingdom—I would be one of the firſt of my clerical brethren to join the aſſociation for that purpoſe."

Theſe appear to be the genuine dictates of a benevolent, chriſtian diſpoſition; and, to change the perſons of whom the Writer treated a little before, it might perhaps be affirmed, with more truth, that if the clergy " were all of the ſame generous and candid turn of mind, there would be no diſputes about tithes."

⁂ We are obliged to *Drvanus* for his information relating to a pamphlet which had eſcaped our notice.

†‡† *Amicus*'s Letter is received; and proper reſpect will be paid to it in our next.

☞ M. T.'s Letter is received.

⁂ *The Conſideration of* THE VOYAGES *publiſhed by Dr.* HAWKESWORTH, *will be reſumed in our next.*

THE

MONTHLY REVIEW,

For OCTOBER, 1773.

ART. I. *Miſcellaneous Poems.* By John Byrom, M. A. F. R. S. ſometime Fellow of Trinity College, Cambridge, and Inventor of the Univerſal Engliſh Short-Hand. 2 Vols. 8vo. 10 s. Boards. Mancheſter printed; and ſold by Rivington in London. 1773.

THERE is ſomething extremely intereſting in the memory of departed genius, when accompanied with the idea of the amiable and ſocial virtues. As long as love and gallantry ſhall animate this iſland, ſo long ſhall the author of Colin and Phœbe be remembered with delight; as long as thoſe friendſhips and that humanity he cultivated ſhall ſubſiſt, ſo long ſhall that delight be attended with affection. Nothing could have been more agreeable to us than a particular account of the life of this *ſingular*, worthy man; nothing could have been more uſeful or more pleaſing to the public; but the preface is ſhort and conſiſts only of the following paragraphs:

'The publication of the following ſheets is in compliance with the requeſt of many of Mr. Byrom's friends, who were much pleaſed with ſome of his poetical compoſitions, which had caſually circulated in his life-time. Much might here be ſaid of the Author's learned, and poetical talents; but it does not ſeem to be the buſineſs of an Editor to endeavour to anticipate the Reader's judgment—By its own intrinſic worth, and the candid opinion of the public, the following work is left to ſtand, or fall.

'A deference due to the public may however make it neceſſary to aſſure them, that the poems here preſented are the genuine production of Mr. Byrom. They are carefully tranſcribed from his own manuſcripts; but as many of them were written rather for private than for public peruſal, it is hoped that all favourable allowance will be made for ſmall inaccuracies.

'The Reader may be ſurprized perhaps to find in theſe volumes ſo many learned and critical queſtions diſcuſſed in verſe—This is indeed a ſingularity almoſt peculiar to our Author: but he had ſo accuſtomed himſelf to the language of poetry, that he always found it the eaſieſt way of expreſſing his ſentiments upon all occaſions. He himſelf uſed to give this reaſon to his friends for treating ſuch ſubjects in ſo uncommon a method; and it is preſumed, that, if they are not found deficient in other reſpects, the novelty of the manner will be rather a recommendation than otherwiſe.

'At a time when party-diſputes are ſo happily ſubſided, it may *ſeem* to want an apology, that, in the following collection, ſome few pieces are inſerted, which *appear* to be tinctured with a party-ſpirit—A ſmall attention however will convince the warmeſt partizan, that what Mr. Byrom has written of this caſt was intended to ſoften the aſperity, and prevent the miſchiefs of an over-heated zeal. Since this was the Author's chief motive for writing, it is imagined no other apology will be neceſſary for the publication of ſuch pieces.

'The great truths of Chriſtianity had made, from his earlieſt years, a deep impreſſion upon the Author's mind; and as it was his manner to commit his ſentiments, of every kind, to verſe, ſo he had a peculiar pleaſure in employing his pen upon ſerious ſubjects—To the purpoſes of inſtruction, and the intereſts of virtue, all his abilities were ever made ſubſervient. This will appear, more particularly, from the ſecond volume of the following ſheets, in which it was thought proper to ſelect ſuch pieces as treat on ſubjects of a deeper, and more important nature—The Reader, it is not doubted, will be pleaſed to find that the Author's natural talent for wit, and humour, has ſo often given place to ſomething more ſolid and ſubſtantial.'

It will be natural for our Readers to expect much excellen poetry from the Author of the celebrated ſong in the Spectator but making poetry the vehicle of his ſentiments on almoſt ever ſubject, familiar or abſtracted, he threw them off in the for of verſe, ſeemingly without much regard to what the verſe itſelf might be. It is generally, however, as good as could reaſonably be expected, conſidering the ſubjects he frequently ſe the Muſes to work upon. He made them, what ſurely the have been ſeldom made before, caſuiſts, antiquarians, and, i pity of them be it ſpoken, polemical divines. However, a reaſon is aſſigned for it in the preface, and we are ſatisfied.

Many of his pieces were, in all probability, never mean for the preſs, yet have they merit in the eaſy and familiar way. The following poem, from the remarkable happineſs an beauty of the concluding ſtanza, as well as from the truth an propriety that runs through the whole, is entitled to every compliment:

An Anſwer to ſome Enquiries concerning the Author's Opinion of a Sermo preached at —— upon the Operation of the Holy Spirit.

Say to the Sermon?—Why, you all were by,
And heard its whole contents, as well as I——
Without diſcuſſing what the preacher ſaid,
I'll tell you, Sirs, what came into my head.

While he went on, and learnedly perplext
The genuine meaning of his choſen text,
I caſt my eyes above him, and explor'd
The dove-like form upon the ſounding board.

That bird, thought I, was put there as a ſign
What kind of ſpirit guides a good divine:
Such as, at firſt, taught preachers to impart
The pure and ſimple goſpel to the heart:

A perfect, plain, intelligible rule,
Without the dark diſtinctions of the ſchool;
That, with a nice, ſophiſtical diſguiſe,
Hide the clear precepts from the people's eyes.

Whatever doctrine in one age was true
Muſt needs be ſo in all ſucceeding too;
Though circumſtance may change—its inward aim,
Through ev'ry outward ſtate, is ſtill the ſame.

No thinking Chriſtian can be pleas'd to hear
Men, who pretend to make the ſcripture clear,
With low remarks, upon the letter play,
And take the ſpirit of it quite away.

Be time, or place, or perſon, or what will,
Urg'd in ſupport of ſuch a wretched ſkill,
It all amounts but to a vain pretence,
That robs the goſpel of its real ſenſe,

Taught by the SAVIOUR, and by holy men,
'Tis, now, the very ſame that it was then;
Not to be alter'd by unhallow'd pains;
The world may vary, but the truth remains.

Its conſecrated phraſes, one would think,
That prieſts, and pulpits, were not made to ſink;
Profaner wits can do it that diſgrace——
What need of *holy orders* in the caſe?

The modiſh, critical haranguer, heard,
May be admir'd; may be perhaps prefer'd;
Who ſinks the dictates of the ſacred page
Down to the maxims of the preſent age.

But, o'er his ſounding canopy, why bring
The harmleſs dove to ſpread its hov'ring wing?
How in the church, by ſuch a ſhape, expreſt
Fullneſs of brain, and emptineſs of breaſt?

Of heads ſo fatten'd, and of hearts ſo ſtarv'd,
A different emblem ſhould, methinks, be carv'd;
The *Owl* of *Athens*, and not *Sion's Dove*,
The Bird of Learning,——not the Bird of Love.

One would imagine that verſe were the moſt incommodious eans of expreſſing the diſtinctions of verbal criticiſm; yet are there in theſe two volumes ſeveral Poems on different readings in Horace. For the indulgence of curioſity we ſhall ſelect one:

——— Nonumque *prematur in Annum.*
Hor. Art Poet. L. 388.

I.

Ye poets, and critics, and men of the ſchools,
Who talk about Horace, and Horace's rules;
Ye learned admirers, how comes it, I wonder,
That none of you touch a moſt tangible blunder?
I ſpeak not to ſervile, and ſturdy logicians,
Who will, right or wrong, follow printed editions;
But you, that are judges, come rub up your eyes,
And unſhackle your wits, and I'll ſhow where it lies.

II.

Amongſt other rules, which your Horace has writ,
To make his young Piſo for poetry fit,
He tells him, that verſes ſhould not be purſu'd,
When the Muſe (or Minerva) was not in the mood;
That, whate'er he ſhould write, "*he ſhould let it deſcend*
"*To the ears of his father, his maſter, his friend;*"
And let it lie by him——now prick up your ears——
Nonumque prematur in annum——nine years.

III.

Nine years! I repeat——for the ſound is enough,
With the help of plain ſenſe, to diſcover the ſtuff.
If the rule had been new, what a figure would nine
Have made with your Piſo's, ye maſters of mine?
Muſt a youth of quick parts, for his verſe's perfection,
Let it lie for nine years——in the *Houſe of Correction?*
Nine years if his verſes muſt lie in the leaven,
Take the young rogue himſelf, and tranſport him for ſe

IV.

To make this a maxim, that Horace infuſes,
Muſt provoke all the laughter of all the nine Muſes.
How the wits of old Rome, in a caſe ſo facetious,
Would have jok'd upon Horace, and Piſo, and Metius,
If they all could not make a poetical line
Ripe enough to be read, till the year had ſtruck nine!
Had the boy been poſſeſt of nine lives, like a cat,
Yet ſurely he'd ne'er have ſubmitted to that.

V.

Vah! ſays an old Critic, indefinite number——
To denote many years——(which is juſt the ſame lumbe
Quotes a length of Quintilian for *time to retouch*——
But wiſely ſtops ſhort at his blaming——*too much.*
Some took many years, he can inſtance——in fine,
Iſocrates ten——Poor Cinna juſt nine;
Rare inſtance of taking, which, had he been cool,
Th' old Critic had ſeen, never could be a rule.

VI. I

VI.

Indeed, ſays a young one, nine years, I confeſs,
Is a deſperate while for a youth to ſuppreſs;
I can hardly think Horace would make it a point;
The word, to be ſure, muſt be out of its joint;
Lie by with a *nonum!* —— had I been his Piſo,
I'd have told little *Fatty*, mine never ſhould lie ſo.
Had he ſaid for nine months, I ſhould think them enoo;
This reading is falſe, Sir —— pray tell us the true.

VII.

Why, you are not far off it, if preſent conjecture
May furniſh the place with a probable lecture;
For by copies, I doubt, either printed, or written,
The hundreds of editors all have been bitten.
Nine months you allow —— Yes —— well, let us, for fear
Of affronting Quintilian, e'en make it a year:
Give the critics their *numque*, but as to their *no* ——.
You have *one* in plain Engliſh more fit to beſtow.

VIII.

I take the correction —— *unumque prematur* ——
Let it lie for one twelvemonth — ay, that may hold water;
And time enough too for conſulting about
Maſter Piſo's performance, before it came out.
What! would Horace inſiſt, that a ſketch of a boy
Should take as much time, as the taking of Troy?
They, that bind out the young one, ſay, when the old fellow
Took any time like it, to make a thing mellow;

IX.

Tho' correct in his trifles —— Young man you ſay right,
And to them that will ſee, it is plain at firſt ſight;
But critics that will not, they hunt all around
For ſomething of ſameneſs, in ſenſe, or in ſound;
It is all one to them; ſo attach'd to the letter,
That to make better ſenſe makes it never the better:
Nay, the more ſenſe in readings, the leſs they will own 'em;
You muſt leave to theſe ſages their *mumpſimus nonum.*

X.

Do you think, they cry out, that with ſo little wit
Such a world of great Critics on Horace have writ?
That the poets themſelves, were the blunder ſo plain,
In a point of their art too, would let it remain?
For you are to conſider, theſe critical chaps
Do not like to be ſnubb'd; you may venture, perhaps,
An amendment, where they can ſee ſomewhat amiſs;
But may raiſe their ill blood, if you circulate this.

XI.

It will circulate, this, Sir, as ſure as their blood,
Or, if not, it will ſtand — as in Horace it ſtood.
They may wrangle and jangle, unwilling to ſee;
But the thing is as clear as a whiſtle to me.
This *nonum* of theirs no defence will admit,
Except —— that a blot is no blot, till it's hit;

And now you have hit it, if *nonum* content 'um,
So would, if the verſe had ſo had it, *nongentum*.

XII.

You'll ſay this is painting of characters—true;
But, really, good Sirs, I have met with theſe two:
The firſt, in all comments quite down to the *Delphin*,
A man, if he likes it, may look at himſelf in;
The laſt, if you like, and along with the youth,
Prefer to *Nonumque* poetical truth,
Then blot out the blunder, how here it is hinted,
And by all future printers *Unumque* be printed.

There are ſeveral other really valuable criticiſms on Horace conveyed in the ſame ſingular manner.

Art. II. *The Siege of Tamor; a Tragedy.* By Gorges Edmond Howard, Eſq. 8vo. 1s. 6d. Dublin printed, London reprinted, for G. Robinſon. Edit. the *Third.* 1773.

THERE is ſo much difference between dramatical and poetical abilities, that a writer who poſſeſſes no inferior portion of the latter may, nevertheleſs, be deſtitute of the former. We remember to have heard a gentleman, who has diſtinguiſhed himſelf by his dramatic productions, obſerve, modeſtly with regard to himſelf indeed, but juſtly enough, perhaps, at the ſame time, that writing for the ſtage is rather [illegible] knack, than an effect of genius. Certain it is that there are many unexhibited plays, infinitely ſuperior, in point of compoſition, to numbers that have been played even with ſucceſs. Among theſe ranks the Siege of Tamor, to which we cannot farther proceed without taking notice of a very elegant and intereſting Prologue prefixed to it, by Mr. Peter Seguin. Complaining that his country [Ireland] had been little diſtinguiſhed by the Muſes; he ſays,

To us alone, the niggard Fates refuſe
The honours of the far-recording Muſe;
Although, Hibernia's patriots might preſume
To rival thoſe of Sparta or of Rome;
Although her heroes were as bold in fight,
Her ſwains as faithful, and her nymphs as bright.
Here too, of yore, ſtupendous deeds were done,
High conqueſts enterpriz'd, high honours won.
To the fam'd facts ten thouſand harps were ſtrung,
And what our ſires atchiev'd, their poets ſung:
Yet here, alas! we boaſt no Homer born,
No Shakeſpeare roſe, an intellectual morn!
To lift our fame perennial and ſublime,
Above the dart of Death, and tooth of Time;
While Gothic fires attack'd us as their prey,
And, with our records, ſwept our name away.

But lo! a bard, a native bard, at laſt
Treads back the travels of ten ages paſt;
Plunging the gulph of long-involving night,
Plucks forth the tale of virtue to the light,
And gives the living glory to your ſight.
O ſhame! not now to feel, not now to melt
At woes, that whilom your fam'd country felt;
Let your ſwol'n breaſts, with kindred ardours glow!
Let your ſwol'n eyes, with kindred paſſions flow!
So ſhall the treaſure, that alone endures,
And all the worth of ancient times—be yours!

Every one in the leaſt acquainted with the hiſtory of Ireland, knows the high heroic ſpirit which inſpired the ancient natives of that country, their boundleſs thirſt of glory, their obſtinacy of honour, the enthuſiaſm of their military virtue, which in their conteſts, either among their own little kingdoms, or with ſtrangers, frequently led them to the moſt ſanguinary extremes. With ſuch characteriſtics Mr. Howard has properly repreſented them in his tragedy; and if his heroes, according to the modern, or even to the rational idea of heroiſm, appear to go beyond the utmoſt verge of nature, the ſpirit of their country and their times will, if remembered, reconcile us to their conduct.

Turgeſius*, King of Denmark, having made a deſcent upon Ireland, and conquered ſome of its inferior ſtates, lays ſiege to Tamor, now called Tara, in the county of Eaſt-Meath. This place was the reſidence of the monarchs of Ireland, and here they held their provincial aſſemblies and parliaments. It was now the capital of Malſechlin, King of Leinſter, and the buſineſs of the play commences not till the beſieged were reduced, by toil and famine, to the utmoſt extremity. The terms which the ferocious enemy inſiſted on were ſhocking to humanity, *viz.* that the brave and Chriſtian prince Malſechlin ſhould proſtitute his daughter Eerneſtha, his only child, to the pleaſure of the Pagan Dane. This circumſtance throws ſo ſtrong an intereſt into the drama, that the latter part of it is filled with the moſt heart-rending ſcenes.

The third Scene of the third Act preſents the father and the daughter; the former, by his horror at the idea of the Dane's polluting her, worked up to the dreadful reſolution of killing her with his own hand; the latter ignorant both of her father's intention and of the enemy's demand:

MALSECHLIN.

'Tis horrible—but ere it is accompliſh'd,
Beyond recall, let me once more review
The dreadful motive—He demands my daughter,—

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* See more of this tyrant, and of the ſtory on which this play is founded, in the laſt volume of our Review, p. 472.

And for purpoſe the moſt foul—and Oh! Oh!
Do I conſent?—Yet ſhould I not—ay there—
There—horrid dilemma! It muſt not be—
No—this, (*pulling out a dagger*) this rather ſhould tran
Elſe, ſo deface with ſcars that beauteous form
Ev'n luſt ſhould ſtart at it. (*Eerneſtha appears*) Ha! ſhe
How nature at the ſight revolts and trembles!
I, for a moment, muſt conceal this weapon. (
Eerneſt. O Sir! how happy am I in this ſummons!
Malſech. Protecting angels ſpread their wings aroun
Shield! ſhield her!—Oh!
Eerneſt. A groan ſo deep! Ah Si
My heart dies in me at the ſound——whence? where
Woe's me! he cannot ſpeak, turn, turn this way,
What is the ſacrifice that heav'n demands?
You look not on me—it muſt be my treſpaſs—
Speak, ſpeak to me, or my poor heart will burſt.
None had your favour more than your Eerneſtha,
How have I loſt it?
Malſech. Thou haſt not loſt it,
No, my Eerneſtha, no, this very moment,
Thou art far dearer to my ſoul than ever;
And yet this interview, 'tis like, will be
The laſt delight thy preſence e'er can yield me.
Eerneſt. Defend me heav'n! Oh! Sir, am I the ca
Am I to blame?
Malſech. No, no, it is my fondneſs:
My country loſt; a tyrant's cruelty;
Thy honour, virtue, and thy matchleſs beauty,
Theſe, theſe the fatal cauſe.
Eerneſt. O fearful ſounds!
And wilt thou then abandon me for ever?
Malſech. Now, now, my heart be ſteady!
Se'eſt thou this? (*Shews a*
Eerneſt. I do.
Malſech. And in thy father's hand?
Eerneſt. I ſee it all.
Malſech. And do'ſt thou not tremble?
Eerneſt. No, Sir.
Malſech. It is deſign'd for thee—my child! for the
Eerneſt. If 'tis your will, I'm ready to receive it.
Malſech. Ha! fear'ſt thou not to die?
Eerneſt. My mother's virtue and my father's ſpirit
Have arm'd my heart againſt death's blackeſt frowns.
Early you taught me that it had no terrors
But to the guilty mind.
Malſech. Thou diſarm'ſt me.
(*He puts up the*
Thy filial piety, thy wond'rous fortitude
Have ſtruck thy father with remorſe and ſhame,
And ſav'd him from a fearful deſperation;
Yet art thou ſav'd for that—for that far worſe—

Eerneſt. Now, now, I fear indeed—tell, tell me, Sir!
Upon my knees I beg— (*She kneels*)
(*He walks to and fro much diſturbed.*)
Alas! thoſe throbs
Will burſt your tender boſom. Ha! you weep—
The tear you would reſtrain ſteals down your cheek,
Woe ſtops your ſpeech—O Sir! pronounce my doom,
Whate'er it be, no death can equal this.
Malſech. I will—I will—but 'tis of ſuch a nature
'Twill make thy mother's bones ſtart in their grave,
And me in after-times rever'd with horror.
Know then—Oh! know——I can no more——thy preſence
Will not ſuffer it—haſte, fly to Siorna—
He'll tell the horrid tale—fly, fly, my child,
I dare not longer truſt myſelf with thee.
Eerneſt. Your will's my law, and from my beſt obedience
No terrors can affright me.
Malſech. Yet, yet hold——
I had well forgot, nor is it ſtrange; (*Aſide.*)
Come to my arms——Once more——now, take this dagger,
This inſtrument of death, my laſt, beſt gift.
Conceal and keep it as your well known guardian.
And bear thy mother's virtues in remembrance,
Heav'n may direct it in the hour of peril
To ſave thy ſex's fame; thine houſe's honour,
To ſave thee from——pollution——Oh! farewel.

From the ſecond Scene of the fourth Act it ſeems determined, in conſequence of the extreme miſery of the unhappy citizens, that the terms propoſed by the Dane ſhould be complied with, but, withal, that the dagger Eerneſtha had received from her father, ſhe ſhould reſerve to plunge in the breaſt of her raviſher. This appears from the converſation between the King and the Primate Siorna:

MALSECHLIN.

Where, where's my child? O! where is my Eerneſtha?
Haſt thou diſclos'd the fatal ſentence to her?
Doth ſhe yet live? did ſhe not call me cruel,
Unjuſt and moſt unnatural of fathers?
Tell me I pray, minutely tell me all.
Siorna. When I had led her to the holy altar,
And hinted in the tendereſt phraſe her doom,
Silent at firſt, and motionleſs ſhe ſtood,
Which rather ſeem'd th' effect of deep ſurprize
Than aught of terror, whence, at length recov'ring,
Down on her knees the lovely victim fell;
When, for a while, in ardent pray'r remaining,
At length, with deep-fetch'd ſighs, her boſom heaving,
She roſe, and with a fixt and piercing eye,
Serene but awful as inſpired beauty,
To me ſhe turn'd, then wav'd her hand and ſaid,
You may proceed, the conflict now is over,

With innocence and ſtrength divine confirm'd,
My father's ſpirit and his laſt, beſt gift
This ſteel (which from within her robe ſhe drew)
I now have nought from tyranny to fear,
Nor aught to wiſh but our lov'd country's freedom.
Malſech. May the almighty pow'rs her ſoul confirm,
And nerve her arm to execute my purpoſe!
Siorna. Should heaven's dread vengeance not be yet completed,
And that ſhe periſh in the high attempt,
Virgins and bards ſhall yearly at her tomb,
In tuneful numbers ſing her deathleſs praiſe,
And deck it with the flowrets of the ſpring.

By the aſſiſtance of her lover, Niall, King of Ulſter, through whoſe immediate aid the Daniſh army is ſubdued, and the city relieved, her purpoſe is effected. The circumſtance is related between two Daniſh chiefs:

Alanor. Doth our King live?
Zingar. Ere this, he breathes no more.
Forcing the princeſs with him to the couch
Within his tent, of her ſore cries regardleſs;
She, with a poinard, which her robe conceal'd,
Struck at his heart; but ere it reach'd its aim,
He caught it with the trembling hand that rear'd it;
When Niall, happ'ly at the inſtant ent'ring,
Seiz'd him, and wreſting the ſame weapon from him,
In his fierce boſom plung'd it!—thus exulting,
" This for my father——for my country this——
And this, and this, and this for my dear love!"

The Reader need not now be told how the play concludes.

There is ſomething extravagantly great both in the fortune and character of Niall, ſomething, poſſibly, too quixotic; but the deſperate circumſtances and ſituation of the Tamorians made the *dignus vindice nodus.*

This tragedy, though full of the horrid buſineſs of diſtreſs and conflict, is not deſtitute of the ſofter ſcenes, nor has the Author failed in that tenderneſs and delicacy of language which they require:

ACT III. SC. II.

An Apartment in the Caſtle, EERNESTHA *ſitting in a melancholy Poſture, ſoft Muſic playing.*

EERNESTHA.

How ſweet is muſic to the mind at eaſe,
When felt thus pleaſing to deſpair like mine?
Such heavenly ſtrains our ancient Druids us'd
In their myſterious rites, what time, the moon,
Night's awful empreſs, from her clouded throne
Survey'd the nether world, and ſilence came
Under the wings of night; that hallow'd hour,
Amidſt their conſecrated groves were heard

Harmonious numbers wild; the liſt'ning bard,
Felt glowing more than human, and conceiv'd
That all around was holy and inſpir'd.

Enter ITHONA.

Ithona. Ah! princeſs, there's no ſtrength can bear theſe [watchings.
Eerneſt. What heart diſtreſs'd like mine can taſte repoſe?
Affliction hath from infancy purſu'd me,
And hope and peace have long forſook my boſom.
Ithona. Diſpel this ſad deſpondency of ſoul;
Obſerve the changes of this life, how various;
The fate that frowns to-day, may ſmile to-morrow.
Eerneſt. Alas! unſtable, empty as the cloud
That ſweeps along the vale, are all our hopes.
O! could I to that calm retreat return,
Amid the woodland walks, the winding vales,
And ſprings that ſparkle from the marble rocks!
Where, in love's accents, ſoft as breeze of ſpring
Warm'd by the ſunny beam, the blooming youth
Firſt breath'd his ardent vows and won my heart.
The happy peaſant, there, in rural innocence
Lives on with liberal frugality,
In envied health to his allotted day,
Whilſt peaceful plenty crowns his honeſt toils,
Nor ſighs to ſee his eve of life deſcend.
There, rapture echoes through the liſt'ning groves;
Contentment ſparkles in the virgin's eye,
And truth and pleaſure, feſtive dance and ſong,
Fill up the happy hours, the ſame for ever.

There is conſiderable poetical merit in the above verſes, and the ſecond Scene of the firſt Act, which preſents us with the firſt interview between Niall and Eernestha, is executed with the ſame happy deſcriptive vein of genius;

ACT II. Sc. II.

A Grove near the Caſtle of TAMOR, *and a Gothic Cathedral at a ſmall Diſtance.*

Enter NIALL *in the Habit of a Peaſant.*

This is the ſacred grove, and yon the altar.
About this hour, 'tis ſaid, ſhe daily paſſes
This way, to mattin ſervice in the temple.

EERNESTHA *and* ITHONA *appear at a ſmall diſtance.*

And lo! two hither move in female garb,
And one is veil'd; perhaps it is my love.
I will not yet appear till I know more:
This friendly tuft conceals me from their view.

(EERNESTHA *and* ITHONA *approach. Attendants at ſome diſtance.*)

Eerneſt. Here let us pauſe a while——the early bell
For mattin ſervice hath not toll'd as yet.
How lovely looks the morn midſt all this ruin!
The feather'd warblers of this vocal grove
In perfect tranſport chant their love-tun'd lays,

Unconſcious of reſtraint to mar their bliſs.
The flow'ry fields in vaſt profuſion pour
Their treaſur'd ſweets, and fill with rich perfumes,
Wafted on zephyr's wings, the fragrant air,
And all in concert hail the cheerful day;
Whilſt all my thoughts are ſorrow and deſpair.
Ithona. Ah! princeſs, why wilt thou indulge ſuch thoughts!
Why let them prey thus on thy gentle ſoul?
Eerneſt. What elſe, Ithona, ſuits theſe times of horror?
Look round; is there the fainteſt gleam of hope?
Abroad, the devaſtation of my country;
Within, the deſolation of my heart.
And have my ſtars, my cruel ſtars, decreed
That never more theſe longing eyes ſhall meet
The blooming youth, who once, near Leinſter's hills,
From quick perdition in bleſs'd moment ſnatch'd me?
Thrice has the ſun its annual courſe purſu'd,
Since I beheld him as the morning fair,
Pure as unſhaded light, and chaſte as truth.
Alas! at times, my tortur'd fancy ſhews him
A floating corſe upon the gulphy main,
Or gor'd with wounds upon the ſandy beach.
Alas! all ſearch is vain, wretched Eerneſtha!
Ithona. Then why thus dwell upon this mournful ſubje
And cheriſh fruitleſs woe? Exert thy ſoul.
Eerneſt. O my Ithona! there's a ſecret pleaſure
In hoarded ſorrow, which it only knows.
Ithona. So we deceive ourſelves and court our ruin.
Forbear to think of him, and the lov'd image
In time may quit your heart.
Eerneſt. Impoſſible;
'Tis fix'd for ever there——O! he was more,
Than old heroic ſtory ever told
Of dignity, of valour, or of beauty. *(Muſic is hear*
But hark! whence are theſe ſounds? this ſolemn harmony,
That binds the captive ſenſe, and fills the ſoul
With heav'nly rapture and with holy ardour.
Ithona. 'Tis from the pious choir of prieſts and bards,
Who at the altar ſerve in yonder temple.
Eerneſt. Here then, I'll kneel adoring on the earth;
The place is ſacred all, and claims our rev'rence. *(She kneel*
Supreme in mercy, as in love unbounded!
To thy celeſtial manſions if the pray'rs
Of innocence ariſe, and flame before thee,
O ſave our country from this wreck of war!
And, if he lives, dear object of my fondneſs,
Reſtore the wanderer to theſe longing eyes,
Or join me with him in the peaceful grave.
(Niall *advances, and preſents himſelf before her.)*
I ſhudder with amazement——gracious powers!
My ſenſe is ſure diſturb'd, and ſhadows ſwim
In mock appearances before my ſight!

Stay—ſtay, thou dear enchanting viſion! ſtay.
(Puts by her veil.)
Niall. Tranſcendent happineſs! mine only wiſh!
How ſhall I ſpeak the tranſport of my ſoul!
I am that wanderer, that once happy youth,
Whom thou near Liffey's ſhore didſt deign to hear,
And liſten to the language of his heart.
Eerneſt. Enrapturing ſounds! by all my hopes, 'tis he!
Propitious heav'n reſtores him to my wiſhes!
O! turn thee from my bluſhes.
Niall. No, let them glow;
They ſpeak the virtues of thy heav'nly ſoul,
And more inſpire me with ſeraphic love.
Eerneſt. How tedious have I counted ev'ry hour,
Since from that bleſt retirement I was torn,
Where ſenſe and honour won my raviſh'd ſoul?
But ſay, what led you hither? too adventurous!
To theſe devoted walls conſign'd to ruin?
Niall. No more a wretched exile, but a king,
Whoſe various fortunes thou perhaps haſt heard,
(For rumour hath not let them paſs unnotic'd)
At length, I've rous'd whole kingdoms, now in arms.
For thee I march to war; for thee to conquer;
For thee, to live, or die.
Eerneſt. Where are the kingdoms?
And where the troops that you have rous'd to arms?
'Tis viſionary all, the dreams of love.
Fatally raſh, thou trifleſt with my peace,
Thus to expoſe thy life to certain peril.
Niall. Love urg'd me on, and love no peril fears.
Oft, when the gloomy ſhades of night have ſtolen
Upon my toilſome way, I've laid me down,
The ſod my couch, my canopy the ſkies,
Champion for thee and for my waſted country.
Good heav'n, that conſtancy like ours regards,
For his Eerneſtha, will protect her Niall.
Eerneſt. What is't I hear? Niall?—undone Eerneſtha!
'Tis not thy name—ſpeak—ſpeak again——
Niall. It is.
It is that name ſo hateful to thine houſe.
Eerneſt. Fly hence—Oh fly—thou muſt not ſee me more.
Niall. Not ſee thee more!—my only joy of life!—
Firſt, bid me die! 'twere mercy to that ſentence;
And I will bleſs thee with my parting breath.
Eerneſt. Ah me! O prince! that thought were death to me.
Think on the enmity between our houſes——
If thou doſt love Eerneſtha, inſtant ſhun her;
Death, certain death attends a moment's ſtay.
Niall. Love thee; and ſhun thee? thou wert ne'er ſo cruel;
Thy nature cannot harbour ſuch a thought.
Heav'n! muſt I ſuffer for my ſire's tranſgreſſion?
By that ſame power! and by thy precious ſelf!

I am of the imputed crime as innocent,
As thou art of a thought that is not pure.
Thou faireſt excellence! 'twould burſt my heart,
Couldſt thou conceive a thought againſt thy Niall.
Eerneſt. That I believe thee true, not truth more true;
With ſoul as noble as the firſt of heroes,
Witneſs the love my heart has now betrayed!
But ſhould my royal father find thee here,
And learn withal that I was privy to it,
No power on earth could ſhield thee from perdition:
What then would be the fate of thy Eerneſtha?
Niall. Then I'll away, and join my conqu'ring troops,
Now hither on their march from Newry's hills,
Once more to meet the bloody Dane in battle,
And ſnatch this city from his menac'd vengeance.
Eerneſt. I bade thee go, but thought not when I ſpake it.
Do not thus haſten, from mine eyes to tear
The laſt, laſt ſight of all that they hold precious.
Alas! what will your ſlender force avail
Againſt the numbers of theſe fierce aſſailants?
Niall. Did they ſurpaſs the ſands upon the beach,
And thou the prize, I ſhould with ſcorn behold them.
Oh! I could ſtay for ever, parting thus,
And for one further look from thoſe dear eyes,
Were endleſs woe the hazard, I might riſk it.
But on my flying hence, all ſafety reſts.
Ere a new morn, joyous, with conqueſt crown'd,
Niall again ſhall viſit his Eerneſtha,
And bring an heart with conſtant love o'erflowing.
Eerneſt. Go then, brave prince, Eerneſtha bids thee go,
Guarded by heav'n, to conqueſt haſte, and glory:
Yet, amidſt charging hoſts remember me,
And for Eerneſtha's ſafety prize thine own.
Niall. As yet ſhe knows not of the ſpoiler's claim. (*Aſide.*)
'Tis glory calls, I hear the ſacred voice,
The voice of liberty——it fires my ſoul,
And fame and victory attend its ſummons.
I muſt deſerve, before I claim reward;
Denmark muſt fall, Iërne muſt be free,
And my Eerneſtha empreſs of the North.

Theſe laſt ſpecimens are meant as much to ſhew the poetical abilities of Mr. Howard as his talent for dramatic writing. Of that, however, the play before us is certainly no unfavourable proof. His language, at the ſame time that it retains its dignity, is ſufficiently colloquial, and to unite theſe qualities is no very eaſy taſk. Sometimes the Author ſeems to have failed in it. As, for inſtance,

———There's no ſtrength can bear theſe watchings.
———That he awaits you in your antichamber, &c.

But theſe are, indeed, moſt trifling defects, and hardly viſible under the merit of ſo intereſting and ſo ſpirited a performance.

ART.

ɪT. III. ARCHAEOLOGIA; *or, Miſcellaneous Tracts relating to Antiquity.* Publiſhed by the Society of Antiquaries of London. Vol. II. Article concluded: See our laſt Month's Review.

HAVING laid before our Readers a ſhort account of ſeveral articles in this volume, we now proceed to thoſe hich remain.

The 17th number was read by Mr. Pegge, and conſiſts of Obſervations on Dr. Percy's account of minſtrels among the axons.' Dr. Percy has ſuppoſed that minſtrels were held in reat eſtimation, and privileged with an extraordinary rank and ignity among our Saxon anceſtors. Mr. Pegge oppoſes this onjecture, on the conſideration that for the ſpace of 600 years, hat is, from the arrival of Hengiſt to the Norman conqueſt, o mention is made of theſe perſons. 'We hear enough, ſays e, of the Saxon poets, and poetry, but nothing is ſaid of heir bard-like muſicians, though feaſts and entertainments are ften ſpoken of, as likewiſe the courts of their princes.' The tory of the great King Alfred's viſiting the Daniſh camp in the dreſs and character of a minſtrel, Mr. Pegge regards as at leaſt of doubtful authority; and though the inſtance of a viſit paid to the Saxon tents by Anlaf, King of the Danes, in the ſame diſguiſe of a *ſcald* or minſtrel, appears to him ſomewhat better founded, he thinks neither of them are ſufficient to eſtabliſh the point which Dr. Percy aims at, as Anlaf was not a Saxon; and farther, as the character aſſumed by theſe princes, to anſwer a particular purpoſe, does not imply any particular dignity or eſtimation attached to the Saxon minſtrels: beſide which, he doubts the propriety of the term minſtrel, in the firſt inſtance at leaſt, and imagines it probable, 'if Alfred really went into the Daniſh camp as a ſpy, he took the character of a mimic, a dancer, a geſticulator, a baſteleur or jack-pudding, who commonly made uſe of ſome inſtrument of muſic for the purpoſe of aſſembling people about them.'

The following article contains an account of the monument commonly aſcribed to Catigern; by Mr. Colebrooke; who ſuppoſes, that Kits Cot Houſe, near Horſted in Eaſt-Kent, and commonly conſidered as the monument of Catigern the brother of Vortimer, is indeed that of Horſa* the brother of Hengiſt the Saxon; that what is reputed by the people of the country to be Horſa's monument is nothing more than a large quantity of ſtones turned up by the plough in the neighbouring fields, and thrown together there out of the way; and farther, that Catigern was buried in a field or warren in the pariſh of Addington in Kent, in which place are the remains of ſome huge ſtones, probably erected to his memory by the Britons.

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* Whence the place called Horſted probably took its name.

The 18th number conſiſts of obſervations on Stone-hatchets, by Biſhop Lyttleton; and the next, of obſervations on Stone-hammers, by Mr. Pegge. Dr. Milles, Dean of Exeter, and Preſident of the Society, is the author of the 20th article; which preſents us with a very ancient inſcription in the church of Sunning hill, Berks. In the following number we have a deſcription of an ancient and curious font, at Bridekirke in Cumberland, with a Runic inſcription, which is thus tranſlated, *Here Ekard was converted, and to this man's example were the Danes brought.* This Ekard is ſuppoſed to have been a Daniſh general, who, being converted to Chriſtianity, ſeveral of his countrymen followed his example.

Number 22 contains two letters on Cæſar's invaſion of Britain, and more particularly his paſſage acroſs the Thames: by the Hon. Daines Barrington; who conjectures that Cæſar did not croſs the Thames, but the river Medway, which emptying itſelf into the other is called by its name. Dr. Owen of St. Olave's, Hart-ſtreet, maintains the ſame ſuppoſition, in a diſſertation on the time employed in Cæſar's two expeditions into Britain. Both theſe articles are learned and ingenious.

The 24th number preſents us with a copy of a draught of a proclamation in 1563, relating to perſons making portraits of Queen Elizabeth; communicated by Sir Joſeph Ayloffe, Bart. It is a ſtrange and remarkable edict, declaring that her Majeſty being overcome by the continual requeſts of her nobility, had conſented that *ſome coning perſon mete therefor* ſhould ſhortly make a portrait of her perſon or viſage, and in the mean time forbidding all perſons from any attempt of this nature.

This notable proclamation is followed by a diſſertation on the Crane, as a diſh ſerved up at great tables in England; by Mr. Pegge: yet this bird is now become an utter ſtranger to our country. Immediately after this paper, we have a curious relation of a Roman ſepulchre found near York in 1768; by John Burton, M. D. This gentleman has alſo furniſhed the next number, which gives an account of ſome Roman antiquities diſcovered in Yorkſhire, 1770.

The old wall at Verolam is well worth attention; a deſcription of it is here laid before us by Mr. Webſter, in a letter to Biſhop Lyttleton; in which, among other things, the Roman bricks are compared with the modern, a compariſon which our Readers will conclude proves greatly to the diſadvantage of the latter: Mr. Webſter, having mentioned ſome experiments which he had made, adds, 'This ſhews how much the pores in bricks are increaſed upon us, and conſequently of how much leſs ſervice and durability. This account, when ſeriouſly conſidered, affords but a melancholy proſpect to thoſe who are expending vaſt ſums of money in new buildings, when they reflect upon the badneſs of this principal article, which, in a few years, muſt conſequently moulder away into its original rubbiſh.'

The 29th article contains Mr. Gough's conjectures on an ancient tomb in the cathedral of Saliſbury. This tomb, which has an inſcription in Roman and Saxon capitals round its edge, Mr. Gough imagines to be the ſecond oldeſt monument in the church, and erected to the memory of Roger, the third Biſhop of Saliſbury, after the removal of the ſee from Sherborn to Old Sarum. This Prelate was a ſimple maſs prieſt of a church, in the ſuburbs of Caen, where Henry I. chanced to turn in with his officers to perform his devotions. The diſpatch with which Roger went through the offices was his recommendation as a proper chaplain for the troops, and he readily cloſed in with Henry's order, between jeſt and earneſt, to attend him. He was promoted afterwards to all the higheſt offices of the ſtate, and was noted for his munificence; but he lived to ſee a reverſe of fortune, when he ſacrificed the intereſts of his patron's family, and took part with King Stephen.

We next meet with a pretty account of an illuminated manuſcript in the library of Corpus Chriſti College, Cambridge; by Mr. Tyſon. The book, which is written on vellum, is a French tranſlation of Cardinal Bonaventura's life of Chriſt, by John Galopes, Dean of the collegiate church of Salſoye in Normandy. The illumination repreſents the Tranſlator preſenting his work to Henry V. who receives him on his throne of ſtate.

Remarks on Mr. Walpole's hiſtoric doubts on the life and reign of King Richard the Third, by R. Maſters, B. D. form a long and ſenſible article; in which the ingenious Writer endeavours to ſhew how little foundation there is for ſome of Mr. Walpole's ſurmiſes.

Art. 32. Obſervations on a Greek inſcription on a marble brought from Athens; by Daniel Wray, Eſq. This inſcription is merely a liſt of Greek names, being no way uſeful for ſettling any point of hiſtory or chronology, or illuſtrating ancient cuſtoms. However, the *manner of writing*, Mr. Wray thinks ſufficient to excite curioſity, as the terminations are rather peculiar, the letters of the moſt ancient form, and ſome not to be found on any marble, though ſufficiently warranted either by coins, or by paſſages of ancient writers. The Author diſcovers ingenuity and learning in the reflections he makes on this inſcription.

The account of certain Tartarian antiquities is very amuſing: it is contained in a letter from Paul Demidoff, Eſq; at Peterſburgh,

burgh, to Mr. Peter Collinſon, dated Sept. 17, 1764. The Ruſſians in effecting a practicable road to China, diſcovered in latitude 50 North, between the rivers Irtiſh and Obalet, a deſert of a very conſiderable extent, overſpread in many parts with Tumuli, or Barrows, which have been alſo taken notice of by Mr. Bell and other writers. This deſert conſtitutes the ſouthern boundary of Siberia. It is ſaid that the borderers on the deſert have, for many years, continued to dig for the treaſure depoſited in theſe tumuli, which ſtill however remain unexhauſted. We are told that they find conſiderable quantities of gold, ſilver, and braſs, and ſome precious ſtones, among the aſhes, and remains of the dead bodies; alſo hilts of ſwords, armour, ornaments for ſaddles and bridles, and other trappings, with the bones of thoſe animals to which the trappings belonged, among which are the bones of elephants. ‘ The Ruſſian court, ſays Mr. Demidoff, being informed of theſe depredations, ſent a principal officer, with ſufficient troops, to open ſuch of theſe tumuli, as were too large for the marauding parties to undertake, and to ſecure their contents. This officer, on taking a ſurvey of the numberleſs monuments of the dead ſpread over this great deſert, concluded that the barrow of the largeſt dimenſions moſt probably contained the remains of the prince or chief: and he was not miſtaken; for, after removing a very deep covering of earth and ſtones, the workmen came to three vaults, conſtructed of ſtones, of rude workmanſhip; a view of which is exhibited in the engraving. That wherein the prince was depoſited, which was in the centre, and the largeſt of the three, was eaſily diſtinguiſhed by the ſword, ſpear, bow, quiver, and arrow, which lay beſide him. In the vault beyond him, towards which his feet lay, were his horſe, bridle, ſaddle and ſtirrups. The body of the prince lay in a reclining poſture, on a ſheet of pure gold, extending from head to foot, and another ſheet of gold, of the like dimenſions, was ſpread over him. He was wrapt in a rich mantle, bordered with gold, and ſtudded with rubies and emeralds. His head, neck, breaſt, and arms naked, and without any ornament. In the leſſer vault lay the princeſs, diſtinguiſhed by her female ornaments. She was placed reclining againſt the wall, with a gold chain of many links, ſet with rubies, round her neck, and gold bracelets round her arms. The head, breaſt, and arms were naked. The body was covered with a rich robe, but without any border of gold or jewels, and was laid on a ſheet of fine gold, and covered over with another. The four ſheets of gold weighed 40 lb. The robes of both looked fair and complete; but on touching, crumbled into duſt. Many more of the tumuli were opened, but this was the moſt remarkable. In the others a great variety of curious articles were found, the principal of which are exhibited in the plates.'

The above account has a romantic air, and would ſeem highly improbable from that rude part of the world, but there can be no doubt of the veracity of thoſe gentlemen by whom it is delivered to us. The numerous tumuli ſpread about this plain are probably the burying places of ancient heroes who fell in battle, but between whom and on what occaſions the battles were fought is more uncertain. Mr. Bell is ſaid to have been told by ſome Tartars that Tamerlane had many engagements in this country with the Calmuc Tartars, whom he attempted to ſubdue, but in vain.

Mr. John Reinhold Forſter preſents us, in the ſucceeding article, with ſome obſervations on theſe Tartarian antiquities, which diſcover his diligence and his knowlege in ſuch ſubjects. We ſhall confine ourſelves to what he has ſaid concerning the prince and princeſs whoſe bodies were found in the vaults above-mentioned. '*Genghiz-Khan*, ſays he, was the founder of a very large empire, which, under the government of *Kublaï-Khan*, after the conqueſt of the ſouthern parts of China, comprehended almoſt all Aſia. The plunder of the whole Eaſt muſt neceſſarily increaſe the wealth and riches of this people, ſo that we have no reaſon to be ſurprized at finding ſuch plenty of gold and ſilver in their graves. But very early after the time of Kublaï-Khan, who died in the year 1294, the different princes of the poſterity of Genghiz-Khan in the remoteſt parts of his dominions, began to aſſume independence; and from this epoch we are to date the decline of the power and riches of the Monguls. To this alſo the civil wars contributed; ſo that in the time of Amir-timur-khan, commonly known by the name of Tamerlan, who reigned from 1368 to 1404, all thoſe petty Khans, excepting the Emperor of China, were ſo weakened, that none of them could reſiſt the power of this prince. This makes me believe that the prince buried in this place lived between the years 1294 and 1404; while the remains of the booty of Aſia, and a part of Europe, were yet in the hands of thoſe princes, and they were become independent.'

Mr. Forſter proceeds to enquire from whence theſe people gained ſuch ſkill as to execute ornaments in ſo good a taſte. He has ſome reaſon for acknowledging that, though the Jeſuits have given ſuch an account of China as would make one believe the inhabitants of that empire had all the arts and ſciences in the greateſt perfection from the earlieſt times, he could never prevail on himſelf to admit the truth of theſe accounts. 'Unprejudiced travellers, ſays he, acquainted with the arts and ſciences of Europe, *have very often* obſerved, that the Chineſe, *in all their performances*, ſhew a very inferior and ſervile genius, without any ſpirit; and that the utmoſt we may allow to them is, that they are induſtrious and very good imitators.—Nay, I am perſuaded that any other ingenious and ſpirited nation, with the advantage of ſuch a happy climate, luxuriancy of ſoil, and affluence of all uſeful productions, would have brought the arts and ſciences to much higher perfection, with the ſame encouragement and under the ſame government. On this account I cannot believe that the Chineſe were the nation who taught the Monguls, in theſe early times, to execute ſuch elegant ornaments as we find in theſe graves. Since the arts and ſciences began to ſpread over Europe, the nations who inhabit it have excelled all the reſt of the world in learning and works of taſte and genius. Friar Rubruquis informs us, that he met at the court of Mangu-khan, *William Boucher*, a native of Paris, who was goldſmith to the Khan, and executed ſeveral ornaments and pieces of work in a very maſterly manner; on which account he was not only eſteemed, but alſo very liberally rewarded by the Khan. A young Ruſſian architect likewiſe found much employment and encouragement among the Monguls. A few years before this, Friar Carpini was relieved by Coſmas, a Ruſſian goldſmith, who made the imperial throne and ſeal. Theſe few examples are the ſtrongeſt arguments that China (whereof the northern parts were already ſubject to Mangu-khan) and all the Eaſt, had no ſkilful artiſts; and that the Monguls muſt therefore have had them from Europe; ſo that the Europeans were the maſters and firſt teachers both of the Monguls and Chineſe.'

Mr. Forſter finiſhes his diſſertation with an account of the different funeral ceremonies of theſe nations, which he has perſonally viſited, and is therefore more fully qualified to illuſtrate their antiquities: and accordingly he acquaints us that he intends to publiſh an hiſtorical account of the Khalmucks, their religion, literature, and manners. He informs us of ſix different methods of funerals which prevail among them; and, ſpeaking of the lower people, he ſays, *the poorer ſort are drowned.* Mr. Forſter is not an Engliſhman, but ſurely the Editor of theſe papers might have corrected what is here ſaid of *drowning dead bodies.*

Governor Pownall, in his deſcription of the ſepulchral monument at New Grange, near Drogheda, in Ireland, lays before us farther remarks on theſe tumuli or barrows in Tartary, and adds ſome particulars communicated to him from gentlemen who have been in theſe parts, and reſided there ſome years. He refers them to a much higher antiquity than Mr. Forſter ſeems to allow; ſuppoſing, on the teſtimony of Herodotus, that they are Scythian ſepulchres: at the ſame time he acknowledges that ſome may be of a much later date, and therefore both their conjectures may be true. To obviate the ſurprize which the imagination may be ſtruck with from the quantity of gold ſaid to be found in theſe places, he refers alſo to Herodotus, who ſpeaks of the Scythians as placing cups of *gold* in the royal ſepulchres, and mentions ſilver and braſs as not uſed among them: beſides which the Governor adds, from a memoir communicated to him by Monſ. de Stehlin, counſellor of ſtate, and ſecretary to the Academy of Sciences at Peterſburgh, 'that among the Mongul Tartars there were Hords, called the Iolotaja Hords, or Hords of Gold, from the abundance of that metal, and other riches found amongſt them.'

Governor Pownall's diſſertation is very long, ſenſible, and learned; he introduces his remarks on the ſepulchre at New Grange, by a digreſſion reſpecting the inhabitants of the European parts of our globe, and the migrations of the colonies which ſuperſeded or intermixed with them: but his ingenious account is too long for us to inſert or abridge: the barrow which occaſioned his diſſertation is a pyramid of ſtone, compiled of pebble or cogle ſtones, ſuch as are commonly uſed in paving: the ſolid contents of this pile are ſaid to amount to one hundred and eighty-nine thouſand tons weight of ſtone. 'What conceptions then, ſays Governor Pownall, muſt we have of the expence of labour and time, and of the number of hands neceſſary to ſuch a work, when we underſtand that theſe ſtones muſt have been brought hither not leſs than twelve or fourteen miles from the ſea coaſt, at the mouth of the Boyne? Such materials lie there; but I am aſſured, by gentlemen who know the country where this monument is erected, that there are no ſuch ſtones as it is compoſed of to be found within land.' The pyramid, in its preſent ſtate, is but a ruin of what it was, it having long ſerved as a ſtone quarry to the country round about. Forty feet within the body of the pile, when it was in its perfect ſtate, was concealed the mouth of the gallery leading to a polygon or octagon, in which were found ſtone baſons, probably intended to receive the aſhes of the dead. On a flat ſtone in the cemetery the attentive Governor diſcovered ſome marks which he thought to be traces of letters: he had them accurately copied; but, after a careful examination, none whom he has conſulted can form a gueſs what the characters are: however, he ventures himſelf to conjecture that the inſcription is Phœnician, and contains only numerals: he farther ſuppoſes that there may have been, ages before this barrow was erected, ſome marine or naval monument erected at the mouth of the Boyne, by ſome of the eaſtern people to whom the ports of Ireland were well known, and that this monument having fallen into ruin, theſe ruins were collected among the reſt of the ſhore

ſtones

ſtones with which this barrow was conſtructed, and ſo were intermixed and became part of it.

The 36th article preſents us with a ſuccinct and authentic narrative of the battle of Cheſterfield, A. D. 1266, in the reign of King Henry III. by Mr. Pegge. The 37th contains a relation of a Roman pavement, found at Colcheſter, with wheat underneath it: by Dr. Griffith, and communicated by Edward King, Eſq. An account of this curioſity has appeared in ſome of the periodical papers. The following number conſiſts of obſervations on ſepulchral monuments, in a letter from Mr. Lethieullier to James Weſt, Eſq. It is ingenious and amuſing: the Author propoſes ſome directions, by following which it may, with ſome probability at leaſt, be diſcovered to what family the monument belongs though the inſcription on it has been defaced.

The next article is of a very conſiderable length: it was drawn up by Francis Maſeres, Eſq; and is intituled, A View of the ancient Conſtitution of the Engliſh Parliament. This has given riſe to a diſſertation, written by Charles Melliſh, Eſq; in which, though he acknowledges he has received great information from the many ingenious remarks which Mr. Maſeres has made, he expreſſes ſome doubts concerning particular doctrines that gentleman has advanced, and proceeds freely, but with candour and politeneſs, to examine and diſcuſs them.

Number 41 of this volume gives a relation of Druidical remains in or near the pariſh of Halifax in Yorkſhire, which were diſcovered and explained by the Rev. John Watſon, M. A. F. S. A. The rocking ſtone, ſituated on Golcar-hill, ſeems the moſt remarkable of theſe remains: it gives the name of *Hole ſtone Moor* to the adjoining grounds: it is about ten feet and half in length, nine feet four or five inches broad, and five feet three inches thick. It reſts on ſo ſmall a center, that at one particular point, a man may cauſe it to rock, though it has been damaged a little in this reſpect by ſome maſons, who endeavoured to diſcover the principle on which ſo large a weight was made to move.

There are ſome other curious particulars in this article; but we proceed to mention the 42d and laſt, which is an extract of a letter from the Rev. Mr. Bentham, of Ely, concerning certain diſcoveries in Ely Minſter; for farther particulars of which we muſt leave our Readers to conſult the volume itſelf. We have only room to add, that the number of copper-plates in this publication are 23, and that they contribute greatly to the perſpicuity, the beauty, and the entertainment afforded by this collection.

Art. IV. *Joannis Davidis Michaelis, Prof. Ordin. Philoſ. et Soc. Reg. Scient. Goetingenſis Collegae, Epiſtolae de* LXX *Hebdomadibus Danielis ad D. Joannem Pringle, Baronetum: Primo privatim miſſae, nunc vero utriuſque conſenſu publice editae.* Letters from John David Michaelis, Profeſſor in his Majeſty's Univerſity at Gottingen, to Sir John Pringle, Bart. concerning the Seventy Weeks of Daniel. 8vo. 5 s. ſewed. Cadell. 1773.

THIS celebrated prediction, in the ninth chapter of Daniel, v. 24——27, has frequently employed the thoughts and pens of the learned: much ſkill and erudition have been diſplayed in illuſtrating it, and, on the whole, the events, to which its different parts have been applied, have appeared to accord very well with the prophecy. But notwithſtanding the evidence ariſing from hence in favour of revelation, on the common interpretation, thoughtful and enquiring perſons have been very ſenſible of the difficulties and objections attending it, and have uſed great diligence in endeavouring to remove them. Theſe difficulties have led Dr. Michaelis to conclude, either that the text is corrupted, or that this prophecy, which has been eſteemed one *great bulwark* of the Chriſtian religion, is a part where he ſhould be moſt apprehenſive of its being *undermined*. There are two things which, in his view, render the explication generally received among Chriſtians ſuſpicious: the one is the little attention which he thinks has been given to a critical examination of the words; the other, the neglect of different readings, which, on a careful collation, appear to be many, 'and what, he adds, is a very principal conſideration, the numbers themſelves are changed. Now, ſays he, can any thing be thought more raſh, or more remote from any expectation of diſcovering truth, than an attempt to explain a paſſage of this kind, before the various readings have been carefully examined? The interpretation depends wholly on the numbers, of which the 24th, 25th, and 26th verſes are full; but tranſcribers more frequently err in their accounts of numbers than in any thing elſe; add to which, that the whole book of Daniel is attended with various readings, and is come down to us not ſo carefully copied as other parts of the ſacred volume; on which accounts whoever would interpret it, muſt either conſider it critically or muſt fall into errors, unleſs he ſhould judge it better to deſiſt from the eſſay.'

To theſe objections againſt the preſent verſion of this prophecy, our learned Critic adds ſome others: one of leſs, though of ſome moment, he thinks is, that we do not appear to have in it a prediction ſufficiently adapted to the prayer which Daniel had juſt offered. He had ſupplicated in favour of his city and his people, that the latter might be reſtored to their country, and that the former might be rebuilt: he receives an anſwer concerning the *Meſſiah*, whom he had not once mentioned in his prayer. Dr. Michaelis properly obſerves that it cannot be any way ſurpriſing to find ſomething ſaid of the Meſſiah in this celeſtial meſſage; but if any particular deſtined period of ages was foretold to the prophet after he had been praying in behalf of his own people and nation, it ſeems moſt natural, he thinks, to conclude that the reply would not have been confined to a period which ſhould end either with the advent or the death of the Meſſiah, but would have fixed on one that ſhould terminate in ſome more ſignal fate of the Jewiſh people, city, and temple; poſſibly in their utter deſtruction; whereas, according to the common verſion and interpretation of this prediction, Jeruſalem was not deſtroyed till long after the expiration of the LXX weeks, the term here deſtined.

We think there is truth and weight in this obſervation, though every perſon acquainted with theſe ſubjects will allow that a more certain account of the time determined for the advent of the Meſſiah, the great deliverer ſo earneſtly expected by the Jews, was likely to afford ſatisfaction to the mind of the prophet, and might be regarded as ſome anſwer to his prayer, notwithſtanding his not having expreſsly made this a part of his petitions.

The time alſo on which moſt commentators have fixed for the commencement of the *Seventy weeks* is a very capital objection, with our ingenious Author, to the interpretation they have given: ſince they generally fix this time, not from the delivery of the oracle, nor from the return of the Jews into Paleſtine, or from the edict of Cyrus; but, becauſe it beſt comports with their hypotheſis, from the twentieth year of Artaxerxes Longimanus, which Daniel, who was directed to make a computation, did not live to ſee: proceeding in an inverted order, they firſt determine that the ſeventy weeks were indiſputably to expire, not at the ſeaſon when Jeruſalem was taken, but when Chriſt was crucified. From this period, adds our Critic, thus arbitrarily choſen, they reckon backward, in order to find the 490th year, and there they begin the ſeventy weeks: on which, exulting in their ſucceſs, they employ this prediction to convince the Jews, and other oppoſers of revealed religion.

Poſſibly M. Michaelis is rather too free, and ſevere, in the accuſations he brings againſt his fellow-labourers in this field of knowlege; many of whom, whatever may have been their miſtakes, have manifeſted great acuteneſs and learning in endeavouring to illuſtrate this paſſage; although it muſt be owned the track which he has choſen bids much fairer for conducting us to the truth. He has, with great care and diligence, examined thoſe manuſcripts and verſions which he could obtain, and hopes that, by the ſight of ſome others, he ſhall hereafter be able more fully to elucidate the paſſage. Some extracts which Sir John Pringle procured for him, from Dr. Kennicott, together with a volume in the poſſeſſion of the Landgrave of Heſſe, appear to have been of principal ſervice in compleating his new tranſlation. He critically conſiders each member of the verſes in queſtion, and offers ſeveral obſervations on them: among others which are very material, that of computing the ſeventy weeks by *lunar years* is not the leaſt; though other critics have propoſed the ſame method of computation before Michaelis. In the 25th verſe inſtead of *ſeptem*, which has been the more general reading, following the Heſſian volume, he inſerts *ſeptuaginta*, which produces a great alteration in the prophecy: but we will lay before our Readers the whole of his verſion:

Septuaginta tibi hebdomades promittuntur, urbi gentique tuæ felices et proſperæ, quibus ab idolatriae crimine purum ſe præſtabit populus, ſacrificia offerentur, antiqua redibit pietas morumque probitas, vaticinia Jeremiæ implebuntur, eventuque obſignabuntur dicta prophetarum, reditum populi promittentium, templumque inaugurabitur et ungetur. Hæc autem ut plenius etiam atque adcuratius ſcias numera tibi et bene diſtingue tres temporum periodos, ab hujus ipſius de reaedificanda Hieroſolyma oraculi promulgatione, uſque ad Meſſiam et imperatorem [Titum Veſpaſianum] *fluxurorum*; [Primam] *Septuaginta hebdomidum:* [Secundum] *Septuaginta annorum:* [Tertiam] *LXII. annorum. Aedificabitur autem Hieroſolyma, primo in vici morem, deinde et urbs munita mœnibuſque cincta. Succedent autem iterum calamitoſa tempora, ſub quorum finem, nempe poſt illos, quos dixi, LXII. annos, Meſſias interitum rebus adferet, judiciumque habebit, atque ipſe, cum imperatore venturo, urbem et ſanctuarium evertet.*

For the ſatisfaction of the mere Engliſh Reader we ſhall add the following tranſlation of the above paragraph:

Seventy Weeks of happineſs and proſperity are promiſed to thee, to thy city and nation, during which the people ſhall preſerve themſelves from the crime of idolatry, ſacrifices ſhall be offered, ancient piety and probity of manners ſhall return, the prophecies of Jeremiah ſhall be fulfilled, and the declarations of the prophets promiſing the reſtoration of the people, ſhall be atteſted by the event, and the temple ſhall be rebuilt and conſecrated. But that thou mayeſt be more fully and accurately acquainted with theſe things, number to thyſelf and carefully diſtinguiſh three periods of time, from the promulgation of this prophecy concerning the re-ædification of Jeruſalem, even unto the Meſſiah and the Emperor [Titus Veſpaſian]: [The firſt] *Seventy weeks*; [The ſecond] *Seventy years*; [The third] *Sixty-two years. Jeruſalem ſhall be rebuilt, firſt in the manner of a ſtreet, then as a fortified city encompaſſed with walls. But calamitous* times ſhall *again ſucceed; at the end of which, namely after the ſixty-two years which I have mentioned, Meſſiah ſhall bring on deſtruction; and ſhall exerciſe judgment, and be, with the Emperor, who is about to come, ſhall overthrow the city and the ſanctuary.*

We ſhall add to the above a tranſlation of ſome general remarks on theſe verſes, which we find in the ſecond letter. Speaking of the *ſeventy weeks* in the firſt part of the prediction, it is obſerved, ‘ theſe are 490 lunar years, 474 or 475 ſolar ones, which flowed from the firſt publication of the oracle to the year of the world 3941, during which period the Jewiſh affairs were in an improving ſtate, the city and temple being reſtored, the people living comfortably under the Perſians, and keeping free from idolatry; afterwards they gained favour with Alexander and moſt of his ſucceſſors, and when the Syrians began to moleſt them, after ſome victories, they recovered their rights: the year 3941 was the concluſion of this proſperous ſtate, for in this year Jeruſalem was taken by Pompey, and the people became ſubject to the hard and perpetual dominion of the Romans.’

After theſe reflections on the *ſeventy weeks*, it is only requiſite to take notice of the obſervations on the two latter of the three periods mentioned in the farther part of this prophecy. The ſecond period is ſaid to be *ſeventy years*, ‘ That is, 67 or 68 ſolar years, reaching (according to Uſher) to the year 4009, in which year Judea was reduced into the form of a province, and the firſt *cenſus* was made under *Quirinius*.’

The third period is ſixty-two years, ‘ That is, 60 ſolar years, extending to the year 4069, or of Chriſt 66, on the concluſion of which year the Jewiſh war immediately commenced, in which the Meſſiah, employing the arms of Veſpaſian and the Romans, utterly deſtroyed the Jewiſh city and temple, overturned their ſacred things and the whole commonwealth.’

The latter part of the prediction our Author leaves in an imperfect ſtate; we ſhall inſert it as it appears in his work—— *Feſtinabitur autem hujus belli finis, et* . . . . *ſeptennium. Hujus ſeptennii medio deſinent ſacrificia, et ſuper templum veniet vaſtator* . . . . *et* . . . . *But the end of this war ſhall be haſtened, and* . . . . *ſeven years. In the midſt of the ſeven years the ſacrifices ſhall ceaſe, and the deſtroyer ſhall come upon the temple* . . . . . . *and* . . . .

On theſe imperfect ſentences we have the following ſhort remarks; ‘ Jeruſalem was attacked with an incredible fury, and ſpeedily taken, even beyond the hope of Titus Veſpaſian. The war laſted ſeven years, and in the month of July, A. D. 73, the ſacrifices failed becauſe the beſieged could not be ſupplied with victims.’

We have thus laid before our Readers a ſhort view of this ingenious Writer's explication of the prophecy: his labours have been well employed, and his work certainly merits a careful attention: he hopes to be able himſelf to improve it, particularly by means of the Septuagint verſion of Daniel, now publiſhing from a manuſcript at Rome, and that he may obtain other aſſiſtance for this purpoſe. He does not confidently propoſe his interpretation as undoubtedly certain; and in regard to the latter part of the paragraph, he thinks it no diſhonour to acknowledge his ignorance, though he truſts that a farther critical enquiry may throw greater light on it.

ART. V. *Sermons of the late Reverend John Orr*, D.D. Archdeacon of Ferns. Prepared for the Preſs by the Author. 8vo. 3 Vols. 15 s. Boards. Cadell.

THE preface to theſe volumes, dated in October 1765, ſhews that the diſcourſes they contain have been long ready for publication, though it was not to take place till after the deceaſe of the worthy and well-known Writer. He profeſſes his apprehenſion that to add to the multitude of ſermons already extant may carry the appearance of raſhneſs and indiſcretion: at the ſame time he truſts that amidſt the diſſipation of the age, with the wretched coldneſs and indifference of many, not of the worſt of characters, in all matters of a ſerious nature, and the prejudices of others, there are a few, perhaps more than can eaſily be known, who will be glad to have any writings put into their hands, that can convey any wholeſome inſtruction into their minds, and contribute to their eſtabliſhment in good principles, or that can heighten their eſteem of religion, and quicken their approbation and reliſh of virtue. 'For the uſe and ſervice of ſuch, therefore, theſe ſermons are now made public.'

To the above-mentioned motive the Author adds another, viz. that as he had taken conſiderable pains in preparing ſeveral of theſe diſcourſes for the inſtruction and entertainment of ſerious and good minds, he did not chuſe that the uſe of them ſhould be confined to the ſmall circle to which they were at firſt delivered; but was willing that all, who are pleaſed to look into them, ſhould have any benefit or advantage which they are capable of affording.

The concluding ſentences of this preface diſcover the unaffected piety and integrity of the Writer's heart, together with that ſerenity and hope, in the proſpects of futurity, which the practice of true religion alone can inſpire and beſtow.

'As the Author hath now got into a period of life and ſtate of health, which will not permit of his being much more uſeful, nor probably of his continuing much longer in the preſent ſcene; he thanketh God, that under increaſing infirmities of body, and an apprehenſion of his approaching diſſolution, he poſſeſſeth his ſoul in patience and ſerenity, and hath the moſt ſincere conſolation and joy, from a reflection on his having laboured for by far the greater part of his life, with at leaſt an honeſt zeal and aſſiduity, in the ſervice of religion. He cannot, indeed, flatter himſelf with the thoughts of having been actually the author of much good, by all his pains and diligence; but of a hearty good will to the beſt of cauſes, and of well-meant endeavours to have ſerved and promoted it, he is fully conſcious. And upon this foundation, notwithſtanding his defects and failings, of which he is very ſenſible, and which are the matter of his unfeigned humiliation and mourning, he preſumeth to look up, with an humble hope, to the ſupreme judge of his conduct, and arbiter of his fate; *waiting for his mercy, through Jeſus Chriſt, unto eternal life. Amen.*'

The honeſt and pious ſpirit manifeſted in the above paſſage runs through the ſermons, which are rational, ſenſible, and ingenious: they are plainly but agreeably written; and all of them have a practical tendency: they are calculated to inform the underſtanding, to convince the judgment, and to fill the heart with an ardent zeal for the advancement of true religion and virtue. The Author ſometimes finds it requiſite to take notice of diſputable points, but he ſeldom dwells on them long; and it is evident that he is far from being a Calviniſtical, or what in common acceptation has been ſtyled an *orthodox* Chriſtian.

The confined limits of our Review, and the increaſing number of our new publications, will not admit of *many* or *long* extracts from theſe ſermons, however valuable we may deem them. A few paſſages, nevertheleſs, may be ſelected; from whence our Readers will be enabled to form their own judgment of the Doctor's manner, and the merit of his compoſitions.

The ſecond ſermon in the firſt volume is entitled *the true Good of Man*, from Eccleſ. ii. 3. It concludes with the following reflections:

'From all that has been ſaid, I think it is abundantly plain, what ſhould be the principal care and buſineſs of mankind, even the raiſing all virtuous or morally good affections in their hearts, and the exerting them in a conſtant courſe of all piety, juſtice, and humanity. This is what our conſcience, the higheſt principle in our nature, above all things approves and recommends, and what our reaſon and experience aſſure us is the moſt effectual means of promoting our greateſt happineſs. This therefore it may be juſtly expected will be the thing, in which we *will* chiefly employ ourſelves. It is certain we cannot do otherwiſe without violating the law of our nature, and acting the moſt imprudent and inexcuſable part *that can be*. The conduct of thoſe perſons is exceedingly contemptible, how much ſoever many be diſpoſed to think otherwiſe, who inſtead of making it their main concern to improve in themſelves thoſe diſpoſitions, which are the true excellency and happineſs of their nature, give themſelves up to idleneſs, or the purſuits of trifling amuſements and diverſions, which are of no worth and uſe to them, but ſerve only to waſte their time, which might be laid out to very valuable purpoſes; or who are fond above all things to become remarkable for thoſe qualities and ways of living which the world accounts polite and faſhionable, though every man of common reflection may ſoon ſee that they have but little connection with the things which are really lovely and honourable, and that the pleaſure which they afford is very fantaſtical and uncertain; or perhaps who are wholly intent on heaping up riches, or acquiring fame, power, and grandeur in the world, not with a deſign to employ theſe advantages in promoting the honour of God and the happineſs of mankind, but merely to ſatisfy their deſire of poſſeſſing them; all theſe purſuits are very different from the great end and buſineſs of life, and men by going into them ſhew great inadvertence and weakneſs, and very often great depravation and corruption of mind, and find in the concluſion that they have not conſulted their own happineſs ſo well by them, as they might have done by another courſe of action. The only way to diſcharge the buſineſs which moſt properly belongs to us, and to attain to that perfection and happineſs, which our moſt gracious Creator, by the frame of our nature, has deſigned for us, is to lay out our chief care in making our hearts and tempers good, or in the practice of all religion and virtue, and to make all the other affairs in which we engage ſubſervient to this. When we do ſo we anſwer the end for which we were made, act up to the dignity of our beings, and lay a ſure foundation for our enjoying the greateſt tranquility and ſatisfaction. And that we may manage this deſign ſucceſsfully, it will be uſeful to ſatisfy our minds, on rational grounds, that the improving ourſelves in virtue is indeed our principal concern, a thing of the higheſt excellency and utmoſt importance to our happineſs. If we were fully perſuaded of this, and had a ſtrong ſenſe of it frequently recurring to our minds, it would prevent our following any miſtaken courſe of life, or ſtop us ſhort if we have entered upon it, and would engage the ſtrongeſt paſſions and affections in our nature in the purſuit of virtue, and make us earneſt and diligent continually to increaſe in it.'

The thirteenth ſermon treats *Of the Sabbath*, from *Mark* ii. 27. Concerning our obligation to obſerve which the Preacher remarks:

‘ Excepting what was peculiar to the Jews in the inſtitution; we ſeem to be as much bound to the obſervation of it as any perſons ever were. We are as much concerned, as any men can be ſuppoſed to have ever been, to ſet ſome time apart, for worſhipping him who made the heavens and the earth, ourſelves, and all other things contained in them; for contemplating and adoring his perfections diſcovered in his works, and for expreſſing all that homage, duty, and obedience to him, which, as his creatures and the ſubjects of his moſt wiſe and righteous government, we owe to him; and on which we may likewiſe indulge ourſelves in a ſtate of eaſe and freedom from our worldly cares and anxieties, and allow to labourers and ſervants, and to the cattle, a neceſſary refreſhment and ceſſation from bodily toils and drudgeries. In all this there ſeems to be ſomething ſtrictly moral, which is equally obligatory on all men, and in all ages whatſoever. And as to devoting particularly a ſeventh part of our time to theſe purpoſes; it is, firſt, plain that this is in general a very fit proportion of time to be dedicated to theſe uſes, as we find in experience it neither takes us too much off from the buſineſs and duties of common life, nor leaves too great an interval for religious impreſſions to wear away: it is likewiſe evident, that it is neceſſary that the time which is to be ſet apart for religious contemplation, and the worſhip of God, and for giving reſt to man and beaſt, ſhould be aſcertained by ſome competent authority, ſince otherwiſe it would never be obſerved with any order and regularity: and, as it appears from the beſt light we can have into a matter ſo remote, and of ſuch great antiquity, that a ſeventh day was from the beginning allotted to theſe ends, by him who knew beſt what was moſt ſuited to the nature and neceſſities of men: as the ſame appointment was renewed and continued under the law, and has been always obſerved under the Chriſtian diſpenſation; we may very well conclude that we are obliged, by an authority more than human, to dedicate one day in every week to religious exerciſes, and the ſolemn worſhip of God, and to the giving ourſelves, and thoſe who are under our power, ſome eaſe and refreſhment after the hurry and trouble of worldly buſineſs. However, as the obſervation of one day in ſeven, as a time of ſacred reſt, is of purely poſitive appointment, our obligation to obſerve it as ſuch muſt be always underſtood to be accompanied with the tacit exception, that the obſervation of it will interfere with no moral duty, with no neceſſary act of ſelf-preſervation, nor any urgent call of humanity and charity: for if it ſhould interfere, as it ſometimes may, with any of theſe, our obligation to it would for the time ceaſe, according to the natural ſenſe of our own minds concerning the ſubordination of all ritual and poſitive duties, to thoſe which are moral and in their own nature good, and likewiſe the expreſs deciſions of our Saviour, in this very caſe of keeping the ſabbath, which we meet with in ſeveral places of the New Teſtament.'

The firſt ſermon in the ſecond volume is entitled, *Natural Religion a Prerequiſite to the Reception of Chriſtianity*, from *John* vi. 45. From this diſcourſe we ſhall ſelect a ſhort paſſage:

'If our Saviour's determination in the text be juſt, that *every one, that hath heard and learned of the Father, cometh to him*; or, that whoever is well inſtructed in the principles and duties of natural religion, and hath an affectionate practical regard to them, is prepared to receive his doctrine, and to commence his diſciple; or, as he expreſſes the ſame thing in another place, that, *if any man doth the will of God, he ſhall know of his doctrine, whether it be of God, or whether he ſpoke of himſelf*: if this, I ſay, be a true determination, it is plain that no man, who has the goſpel, with the proofs of it fairly laid before him, can reject it, without a defect either in the perſuaſion of his mind as to thoſe truths and principles which the original light of nature teaches, or in the attachment of his heart to them. This, it is certain, cannot affect thoſe, who, though they may live in countries *Chriſtian*, yet never had either real Chriſtianity, or the evidences of it fairly propoſed to them. But if any man, in a *Chriſtian* country of liberty, and in an age of knowlege and enquiry, who admits and receives the doctrines of natural religion, rejects the goſpel, or doubts its truth, it may ſurely be queſtioned, and ſhould be well conſidered by himſelf, whether in doing ſo, he acts conſiſtently and innocently? Whether his incredulity or ſcepticiſm, with regard to Chriſtianity, be reconcileable with a due zeal for thoſe principles which he profeſſes to believe, and acknowledges to be of importance for the good conduct of life, ſince the doctrines of the goſpel are plainly founded on theſe principles, and are a great improvement of them, and *ſeem indeed to be wanted* for giving them their full force and efficacy for governing the practice and converſation of *the greateſt part of mankind*? And whether his heſitation in admitting the truth and divine authority of the goſpel, be really owing to a want of evidence to ſatisfy him as to theſe points, after a due conſideration of what has been frequently advanced to make them out? Or whether it may not rather proceed from ſome latent prejudices, or at leaſt from indolence and inattention, from a neglect of enquiring and examining, which alone, in a matter of ſuch high moment, muſt have ſomething greatly blameable in it, and may be attended with very unhappy conſequences.'

The few words, in the above paragraph, which we have put in Italics, appear to be but a cool manner of ſpeaking on the importance of revelation, and hardly comports with that ſenſe of its value which Dr. Orr elſewhere, and frequently, expreſſes. Whether the explication which, after Dr. Clarke and others, he has given of the text in John is really its genuine ſenſe, we ſhall leave to the conſideration of our Readers; only it may be obſerved, that the fact ſeems to prove this acquaintance with the principles and duties of natural religion not to be *eſſential* to the reception of the goſpel, ſince it muſt be ſuppoſed that numbers of thoſe who embraced the Chriſtian revelation were very ignorant on theſe ſubjects.

The eighth ſermon treats *Of the Influence of the Holy Spirit on the Minds of Men* (Luke xi. 13.) ‘ I think it plain, obſerves this Writer, that the Chriſtian religion offers the aſſiſtance of the Holy Spirit to all who ſincerely deſire it, and are willing to uſe and improve it for the amendment of their tempers, and for the good government of their lives:—As to the degree of ſtrength with which this influence is exerted: we are not to conceive of its operation, as a blind violent impulſe, bearing down the natural powers and faculties of men, and acting and carrying them like machines, they know not whither. In the moſt extraordinary converſions which are mentioned in ſcripture, a regard was always had to the human faculties, and the natural order of their acting; the happy change being effected in thoſe, and to whom the Spirit communicated an uncommon meaſure of grace, by means of juſt and clear notions conveyed into their minds, and rational motives applied to their wills and affections. And in the ordinary operations of the Spirit, this regard is ſtill more plainly preſerved: for by theſe nothing is done for the reformation of men, that looks any way like a force on our faculties, but the whole is brought about by methods the moſt conſiſtent with our nature that can be. Such as the raiſing a true ſenſe of things in our minds; giving us deep impreſſions of the excellence of virtue, and lively apprehenſions of the love of God and Chriſt; and fixing our attention on that happineſs which the goſpel promiſeth to the good and virtuous, and on the puniſhment which it threateneth to the wicked and diſobedient. By theſe methods, ſo agreeable to the conſtitution of human nature, the converſion and reformation of men are accompliſhed, as muſt be plain from experience, as well as from the doctrine of holy ſcripture, which always repreſents the word of God, the ſeveral rational principles, motives, and arguments which it contains, as the ſeed ſown by the Spirit in our hearts, from whence all the fruits of piety and righteouſneſs proceed. Theſe good ſentiments and impreſſions which the ſpirit *raiſes*, theſe lively apprehenſions which he gives us of the principles and obligations of Chriſtianity, are ſtronger or weaker in proportion to the difficulties that we meet with in religion, and according to the nature of the particular ſervices expected from us. But they will always be effectual in us for all the purpoſes of religion and holineſs, if through our own folly and obſtinacy we do not ſuffer them to languiſh and decay.'

In his ſermon on *Trinity Sunday*, from *Eph.* ii. 18. the Author briefly conſiders a diſputable and difficult ſubject. His account of 'the three divine perſons concerned in the œconomy of our ſalvation,' he draws from the ſcripture: and though he differs, in his ſhort explications, from what is delivered in human creeds, and eſtabliſhed articles, he plainly proves himſelf to have been a Chriſtian, and what is ſometimes called, an *evangelical* preacher.

The eleventh ſermon in this volume, *On the Importance and Excellence of the Office of the Chriſtian Miniſtry*, is very ſenſible, and full of important inſtruction; and the diſcourſe which follows it, intitled, *The Miniſtry of the Goſpel a Co-operation with Providence*, and preached at the conſecration of the Biſhop of Killala, is alſo a good one.

The third volume contains ſome excellent diſcourſes, but we have room only to mention their ſubjects. The firſt treats on true and falſe notions of happineſs; and is intended as an introduction to the eight which follow, and which treat on the beatitudes. The character of Chriſtians, as the ſalt of the earth, and the light of the world, is drawn in the two next ſermons. In the 12th and 13th, which cloſe the volume, the Doctor has diſplayed the dignity and honour of the matrimonial ſtate; with the evil and danger of whoredom and adultery. Theſe two laſt-mentioned diſcourſes are introduced by a ſeparate preface, as are alſo thoſe on the beatitudes of our Saviour.

Art. VI. *The Elements of Speech.* By John Herries, M. A. 8vo. 4 s. Dilly. 1773.

MR. Herries, in his introduction, informs us that there are in this treatiſe 'many obſervations that have not been advanced by any other author;' and, indeed, we cannot but allow his claim to originality in many reſpects. For inſtance, we believe that no other Author has advanced an obſervation like this, that *to learn to ſpeak well, will, in the end, make a man a hero.* As the paſſage where this occurs ſeems to be intended as a ſpecimen of the Author's rhetorical powers, we dare ſay we ſhall gratify him by quoting it:

'We intend to conduct the young ſpeaker from lower degrees of perfection to higher, till at laſt he is enabled to diſplay, to the beſt advantage, all the riches of language, the charms of voice, the powers of the underſtanding, of the imagination, and of the paſſions. But before he arrives at that illuſtrious height of excellence, there are many obſtacles to remove, many difficulties to ſurmount. The way, at firſt, may appear rude and uncultivated. The craggy ſteep, the thorny maze may damp his courage, and retard his progreſs; but if he travels on with unremitting ardour, the hardſhips of his journey will gradually diminiſh. A delightful proſpect will ſhortly open, every ſenſe is ſweetly ſoothed, a new vigour animates his ſoul; at laſt he gains, exulting, the long wiſhed-for ſummit, he reflects with pleaſure on the toils he has paſt, and takes his diſtinguiſhed ſeat among the HEROES of antiquity.'

Excluſive of the ridiculous idea that a man, by learning to ſpeak properly, ſhall be entitled to a ſeat among the heroes of antiquity, this is, certainly, looſe, ill-textured, tumid, and flimſy writing. No objection, however, againſt his treatiſe ſhould ariſe from the inelegance of the Author's compoſition. It is not on eloquence, but on elocution, that he writes, for the elementary and mechanical part of which his inability as a writer will by no means diſqualify him *.

Mr. Herries is very full and ſyſtematic on his ſubject. He has divided his treatiſe into two parts. The firſt conſiſts of ſeven chapters: 1. On the Organs of Speech. 2. Illuſtration of the Elements of Speech and vocal Muſic in the Plan. 3. The Alphabet. 4. Cultivation of the Voice in Children. 5. Impediments in Speech. 6. Deaf and Dumb taught to ſpeak. 7. Origin of the ſimple ſounds.—From this part we ſhall ſelect what ſeems to promiſe the greateſt utility, the chapter on the Cultivation of the Voice in Children:

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* Very few ſubjects of late have been more fruitful of authors than that of the Engliſh language. Mr. Sheridan rouſed the public attention to it; and Mr. Rice followed him into the ſame field: which they both ſeem now to have quitted, and to have retired, each to his original profeſſion. The ſubject, however, has been frequently taken up, in various forms; and it now appears in that of *Elements of Speech*. Mr. Herries has trod ſo far in the ſteps of the abovementioned gentlemen, as to give the public a courſe of lectures on oratory; and it is very poſſible that theſe Elements may comprehend thoſe lectures, reviſed and corrected. We preſume ſo, becauſe they ſeem to anſwer to the advertiſements which we have ſeen in the papers; but we have never attended his lectures; nor is even his perſon known to us: ſo that it is impoſſible that we ſhould have any prepoſſeſſion againſt him, nor ſhould we wiſh to throw out one word which might tend to diſcourage him as an Author, did we not apprehend that his method of inſtructing would, in ſeveral reſpects, rather ſerve to increaſe than to remove the difficulties of our tongue. It is, indeed, a bold attempt in a *North-Briton*, to erect, in the capital of the kingdom, the ſtandard of the true pronunciation of the *Engliſh* language!

‘ The proper exertion of any faculty, either bodily or mental, is the reſult of long attention and practice, directed by the beſt examples. Nature leaves us in a rude and uncultivated form, it is our buſineſs to poliſh and refine ourſelves. Nature gives us the organs, it is ours to acquire the ſkilful performance upon them.

‘ Every creature that we know arrives much ſooner than man at the perfect diſplay of his powers. The firſt ſpecies of voice in the infant, is that of CRYING; a language the moſt tender and pathetic to excite our compaſſion and prompt our care. It is a conſiderable time before the muſcles of the larynx are adapted for the modulation of MUSIC, or thoſe of the tongue for the pronunciation of LANGUAGE. But whenever they arrive at that ſtate, the utmoſt care ſhould be taken to form their voice aright. Every bad habit may be eaſier prevented in the young than removed in the adult. When the organs are tender and flexible, they may be moulded as we pleaſe. The mode of utterance which we contract at this period, generally remains with us through life. Children have a ſtrong propenſity to imitate what they hear; for that reaſon, thoſe who are employed to teach them ſhould attend to the following hints, *viz.*

‘ I. As all ſpeech or language is only the ſucceſſive pronunciation of the articulate ſounds; and as the vowels, half-vowels, and aſpirates, have an independent ſound of their own, let them be taught to pronounce each of them ſeparately. For inſtance, let the following lines be ſpoken thus:

Th e ſp a c i ou s f i r m a m e nt o n h igh,
W i th a ll th e bl ue e th e r i a l ſk y,
A nd ſp a ng l ed h ea v e n s, a ſh i n i ng f r a me,
Th ei r gr ea t o r i g i n a l pr o cl a i m.

‘ Each of theſe diviſions repreſent only one ſound, except when a mute is united. In that caſe alone ſhould the child be allowed to pronounce two ſounds at the ſame time. Inſtead of ſaying *el*, *em*, *eſs*, *ar*, *ve*, let him be taught to utter only the ſimple ſounds *l*, *m*, *s*, *r*, *v*. Theſe are equally perfect when ſeparate as when combined. The word length, which contains only four ſounds l e ng th, is uſually ſpell'd thus, el ee en gee tee aitch. Here, inſtead of FOUR, there are no leſs than THIRTEEN ſounds uttered. How can the child imagine that *ng* and *th* have each of them but one ſound? Why do we call in the aid of articulations which are foreign to the word? What ſimilarity is there between the ſimple ſound of *ng* and the mix'd articulations of *en* and *gee*, or between *th* and the ſounds of *tee* and *aitch*?

‘ To remedy this inconvenience in our mode of ſpelling, which is ſo tedious and embarraſſed, let the child be taught to pronounce every half-vowel and aſpirate entirely unconnected with any vowel. For inſtance, in *m* let his lips be ſhut before any ſound is heard. In *l* let the top of the tongue be firſt of all applied cloſe to the upper gum, and then will be produced the articulation clear and unmix'd. In ſhort, let every ſound except the mutes be uttered in their moſt ſimple form. On this one principle depends all the propriety and graceſulneſs of pronunciation.

'II. Another error in the mode of teaching children to read, is that of directing their attention to diſtinguiſh the letters by the eye, inſtead of the ſound of them by the ear. Hence it is, that when they can name at firſt ſight every letter, and diſtinguiſh the form of *a* from *o*, *p* from *b*, &c. they naturally imagine that they are perfect in their taſk. The great impropriety of this method will appear by attending to our view of the alphabet in the laſt ſection, where we find ſeveral of the letters repreſenting various ſounds. If, therefore, the child judges by the eye, he can never be able to diſcover the difference; if he judges by the ear, he can never be deceived. Why ſhould he be troubled with the FORM of the letters till once he has acquir'd the SOUND of them? Why ſhould he be taught to READ before he is taught to SPEAK. The latter can be acquired at a very early age; and when once he is able to pronounce the ſounds, ſyllables, and words themſelves, he will eaſily be taught to diſtinguiſh the marks by which they are repreſented in writing.

'III. Another cuſtom that injures the voice of children, is that of repeating long ſpeeches or poems with rapidity and indiſtinctneſs. He generally who can read or recite FASTEST thinks himſelf the beſt ſcholar. This practice, which is eſtabliſhed with a view to cultivate the MEMORY, muſt inevitably prevent and enfeeble the action of the organs. The ſimple ſounds, inſtead of being articulated with energy and juſtneſs, are all mingled in a confus'd jargon. If you wiſh that your children ſhould one day diſtinguiſh themſelves as public ſpeakers, let this pernicious habit be avoided. Never allow their ſervants, nurſes, or companions to ſpeak before them in a hurrying and imperfect manner. They will naturally imitate what they moſt frequently hear. Never let them ſpeak in a languid or reſtrain'd manner. Let the action of their jaw be free and open. Let their lips and tongue be compreſſed with energy in their different poſitions. For, as the fingers by a conſtant and active performance upon an inſtrument, acquire a readineſs and command which they had not before; ſo the organs of ſpeech, and eſpecially the muſcles of the tongue, receive a new force and facility from the practice of a juſt pronunciation.

'Thus we have propoſed three objects to be attended to, in the mode of cultivating the voice in children, *viz.* to pronounce each of the articulate ſounds by its own independent power; to diſtinguiſh them by the ear, and imitate them by the voice, before they are acquainted with their marks in writing; and laſtly, not to injure their pronunciation by an utterance too haſty and indiſtinct. If theſe few rules are regarded, their voice, as they grow up, will increaſe in ſtrength and harmony. They will be free from all the weakneſs, obſtruction, and defect in ſpeech, which are generally the conſequence of a neglect in this uſeful part of education.'

We ſhall not diſpute with Mr. Herries the method here recommended; but we apprehend that the conſequences he deduces are by far too general, and too important for the very limited premiſes, one part of the precept being merely negative, the other very ſimple, and calculated for little more than to facilitate the acquiſition of reading.

The ſecond part of the treatiſe contains eight chapters: 1. Exerciſe of the Breath. 2. Strength of Voice. 3. Graceful Pronunciation. 4. Gradation and Extent of Voice. 5. Medium and Management of the Voice. 6. Harmony of Speech. 7. Emphaſis or Propriety of Speech. 8. The Pathos of Speech.

The obſervations on the Medium and Management of the Voice appear to us to be the moſt valuable part of this treatiſe. Some of them, therefore, we ſhall lay before our Readers, not doubting but they will be acceptable to that numerous part of them whoſe profeſſion it is to ſpeak in public:

‘ There is in every voice a certain pitch or key in which we can ſpeak with the greateſt energy and eaſe. Whether it ariſes from the ſtructure of the organs, or from the power of cultivation, we find an amazing variety in this natural pitch in different voices. Should a perſon of a nice-diſcerning ear attend to a number of people, even of the ſame ſex, converſing together, he will ſcarcely find two of their voices exactly in uniſon. It is the office of every public ſpeaker to know preciſely that peculiar pitch of voice which is moſt natural to him. He may diſcover it by the following method. Let him fix upon any one ſentence, and firſt pronounce it in the very tone which he uſes in converſation. Let him preſerve the ſame tone, but increaſe the exertion. At laſt he will find that he can ſpeak much louder and ſtronger in the key of common converſation, than in any other. That is the MEDIUM of his voice. Nature directs us to ſpeak in that tone which is the moſt graceful and eaſy. In ſhort, if we wiſh to appear to advantage in any public addreſs, we muſt diveſt ourſelves of all our READING TONES which we catched at ſchool. Theſe are generally much HIGHER than our natural pitch. Our own ear and judgment will direct us in that which is the moſt proper.

‘ But let it not be thought that this rule for preſerving the medium of our voice is in the leaſt inconſiſtent with the uſe of that variety of keys which we have recommended in the laſt ſection. By no means. We find, that although a ſinger can perform the ſame air of muſic, with great propriety, in many different keys, yet ſtill there is one which may be called the maſter or predominant tone, which is the moſt eaſy to himſelf and moſt agreeable to others. That is the tone, whether he ſings treble, tenor, or baſs, which is the medium of his voice. It is the ſame in ſpeaking. It muſt be acknowledged, however, that an accompliſhed ſinger or ſpeaker may exert his vocal powers with great command, in more keys than one. Thoſe immediately above, or immediately below his medium, will be the moſt natural and pleaſing.

‘ But ſuppoſe a ſpeaker preſerves his voice in its proper pitch, will it not injure the harmony of his cadence and modulation? Quite the reverſe. We obſerved juſt now, that a ſinger could perform the moſt varied and extenſive piece of muſic in any particular key. Why then may not the ſpeaker, in the ſame key, introduce all the cadence and harmony which belongs to the graceful pronunciation of any one ſentence? The modulation of a ſentence is in general not ſo extenſive as that of a ſong. Dionyſius Hallicarnaſſus has obſerved that the voice in ſpeaking *never riſes* higher, nor falls lower, than three notes and a half. This we ſhall examine more particularly afterwards. But be it as it will, we muſt grant that if a ſinger can exert the moſt extenſive modulations, and yet retain his medium, a ſpeaker may certainly exert HIS modulations (which are much more confined) with equal eaſe.

‘ From theſe arguments it is very obvious, that to preſerve the medium, and to ſpeak in a monotony, are very diſtinct things. The one has no variation of tone, the other admits of every poſſible degree of it. If therefore the natural pitch of the voice is conſiſtent with the HARMONY of ſpeech, it muſt evidently promote the PROPRIETY and COMMAND of it, and that for the following reaſons.

‘ The true criterion of juſt ſpeaking is, when each of the articulate ſounds is uttered forcibly and diſtinctly. But we find that whenever we go beyond our natural pitch, we loſe the command of articulation. Our tones are weak, ſhrill, and broken. Every exceſs of paſſion has a tendency to ſtraiten the glottis, and render the voice more acute. This we may obſerve in the ſharp, hurrying voice of anger, the plaintive wailings of grief, the clear-gliding warblings of joy. If, therefore, a public ſpeaker is deeply animated with his ſubject, his voice inſenſibly aſcends, and ſometimes is carried to ſuch a pitch that he loſes all command of it. Cicero informs us, that when Gracchus, an eminent pleader at Rome, was in the vehement parts of his diſcourſe, his voice became too high and ſqueaking. To remedy this inconvenience, he placed a ſervant behind him, with a pitch-pipe in his hand, who, at ſuch a time, ſounded a note in uniſon with the medium of his voice, on which he immediately deſcended to his uſual ſweetneſs. A ſpeaker of a lively imagination finds a greater difficulty in retaining the proper key of his voice, than in any other branch of his art. His powers of ſenſibility are apt to hurry him beyond the command of reflection or of juſt pronunciation. It was from that conſideration that my Lord Bacon, in ſome part of his works, has advanced this very ſingular maxim, viz. that a public ſpeaker ſhould not in reality feel ſo deeply what he utters, but only APPEAR to feel, becauſe if he is REALLY affected to ſuch a degree, the force of nature will overpower his faculties, and perhaps deprive him altogether of voice, as we obſerve in ſudden frights, violent rage, melancholy tidings, &c. which ſometimes produce convulſive, or even apoplectic fits. Although this principle is perhaps carried too far, yet we find that there is no quality ſo difficult to be attained as the proper command of the medium of our voice in the midſt of the moſt animated emotion. How important then is the rule of the great Shakeſpeare, “ that in the very torrent, tempeſt, and even whirlwind of our paſſion, we ſhould acquire and beget a temperance that may give it ſmoothneſs.” Our injunctions concerning the management of the voice are not intended to curb the impetuoſity of nature, but only to direct it properly. The WHIRLWIND of paſſion muſt ſtill be allowed to rage, but Judgment, all ſerene and watchful, ſhould ſit at the helm, conduct the blaſt, and prevent it from riſing to an exceſs.

‘ The true end of eloquence is perſuaſion ; but when we behold a *ſpeaker* ſo agitated by the enthuſiaſm of his feelings, that he *ſeems to have loſt the* command of his utterance, we regard him as under the influence of frenzy or madneſs, and will ſcarcely allow ourſelves to be affected by him. But when he gives way to all the ſtrength of emotion, and at the ſame time preſerves the propriety of ſpeech and key, then it is that his animated addreſs will appear the reſult of immediate conviction, and force its way irreſiſtibly into our hearts. This rule concerning the management of the voice is ſo little regarded, that almoſt one half of our public ſpeakers are either deſtitute of variation of tone, or when they happen to be animated, they loſe all command of their vocal powers.

'To prevent both theſe inconveniences, let the utmoſt care be taken of the tones of young perſons when they are learning to read. Then it is that the ſimple and natural mode of converſation is generally laid aſide, and one adopted in its ſtead which is imitative, affected, and artificial. Amongſt other improprieties in cultivating the voice in children, there is none more pernicious than the cuſtom of teaching them to read in a much higher key than when they ſpeak. I have often obſerved a perſon who, when converſing on ſome ſerious ſubject with the moſt agreeable propriety, chanced to ake up a book where perhaps the ſame ſubject was treated. Mark he contraſt. He begins to read. His voice is elevated two or three otes higher. It is quite unnatural and affected. Is it not ſtrange hat we ſhould imagine reading to be an exertion of the vocal powers ifferent from ſpeaking? If we uſe the ſame words, and are animated with the ſame feelings, ſhould not we expreſs them in the ame manner? Whether we receive our ideas from the ear as in conerſation, or from the eye as in reading, or from the memory as in eciting, ought we not ſtill to utter them in that pleaſing variety nd command which nature directs?

'But the moſt pernicious conſequence of this unnatural mode of eading is, that the very ſame tones are uſed in public ſpeaking. Our clergy, who, from their profeſſion, and the topics they ſpeak pon, ought to wear unrivalled the palm of eloquence in this kingom, have in general ſo confounded the idea of reading and ſpeakng, by uſing the one for the other, that they perform both in the ery ſame manner. Whether a diſcourſe is read or repeated, the naural medium of the voice is in general laid aſide. One thing is rearkable, that when a perſon is to addreſs a large audience, he ofn elevates his voice to a HIGHER pitch, inſtead of ſpeaking in a OUDER or ſtronger tone. We have already obſerved that the voice ecomes ſmaller, and conſequently weaker, in proportion as the arynx aſcends and the glottis contracts. What cuſtom then can be ore injurious to the purpoſes of ſpeaking than to degenerate into ſqueaking, inarticulate tone, at the very time when the voice ould be exerted with vigour and fulneſs? If therefore the ſpeaker iſhes to be heard at an unuſual diſtance, let him rather pronounce a lower key than in a higher. Let him ſtrain every ſinew, and ut forth all his bodily ſtrength, but never let him violate the firmeſs and propriety of articulation. I have often wondered that an bject ſo important as the key of the voice ſhould be ſo much negected. Every muſician knows the exact pitch of his inſtrument, and an ſound it from the loweſt to the higheſt note; and ſhall leſs care e taken to aſcertain the compaſs and adjuſt the harmony of thoſe wonderful organs which, when ſkilfully uſed, are a thouſand times more expreſſive and pleaſing than the beſt imitations of them that ever the world ſaw? Shall the various powers of the body be entirely at command in the moſt common mechanical art, and ſhall a faculty ſo noble and commanding as that of ſpeech be left to exert itſelf ungoverned and at random? The firſt rule is to preſerve that medium or peculiar key of voice which is ſo little ſtudied and ſtill leſs reduced to practice.'

Yet, after all the efforts of art and inſtruction, Nature muſt be the leading agent. There are voices which no art can teach to ſing; and it is the ſame with regard to elocution, which Cicero not improperly calls *cantus obſcurior*. The command of modulation, and the variety of inflection, are never to be attained by thoſe whoſe organs are capable of emitting only uniform and unelaſtic ſounds.

ART. VII. *The Hiſtory of the Life of Nader Shah, King of Perſia.* Extracted from an Eaſtern Manuſcript, which was tranſlated into French by Order of his Majeſty the King of Denmark. With an Introduction, containing, I. A Deſcription of Aſia, according to the Oriental Geographers. II. A ſhort Hiſtory of Perſia from the earlieſt Times to the preſent Century. And an Appendix, conſiſting of an Eſſay on Aſiatic Poetry, and the Hiſtory of the Perſian Language. To which are added, Pieces relative to the French Tranſlation. By William Jones, Eſq; Fellow of Univerſity College, Oxford, and of the Royal Societies at London and Copenhagen. 8vo. 6 s. bound. Cadell. 1773.

IN the Appendix to the 42d volume of our Review, p. 508, we gave ſome account of Mr. Jones's *French* tranſlation of the original of this Perſic Hiſtory of Nader Shah, in two volumes in quarto. Of the preſent abridgment, in *Engliſh*, of that curious Hiſtory, the following account is given by the very learned and ingenious Author, in his excellent Prefatory Diſcourſe on the Duty and Qualifications of an Hiſtorian:

Speaking of Mirza Mahadi, the original Author of this hiſtory of the celebrated *Cromwell of the Eaſt* *, Mr. Jones is diſpoſed to grant that his teſtimony is not wholly free from ſuſpicion; but then he very juſtly remarks, that the narrative of the Perſian hiſtorian muſt neceſſarily be more authentic than that of our travellers, who could not poſſibly be acquainted with the facts which they ſo confidently relate.

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* We have been ſtruck with this idea of compariſon; which, however, does not ſeem to have occurred to Mr. Jones;—or, perhaps if it did offer itſelf to his notice, he rejected it, in favour of what he deemed a nearer reſemblance. He has drawn a parallel between the characters of Nader Shah and Guſtavus Vaſa; but we fear the pure principle of patriotiſm was not equally evident in both theſe heroes, although there is confeſſedly ſomething ſimilar in the general out-line of their hiſtories.

Mirza Mahadi, we are informed, was the perſonal attendant of his hero, in many of his expeditions, and was an eye-witneſs of the actions which he deſcribes. It is probable, indeed, as Mr. Jones confeſſes, that the hiſtorian's attachment to the 'Deliverer of his country,' might induce him 'to paint Nader Shah in brighter or more pleaſing colours than he deſerved; to caſt a veil over the deformities of his character, and to preſent us only with the beauties of it;' but, he adds, 'as the work was finiſhed after the death of the monarch, and as it paſſes a very free cenſure upon the latter part of his life, we may reaſonably conclude that the Author delivers his real ſentiments; though his veneration for the memory of ſo extraordinary a man, often betrays him into expreſſions which border upon the meaneſt flattery.'

With reſpect to the ſtyle of the original, our ingenious Orientaliſt obſerves, that 'the Perſian language has declined ſo much from its original purity, that no great elegance could be expected from Mirza Mahadi.

'The work, nevertheleſs, he adds, is genuine, and may be recommended as a curioſity;' yet he freely confeſſes, that had he been left to his own choice †, it would have been the laſt manuſcript in the world which he ſhould have thought of tranſlating: 'out of ſo many Perſian books of poetry, ethics, criticiſm, ſcience, hiſtory, it would have been eaſy to have ſelected one more worthy of the public attention; and the works of Hafez or Sadi might have been printed for half the expence, and in half the time.'

Our Author hath ſince, however, been inclined to try whether this Aſiatic hiſtory might not appear to better advantage without the ſtiffneſs of a verbal tranſlation; with which intent, ſays he, 'I drew up a ſhort abſtract of it in my native language: I ſtripped the original of its affected flowers and ornaments, and here preſent the Engliſh reader with all the intereſting facts in a plain and natural dreſs; but, in compliance with Tully's rules *, I have in ſome places ventured to interpoſe my own judgement upon counſels, acts, and events; have preſerved the order of time without anticipation or confuſion; and have occaſionally interwoven the deſcription of remarkable places; taking care to aſſert nothing of any moment without the authority of the Perſian to ſupport it, and not to run after the falſe gleam of conjectures and reports, by which moſt of the writers on the ſame ſubject have been led. After all, I am far from expecting, that this little work will give me any claim to the title of an Hiſtorian: when I compare my piece, not only with the *idea* of Cicero, but even with the productions of others, I am like the drop of water, in the fable of Sadi, which fell from a cloud into the ſea, and was loſt in the conſciouſneſs of its own inſignificance. The chief merit of the book, if it has any, conſiſts in exhibiting in one view the tranſactions of ſixty years in the fineſt parts of Aſia, and in compriſing in a few ſhort ſections the ſubſtance of a large volume. Life is ſo ſhort, and time ſo valuable, that it were happy for us, if all great works were reduced to their quinteſſence: a famous ſcholar at Leipſic propoſed to reprint the vaſt compilation of M. d'Herbelot enlarged to the double of its preſent ſize; but he would deſerve better of the learned world, if he would diminiſh it to a fourth part of its bulk, by rejecting all its repetitions and ſuperfluities.'

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† Mr. Jones appears, indeed, to have undertaken the work with ſincere reluctance; but there was no reſiſting the *repeated* applications of a crowned head. The King of Denmark, too, at that time, ſtood very well in the eſteem of the Engliſh nation.

* Alluding to the ſet of primary laws for the conduct of an hiſtorian, which Cicero laid down at the time when he was meditating an Hiſtory of Rome; and to which he himſelf propoſed to conform. Theſe rules he puts into the mouth of Antonius: ſee *De Orat.* lib. ii. 15.

To this abridgement of the life of Nader, Mr. Jones has prefixed a ſuccinct but very uſeful *deſcription of Aſia*, and particularly of the *Perſian Empire*, 'that the Reader, upon opening the Hiſtory, might not find himſelf in a country wholly unknown to him; and that he might be prepared for the Oriental names, which in ſuch a work could not poſſibly be avoided, and are not eaſily accommodated to an European ear.'

In this introductory diſcourſe on the *Aſiatic Geography*, and in the *Short Hiſtory of Perſia*, ſo neceſſary, by way of prelude, to the ſtory of Nader Shah, our Author confeſſes his obligations to the celebrated work of *M de Herbelot*; from whom, however, nothing, he declares, has been copied, which has not, alſo, been found in ſeveral manuſcripts. 'Our materials, ſays Mr. Jones, were taken from the ſame originals; and it is natural for two perſons, who ſearch the ſame mine, to meet with the ſame kind of ore. The principal geographers, whom I conſulted, were Abulfeda, and Ulugbeg; the firſt, a King of Hama in Syria, and the ſecond, a grandſon of Tamerlane, who was alſo an excellent aſtronomer, and built a fine obſervatory in his imperial city of Samarcand.'

In the abſtract of the Perſian Hiſtory, introductory to that of Nader, Mr. Jones profeſſes to have followed the plan of a book compiled by Atticus, which was greatly admired by the Romans, but is now unfortunately loſt: it contained *an abſtract of General Hiſtory, and exhibited, at one view, a relation of the* *moſt intereſting events that happened in a period of 700 years**. Thus our Author's compendium, of about 34 pages, mentions all the great and memorable occurrences in the Perſian empire, from the doubtful and fabulous ages, to the decline of the Sefi family, in the preſent century. It is extracted from ſeveral Aſiatic writers: Mirkhond, Khandemir, Ferdaſi, &c.

By way of Appendix to the Life of Nader Shah, the Author has here reprinted his ingenious and entertaining *Eſſay on the Poetry of the Eaſtern Nations*, which was prefixed to his *Collection of Eaſtern Poems* †, by way of commentary. As this Eſſay contains many remarks on the manners of the Aſiatics, it is with propriety inſerted in this volume. It will be found, Mr. Jones obſerves, very different, both in form and ſtyle, from the treatiſe which he wrote in French, on the ſame ſubject, and publiſhed in 1770, with his tranſlation of the King of Denmark's Perſian Manuſcript. Both theſe diſſertations, our Author here informs his Readers, 'were intended only as introductory to a much larger work, on the *Aſiatic Poetry*, written in Latin for the convenience of learned foreigners, and entitled, *Poeſeos Aſiaticæ Commentarii*, which will be offered to the public in the middle of next March.'

The diſcourſe on Eaſtern Poetry is followed by a piece entitled, *An Hiſtory of the Perſian Language*; the greateſt part of which, we are here told, was deſigned to be added to the Author's Perſic Grammar, publiſhed in 1771 ‡. As it was, at that time, prevented from ſeing the light, it is here inſerted, to complete this miſcellany of Perſian literature. It contains a proper variety of choſen ſpecimens from the beſt authors; chiefly from the poets, who, as Mr. Jones remarks, have, in all ages, taken the greateſt pains to harmonize and improve their language. This tract contains many curious and entertaining particulars: among others, we have the following account of the great Perſian poet FERDUSI:

'At the cloſe of the tenth, and beginning of the eleventh centuries, Mahmud reigned in the city of Gazna: he was ſupreme ruler of Zableſtan, and part of Khoraſan, and had penetrated very far into India, where by this time the religion and language of the Arabs and Perſians had begun to prevail. Several poets were entertained in the palace of this monarch, among whom was FERDUSI, a native of Tus or Meſhed. This moſt learned man, happening to find a copy of the old Perſian

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* *Cic. Orat.*

† See Rev. for May, 1772, p. 508—517.

‡ See a full and critical account of this learned work in our Reviews for January and February, 1772.

Hiſtory above-mentioned *, read it with eagerneſs, and foun it involved in fables, but bearing the marks of high antiquity; the moſt ancient part of it, and principally the war of Afraſia and Koſru, or Cyrus, ſeemed to afford an excellent ſubject fo an *Heroic Poem*, which he accordingly began to compoſe. Som of his epiſodes and deſcriptions were ſhown to the Sultan, wh commended them exceedingly, and ordered him to compriſe th whole *Hiſtory of Perſia* in a ſeries of *Epic poems*. The po obeyed; and, after the happieſt exertion of his fancy and ar for near thirty years, he finiſhed his work, which contained ſixty thouſand couplets in rhyme, all highly poliſhed, with th ſpirit of our Dryden and the ſweetneſs of Pope. He preſented an elegant tranſcript of his book to Mahmud, who coldly applauded *his diligence*, and diſmiſſed him. Many months elapſed, and Ferduſi heard no more of his work: he then took occaſion to remind the King of it by ſome little epigrams, which he contrived to let fall in the palace; but, where an Epic poem had failed, what effect could be expected from an epigram? At length the reward came; which conſiſted only of as many ſmall pieces of money, as there were couplets in the volume. The high-minded poet could not brook this inſult: he retired to his cloſet with bitterneſs in his heart; where he wrote a moſt noble and animated invective againſt the Sultan, which he ſealed up, and delivered to a courtier, who, as he had reaſon to ſuſpect, was his greateſt enemy, aſſuring him, *that i was a diverting tale*, and requeſting him to give it to Mahmud, *when any affair of ſtate or bad ſucceſs in war ſhould make him mor uneaſy and ſplenetic than uſual* †. Having thus given vent to his juſt indignation, he left Gazna in the night, and took refuge in Bagdad, where the Calif protected him from the Sultan o

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* The book here alluded to, was written in the Pehlevian dialect, extracted from the Saſſanian annals, and compoſed (it is believed) by the command of Anuſhirvan, an illuſtrious protector of the ar and ſciences, who reigned at the cloſe of the ſixth century, at the time when Mahomed was born. This work happily eſcaped the fury of thoſe unmerciful zealots, who deſtroyed every work of learning they could meet with, to make room for the Koran: not ſparing the famous library of Alexandria, nor even the records of the Perſian empire. Saad, one of Omar's generals, found this volume, after the victory at Cadeſia, and preſerved it for himſelf as a curioſity. I paſſed afterward through ſeveral hands, and was at length tranſlated into ſome other language of Aſia.

† 'See a tranſlation of this ſatire in *a Treatiſe on Oriental Poetry*, added to the *Life of Nader Shah in French*, Vol. II. page 283. Thi poem is not unlike the Χάριτες of Theocritus, who, like the impetuous Ferduſi, had dared to expoſe the vices of a low-minded King.

Zableſtan, who demanded him in a furious and menacing letter.

‘The work of Ferduſi remains entire, a glorious monument of Eaſtern genius and learning; which, if ever it ſhould be generally underſtood *in its original language*, will conteſt the merit of *invention* with Homer himſelf ‡, whatever be thought of its ſubject or the arrangement of its incidents.’

The learned world will, with concern, receive the intelligence, that the Author of the volume before us hath formed the reſolution of quitting the line of ſtudy in which he hath been ſo ſucceſsfully engaged, for the ſake of more profitable purſuits; but the learned are already under ſuch obligations to this young yet maſterly Writer, that it would be ingratitude in them,

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‡ Our Author elſewhere ſpeaks of the nature and merit of this poem, in the following terms:

‘As to the great Epic poem of Ferduſi, which was compoſed in the tenth century, it would require a very long treatiſe, to explain all its beauties with a minute exactneſs. The whole collection of that poet's works is called *Shahnâma*, and contains the hiſtory of Perſia, from the earlieſt times to the invaſion of the Arabs, in a ſeries of very noble poems; the longeſt and moſt regular of which is an heroic poem of one great and intereſting action, namely, *the delivery of Perſia by Cyrus* from the oppreſſions of Afraſiab, King of the Tranſoxan Tartary, who being aſſiſted by the Emperors of India and China, together with all the dæmons, giants, and enchanters of Aſia, had carried his conqueſts very far, and become exceedingly formidable to the Perſians. This poem is longer than the *Iliad*; the characters in it are various and ſtriking; the figures bold and animated; and the diction every where ſonorous, yet noble; poliſhed, yet full of fire. A great profuſion of learning has been thrown away by ſome critics, in comparing Homer with the heroic poets, who have ſucceeded him: but it requires very little judgment to ſee, that no ſucceeding poet whatever can with any propriety be compared with Homer: that great father of the Grecian poetry and literature, had a genius too fruitful and comprehenſive to let any of the ſtriking parts of nature eſcape his obſervation; and the poets, who have followed him, have done little more than tranſcribe his images, and given a new dreſs to his thoughts. Whatever elegance and refinements, therefore, may have been introduced into the works of the moderns, the ſpirit and invention of Homer have ever continued without a rival: for which reaſon I am far from pretending to aſſert that the poet of Perſia is equal to that of Greece; but there is certainly a very great reſemblance between the works of thoſe extraordinary men: both drew their images from nature itſelf, without catching them only by reflection, and painting, in the manner of the modern poets, *the likeneſs of a likeneſs*; and both poſſeſſed, in an eminent degree, *that rich and creative invention, which is the very ſoul of poetry*.’

ſhould they, in return for the pleaſure and inſtruction
afforded them by his writings, wiſh him to neglect thoſ
ſolid attainments, and more ſubſtantial intereſts which ar
found in active life. His intentions, with reſpect to
ture application of thoſe powers of genius which natur
ſo liberally beſtowed on him, will beſt appear from hi
words, toward the concluſion of his prefatory diſcourſe:

'If any eſſential miſtakes be detected in this whole pe
ance, the Reader will excuſe them, when he reflects up
great variety of dark and intricate points, which are di
in it; and if the obſcurity of the ſubject be not a ſufficie
for the errors, which may be diſcovered in the work,
conſidered, to uſe the words of Pope in the preface to his
nile poems, *that there are very few things in this collection*
were not written under the age of five and twenty; moſt of
indeed, were compoſed in the intervals of my leiſure
South of France, before I had applied my mind to a ſtud
very different nature, which it is now my reſolution to
the ſole object of my life. Whatever then be the fate
production, I ſhall never be tempted to vindicate any par
which may be thought exceptionable; but ſhall gladly
my own opinions, for the ſake of embracing others, whic
ſeem more probable; being perſuaded, that nothing is
laudable than the love of Truth, nothing more odious th
obſtinacy of perſiſting in Error. Nor ſhall I eaſily be in
when I have diſburdened myſelf of two more pieces, whi
now in the preſs, to begin any other work of the literary
but ſhall confine myſelf wholly to that branch of knowle
which it is my chief ambition to excel. It is a painful
deration, that the profeſſion of literature, by far the moſt
rious of any, leads to no real benefit or true glory whati
Poetry, Science, Letters, when they are not made th
buſineſs of life, may become its ornaments in proſperity
its moſt pleaſing conſolation in a change of fortune; but
man addicts himſelf entirely to learning, and hopes by *that*,
to raiſe a family, or to acquire, what ſo many wiſh for,
few ever attain, *an honourable retirement in a declining age*,
find, when it is too late, that he has miſtaken his path
other labours, other ſtudies are neceſſary; and that, un
can aſſert his own independence in active life, it will ava
little, to be favoured by the learned, eſteemed by the em
or recommended even by Kings.'

Art. VIII. *Eſſays, Medical and Experimental, &c.* To which are added, ſelect Hiſtories of Diſeaſes, with Remarks, &c. By Thomas Percival, M.D. F.R.S. and S.A. 8vo. 5s. bound. Johnſon. 1773.

THE collection of tracts which the ingenious Author publiſhed a few years ago, under the ſame general title with the work now before us *, has very deſervedly been well received by the public. In the preſent collection is given the reſult of the Author's further enquiries on different medical and philoſophical ſubjects, which are in general treated with judgement and acuracy.

In the firſt of theſe diſſertations, the Author inquires into the medical and chemical properties of the *columbo root*; a medicine which has been imported hither from a town of that name in the iſland of Ceylon, and which is ſaid to be poſſeſſed of conſiderable virtues. In the *cholera morbus* particularly, it is ſaid to alleviate the violent *tormina*, to check the purging and vomiting, to correct the putrid tendency of the bile, and to quiet the inordinate motions of the bowels. The Author has likewiſe obſerved very ſalutary effects to follow its exhibition in diarrhœas, and even in the dyſentery; though it ſcarce ſeems to poſſeſs any degree of aſtringency. He, as well as others, have likewiſe found it a uſeful remedy 'in bilious fevers; in a languid ſtate of the ſtomach, attended with want of appetite, nauſea, and indigeſtion; and in habitual vomitings, when they proceed from a weakneſs or irritability of the ſtomach, from an irregular gout, from acidities, or from acrimonious bile.' Theſe and other virtues aſcribed to this root, are exemplified by the relation of a few hiſtories of caſes, ſelected from a much greater number, in which it has been ſucceſsfully adminiſtered.

From the Author's experimental enquiry into the chemical properties of this drug, it appears that the columbo root moderates, without ſuſpending, the fermentation of alimentary mixtures; that it prevents them from growing ſour, and neutralizes acidities already produced, much more completely than Peruvian bark or chamomile flowers. It appears likewiſe from his experiments, that though it does not reſiſt the putrefaction of animal fleſh ſo powerfully as the Peruvian bark, yet it very ſtrongly corrects the *fœtor* of putrid bile, and unites perfectly with it: whereas the bark, on being mixed with the ſame fluid, inſtantly produces a coagulation, and increaſes its offenſive ſmell. Accordingly the Author from hence explains the action of the columbo root in the *cholera morbus*, and other diſeaſes attended with a redundance and depravation of the bile, in which it has been given with ſucceſs to a great number of patients in the Eaſt Indies, by a certain navy ſurgeon, who ſeldom found it neceſſary to employ any means to promote the diſcharge of the [illegible], or to cleanſe the ſtomach and bowels previous to its exhibition.

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* See Monthly Review, vol. xxxviii. January 1768, page 21; and vol xlvi. page 167.

The next paper in this collection contains obſervations on the cultivation of the *orchis* root, and the curing it for the purpoſe of preparing ſalep from it in this country †. This diſſertation has been already publiſhed in the Georgical Eſſays, but is here reprinted with a few additions and corrections. It is followed by ſome experiments and remarks on the Buxton and Matlock waters.

In the ſucceeding Eſſays, the Author treats of the medicinal uſes and antiſeptic powers of *fixed air*, which, as he aſſures us he has repeatedly experienced, may be inſpired, in no inconſiderable quantity, without danger or uneaſineſs; and has, in ſeveral caſes, been adminiſtered with advantage in the latter ſtages of the *phthiſis pulmonalis*, when a purulent expectoration has taken place. In the Mancheſter infirmary it has been applied externally to ulcerated cancers, the progreſs of which appears to have been checked by it, though it is feared that a cure will not be effected. In a diſeaſe, however, ſo deſperate and loathſome, a palliative remedy, the Author obſerves, may be conſidered as a very valuable acquiſition.

The antiſeptic and ſweetening powers of this fluid have, as our Readers will recollect, been lately contraverted by Dr. Alexander, ſome of whoſe obſervations on this head we ſummarily related in our Number for June laſt, page 447, &c. Dr. Percival however declares himſelf fully convinced, from the evidence of repeated experiments, that this ſubſtance has the property both of retarding and correcting putrefaction; and offers ſome plauſible conjectures to account for the manner in which fixed air may reſtrain, and even prevent, putrefaction, without poſſeſſing any inherent antiſeptic quality.

Theſe obſervations are ſucceeded by an Eſſay on the *Noxious Vapours of burning Charcoal*, communicated to the Author by Dr. Dobſon of Liverpool. It contains ſeveral obſervations extracted from various medical and philoſophical writers; and the relation of a particular caſe which fell under the Author's immediate notice; from all which he concludes, that theſe and other mephitic exhalations do not deſtroy life by their immediate action on the *lungs*, or by ſuffocating thoſe who are expoſed to them; as hath hitherto been pretty generally ſuppoſed: but that they exert their deleterious effects by affecting the [illegible]

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[*] A ſhort account of Mr. Moult's obſervations on this ſubject may be ſeen in our xlivth volume, March 1771, page 205.

and *nervous ſyſtem*. This opinion is well ſupported by the Author, from various conſiderations; and the truth of it, at leaſt with regard to the action of the fumes of burning charcoal, is in a great meaſure evinced by the ſymptoms that occurred in the caſe above alluded to; in which the patient had been near two hours ſtruggling with this poiſon, ſhut up with him in a ſmall room, without entertaining any ſuſpicion of the real cauſe of the uneaſy ſenſations he had experienced, previous to his total loſs of ſenſe. On his recovery, he declared, that during an hour and a half he had felt himſelf *very ill*, as he expreſſed it, had been chilly, ſick, ſo as to retch, though he could not vomit, and had had ſhooting pains in the head; but had not felt any oppreſſion at his breaſt, nor the leaſt ſenſe of ſuffocation.

The following papers contain a few obſervations on the *atra bilis*; on the ſeptic quality of ſea-ſalt, &c. applied to animal ſubſtances in ſmall quantities: and on ſome of the chemical and medicinal properties of coffee. Theſe are ſucceeded by ſome ſelect hiſtories of diſeaſes, with remarks upon them. The firſt, in which are related the hiſtory and cure of a difficulty in deglutition ariſing from a ſpaſmodic affection of the œſophagus, has been formerly publiſhed in the ſecond volume of the Medical Tranſactions. This is followed by ſome caſes of dropſies, and the hiſtory of a palſey, ſuppoſed to have been produced by the effluvia of lead, and in which the patient had loſt the power of moving every part of the body except the head. A courſe of moderate electrical ſhocks, perſevered in for a long time, under the direction of Dr. Withering, appears to have effected, or, at leaſt, greatly contributed to, a perfect cure: the diſeaſe continuing at a ſtand, on the occaſional diſcontinuance of the electrical operations; and evidently, though ſlowly, yielding on their reſumption.

In the following paper the Author confirms, from his own experience, the utility of the practice recommended by Dr. Graſhuis, a Dutch phyſician, of exhibiting alum in obſtinate cholics. He next relates ſome caſes, in which warm bathing was attended with ſingularly beneficial effects. The work is terminated by ſome ſhort miſcellaneous obſervations, to which are ſubjoined propoſals for eſtabliſhing more accurate and comprehenſive bills of mortality, inſtead of the preſent imperfect and inaccurate regiſters.

ART. IX. CONTINUATION *of Dr. Hawkeſworth's Account of the Voyages undertaken for making Diſcoveries in the Southern Hemiſphere*, &c. See Review for Auguſt, p. 136.

AFTER the return of the *Dolphin*, in May 1766, from her voyage round the world, the command of that veſſel was given to Captain Wallis, who having fitted her out for the ſea with all poſſible expedition, made ſail in her from Plymouth, in proſecution of further geographical diſcoveries, on the 22d of Auguſt following; in company with the *Swallow*, commanded by Capt. Carteret, and the *Prince Frederic* ſtoreſhip.

We meet with no remarkable occurrence in Capt. Wallis's journal, till his arrival off Cape Virgin Mary on the coaſt of Patagonia, at the northern entrance of the Streight of Magellan. On the point of this Cape a great number of men were ſeen on horſeback, who repeatedly made ſigns to our voyagers to come on ſhore. We have more than once had occaſion to treat the problem relating to the exiſtence of a race of men greatly above the common ſtature, affirmed by ſeveral voyagers to have been ſeen by them on this part of the coaſt; and we lately ſhewed an inclination to favour the affirmative ſide of the queſtion, or at leaſt to temper the air of ridicule with which this opinion was treated by the lively author of the *Recherches Philoſophiques ſur les Americans* *. In Capt. Wallis's relation, as well as in the preceding journal of Commodore Byron, the queſtion appears to be finally and ſatisfactorily decided; not indeed in favour of the exaggerated accounts of former voyagers, or even of that of Mr. CHARLES CLARKE, one of the Commodore's officers †: but in ſuch a manner as ſhews, at leaſt, that there was *ſome* foundation for the extraordinary deſcriptions that have, at different times, been given of ſome of the inhabitants of this coaſt. We ſhall accordingly, in this place, collect together, from all the journals now before us, the material part of the evidence given by Commodore Byron, and the Captains Wallis and Carteret, relating to the ſtature of theſe people.

Commodore Byron, in his account of his interview with about 500 of this extraordinary race, is leſs accurate and explicit, with regard to their height, than Capt. Wallis and Capt. Carteret; and indeed the general turn of his relation evidently tends to *gigantify* theſe ſingular perſonages. The following detached extracts are collected from the different parts of the account he gives of the conference he had with theſe people.

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* See Appendix to our 42d vol. page 527. We have ſince learned that the Marquis de Pau was the author of the work here referred to.

† Appoſitely to the preſent gigantic ſubject, we have thought the name of this traveller juſtly entitled to tower, in *capitals*, above thoſe of his fellow voyagers. In a letter of his, publiſhed in a very reſpectable work, he can ſcarce be prevailed upon to abate a ſingle inch of *eight* feet in the height of the Patagonians, whom he viſited in company with Commodore Byron: and in another place, not content with theſe ſuperlative dimenſions, which are certainly a very decent allowance for any giant upon earth, at leaſt of modern times, he declares that ſome of them 'were certainly *nine* feet, if they don't exceed it.' This eſtimate too was formed from a fair view of them, at a diſtance of 'a very few yards,' and during a ſpace of 'near two hours, at noon day.' See *Phil. Tranſ.* vol. lvii. part 1; and M. Review, vol. xxxix. December 1768, p. 417.

'One of them,' ſays the Commodore, 'who afterwards appeared to be a chief, came towards me: he was of a *gigantic ſtature*, and ſeemed to realize the tales of *monſters in a human ſhape*: he had the ſkin of ſome wild beaſt thrown over his ſhoulders, as a Scotch Highlander wears his plaid, and was painted ſo as to make the moſt hideous appearance I ever beheld: round one eye was a large circle of white, a circle of black ſurrounded the other, and the reſt of his face was ſtreaked with paint of different colours; *I did not meaſure him* ‡, but if I may judge of his height by the proportion of his ſtature to my own, it could not be much leſs than ſeven feet. When this *frightful Coloſſus* came up, we muttered ſomewhat to each other as a ſalutation, and I then walked with him towards his companions, to whom, as I advanced, I made ſigns that they ſhould ſit down, and they all readily complied: there were among them many women, who ſeemed to be proportionably large; and few of the men were leſs than the chief who had come forward to meet me.——

'Having looked round on theſe *enormous goblins* with no ſmall aſtoniſhment, and with ſome difficulty made thoſe that were ſtill galloping up ſit down with the reſt, I took out a quantity of yellow and white beads, which I diſtributed among them, and which they received with very ſtrong expreſſions of pleaſure.'—'I could not but ſmile,' ſays the Commodore afterwards, on mentioning Mr. Cumming's coming up to theſe people with ſome tobacco, 'at the aſtoniſhment which I ſaw expreſſed in his countenance, upon perceiving himſelf, though ſix feet two inches high, become at once a *pigmy* among *giants*.'—He obſerves that theſe people may more properly be called *giants* than *tall men*; 'for of the few among us who are full ſix feet high, ſcarce any are broad and muſcular in proportion to their ſtature, but look rather like men of the common bulk, run up accidentally to an unuſual height; and a man who ſhould meaſure only ſix feet two inches, and equally exceed a ſtout well-ſet man of the common ſtature in breadth and muſcle, would ſtrike us rather as a Being of a gigantic race, than as an individual accidentally anomalous; our ſenſations therefore, upon ſeeing five hundred people, the *ſhorteſt* of whom were, *at leaſt*, *four inches taller*, and bulky in proportion, may be eaſily imagined.'——

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‡ This aſſertion flatly contradicts a remark made by the Editor in his preface, page xvii. where he inadvertently includes Commodore Byron in the number of thoſe who *did* meaſure the Patagonians.

Captain Wallis's deſcription of, probably, the ſame people, with whom he had an interview near the ſame place, is more preciſe, and tends ſomewhat to lower the idea of gigantic magnitude, which the former relation may have left on the mind of the Reader. Nevertheleſs, even from his meaſures, theſe Patagonians appear to be a very ſingular and diſtinguiſhable ſpecies, or rather *variety*, of the human race; but whether they may ſtill be allowed to claſs among giants, depends on the courteſy of the Reader, and the idea which he affixes to the term. His candour too may be exerciſed in reconciling the two accounts, by attributing the variation between them to the difference which may naturally be expected between a ſudden *eſtimate*, formed on the ſtriking view of a *large number* of people exceeding the common ſize of men, and an *actual menſuration* of individuals.

'As I had two meaſuring rods with me,' ſays Capt. Wallis, 'we went round and meaſured thoſe that appeared to be the talleſt among them. One of theſe was *ſix feet ſeven inches* high, ſeveral more were ſix feet five, and ſix feet ſix inches; but the ſtature of the greater part of them was from *five feet ten to ſix feet*. Capt. Carteret, who was on ſhore with Capt. Wallis when he viſited and meaſured theſe people, refers us, in his journal, for his account of them, to his letter to Dr. Maty, publiſhed in the 60th volume of the Philoſophical Tranſactions; where he informs his correſpondent that 'they were, in general, *all* from ſix feet, to ſix feet five inches, although there were ſome who came to ſix feet ſeven inches.' Some other particulars relating to theſe people, extracted from the aforeſaid letter, may be found on conſulting our 46th volume, March 1772, page 181.

After refitting the three ſhips in Port Famine Bay, where great plenty of fiſh were procured, as well as of celery, pea tops, and other vegetables, by the uſe of which, aſſiſted by daily bathing in the ſea, and poſſibly by breathing the land air, the recovery of all the ſcorbutics on board was ſpeedily effected, the Prince Frederic victualer was ſent off for Falkland's Iſland, and the two other ſhips purſued their dangerous and tedious navigation through the ſtreight; in the performance of which, as we have already remarked, they ſpent near four months. During this whole time, as Capt. Wallis obſerves, they were almoſt in perpetual danger of ſhipwreck, in a dreary and inhoſpitable region, 'where, in the midſt of ſummer, the weather was cold, gloomy, and tempeſtuous, where the proſpects had more the appearance of a chaos than of nature, and where, for the moſt part, the vallies were without herbage, and the hills without wood.'—In fact, a reader of ſenſibility is kept perpetually on the rack in peruſing the plain recital of the many hair-breadth eſcapes which our voyagers experienced in the courſe of this perilous navigation. Unfortunately too, on the very day that Capt. Wallis got without the mouth of the ſtreight, being obliged to carry ſail in order to ſtem a current which ſet his ſhip ſtrongly on ſome iſlands at the weſtern entrance, he loſt ſight of the Swallow, which was only at a ſmall diſtance aſtern; and never ſaw her afterwards.

From the accounts given of the inhabitants of theſe dreary coaſts, who occaſionally viſited the ſhips, human nature appears here to be in the loweſt ſtate of degradation. If we except the gigantic Patagonians, who may, comparatively, be conſidered as a poliſhed people, the other inhabitants ſeem ſcarce to poſſeſs a fund of knowlege ſuperior to that of the beaver, of whom they evidently fall ſhort in induſtry and contrivance; or to have a ſtock of curioſity equal to that of an aſs. The many novelties and wonders to which they were witneſſes on board the ſhips were either viewed with the moſt ſtupid indifference by them, or made the moſt ſlight and tranſient impreſſions on them. Their canoes, by which they procure their whole ſubſiſtence, are formed of nothing more than the bark of trees tied together at the ends, and kept open by ſhort pieces of wood thruſt in tranverſely between the two ſides, like the boats which children make of a bean ſhell. Their wants indeed are few, but they ſeem not to be endowed with invention and induſtry ſufficient to enable them to gratify even the moſt preſſing of this ſmall number, or to provide againſt the attacks of cold and hunger, to which they are ſo frequently expoſed.

While the ſhips were in Upright Bay two canoes full of theſe wretched Beings came on board of the Dolphin, while ſome of the ſhip's company were fiſhing with a hook and line. A fiſh being given to one of them, ſomewhat bigger than a herring, alive, juſt as it came out of the water, he ſnatched it as haſtily as a dog would ſnap at a bone. He ſhewed however ſo much delicacy as firſt to kill it, by giving it a bite near the gills, and then proceeded to eat it; ‘ beginning with the head, and going on to the tail, without rejecting either the bones, fins, ſcales, or entrails.’ In ſhort, they eat every thing that was given them, indifferently, whether ſalt or freſh, dreſſed or raw: and though theſe helpleſs beings ſhivered with cold, yet they had nothing to cover them but a ſeal ſkin, thrown looſely over their ſhoulders, which did not reach to their middle. In the neighbourhood of this place one of the female Indians offered one of Commodore Byron's officers a child which was ſucking at her breaſt. It is ſcarcely neceſſary to ſay that he refuſed it, ‘ but the offer,’ ſays the Journaliſt (or Editor) ‘ ſeems to degrade theſe poor forlorn ſavages more than any thing in their appearance or manner of life: it muſt be a ſtrange depravity of nature that leaves them deſtitute of affection for their offspring, or a moſt deplorable ſituation that impreſſes neceſſities upon them by which it is ſurmounted.'

Having entered the South Sea on the 11th of April, Capt. Wallis ſteered to the northward and weſtward. In about 112 degrees W. longitude, and 22 degrees S. latitude, we find him croſſing Commodore Byron's rout; and then ſteering nearly Weſt, and keeping five or ſix degrees to the ſouthward of that track, he fell in with ſome iſlands here deſcribed; and at length, on the 21ſt of June, in latitude 17°. 30. S. and longitude 150 W. diſcovered the celebrated iſland of *Otaheite*.

Though the inhabitants of this iſland were afterwards found to be of a friendly and peaceable diſpoſition, the reception he met with from them, on his endeavouring to warp the ſhip into a convenient harbour (called by him Port-royal Bay) was in the higheſt degree hoſtile, and even formidable, at leaſt in appearance. In the courſe of that buſineſs he found himſelf at one time ſurrounded by no leſs than 300 canoes, ſome almoſt cloſe to the ſhip, containing at leaſt 2000 men; while many thouſands of the inhabitants were looking on from the ſhore, and more canoes coming from every quarter. All theſe canoes were freighted with large pebble ſtones, intended to be uſed as ammunition, except ſome which had on board a very ſingular freight, which conſiſted of women, placed in a row, who, when they came near the ſhip, practiſed all the wanton geſtures and allurements that can be conceived.

In conſequence of a ſignal made from one of the veſſels of this Lilliputian navy, and which conſiſted in throwing up a branch of a cocoa-nut tree, there was a univerſal ſhout throughout the Indian fleet, and a ſhower of ſtones was poured into the Dolphin on every ſide. Each of theſe ſtones weighed about two pounds, and they were thrown with ſuch great force and dexterity, by the help of ſlings, from a conſiderable diſtance, as to wound many of the people on board the ſhip; who were, however, in ſome meaſure protected by an awning which had been ſpread over the deck to keep out the ſun, and by the hammocks placed in the nettings. For the particulars of the combat we muſt refer to the work itſelf. We ſhall only add that Capt. Wallis, a great part of whoſe ſhip's company was in a ſick and feeble condition, found himſelf under the diſagreeable neceſſity of employing his cannon on this occaſion. The Indian fleet was at firſt thrown into confuſion, and afterwards retreated, or remained inactive, but after ſome time rallied and returned to the charge. At length a lucky ſhot quickly decided the fortune of the day; for being directed againſt ſome canoes which were coming towards the ſhip's bow, one of which, by the ſignals made from it, appeared to have a chief on board, the ball hit this canoe ſo full as to cut it aſunder. As ſoon as this ſingular phenomenon was obſerved by the reſt, they diſperſed with ſuch haſte, that in half an hour there was not a ſingle canoe to be ſeen; and the people who had crowded the ſhore immediately fled over the hills with the utmoſt precipitation.

In this hoſtile and inauſpicious manner commenced our firſt communication with our good friends the Otaheiteans, who have ſince appeared to be a mild, ſociable, and, as M. Bougainville calls them, an amiable people. Two days afterwards the natives were again collected together to try their fortune in a ſecond attack. For this purpoſe many thouſands of them were perceived to be in motion toward the watering-place, where Capt. Wallis had now eſtabliſhed a guard; and canoes were ſeen coming from all parts to the ſhip, which was abreaſt of it. As the Captain thought that 'to ſhorten the conteſt would certainly leſſen the miſchief,' he determined to make this action deciſive, and put an end to hoſtilities at once. His party on ſhore having got ſafely on board, he firſt fired at the canoes which were drawn together in groups, and which immediately diſperſed, or made to the ſhore. He then directed four ſhot to be fired into the wood behind the watering-place, and towards a hill to which ſeveral thouſands had retreated, in confidence that, at that diſtance, they were in perfect ſecurity. Two of the balls falling cloſe to a large tree where a great number of them were ſitting, ſtruck them with ſuch conſternation, that in leſs than two minutes not one of them was to be ſeen. On this total diſperſion of the iſlanders we are told that all the carpenters, with their axes, were ſent on ſhore, in order to deſtroy the canoes that had been run aground and deſerted by their owners. This ſervice they effected, and accordingly more than 50 canoes, many of which were ſixty feet long and three broad, were cut in pieces by them.

Though the former manœuvres of the Dolphin may perhaps be juſtified as exhibiting a proper diſplay of power, and as conveying a ſalutary *leſſon* to the Otaheiteans, this laſt proceeding may appear to ſome rather in the light of a *puniſhment*, inflicted *ex abundanti*, or without neceſſity, and as ſcarce conſonant either to policy or juſtice. The deſtruction of 50 canoes, while no one was preſent to oppoſe the operation, could not in the leaſt degree tend to increaſe theſe iſlanders' opinion of our power; nor be very effectual in leſſening their ability to contend with it: and though ſuch conduct might be proper toward a known and declared enemy, it ſeems to have been neither juſt nor expedient toward a people who had probably acted under the influence of a miſtake, and with whom our voyagers wiſhed to cultivate an amicable intercourſe. It may indeed be ſaid that the chaſtiſement was merited, as the Otaheiteans had been the aggreſſors: but that term can ſcarce with juſtice be applied to the natives of a little iſland, ſituated in the ſolitude of the Pacific Ocean, who may naturally be ſuppoſed to view every *ſtranger* in the light of an *enemy*, and who acting, in the preſent inſtance, under that perſuaſion, were only defending their poſſeſſions, and oppoſing the alarming intruſion of a ſingular and formidable ſet of invaders.

Few nations have been diſcovered whoſe manners and conduct carry ſuch an air of ſingularity on the face of them, as thoſe of theſe iſlanders; as they are repreſented to us by our voyagers and M. Bougainville. Their behaviour, within an hour or two after their defeat, affords us one of the firſt ſpecimens of this ſingular caſt of character. About two o'clock in the afternoon of that day, ten of the natives were ſeen from the ſhip coming out of the woods with green boughs in their hands, which they ſtuck near the water-ſide, and retired. They ſoon afterwards brought ſome hogs, with their legs tied, which they placed near the boughs, and retired a ſecond time. Returning again they brought ſeveral more hogs, and ſome dogs, with their fore legs tied over their heads; and going again into the woods they brought ſeveral bundles of a ſpecies of cloth manufactured by them, which they placed on the beach, calling to the people on board to fetch them away. The boat being ſent on ſhore, the ſeamen brought off the hogs, but turned the dogs looſe, and left the cloth behind. In return for the hogs they left ſome hatchets, nails, and other things, making ſigns to ſome of the Indians, who were in ſight, to take them away with their cloth. 'Soon after the boat had come on board,' ſays our Journaliſt, 'the Indians brought down two more hogs, and called to us to fetch them; the boat therefore returned, and fetched off the two hogs, but ſtill left the cloth, though the Indians made ſigns that we ſhould take it. Our people reported, that they had not touched any of the things which they had left upon the beach for them, and ſomebody ſuggeſting that they would not take our offering, becauſe we had not accepted their cloth, I gave orders that it ſhould be fetched away. The event proved that the conjecture was true, for the moment the boat had taken the cloth on board, the Indians came down, and with every poſſible demonſtration of joy, carried away all I had ſent aſhore into the wood.'—In this manner, as we may collect from this event, peace was firmly ratified; for from this time a regular trade was ſettled with the natives, and a mutual harmony and confidence took place, which were not once interrupted during the whole time that our people remained on this fruitful and pleaſant iſland.

We ſhall give another inſtance of the ſingularity of their manners or cuſtoms, relative to the preſent occaſion, which occurs in the following quotation, where we find a wife and a mother making preſents to the murderers of her huſband and ſons.—' On the 14th the gunner, being aſhore to trade, perceived an old woman on the other ſide of the river weeping bitterly: when ſhe ſaw that ſhe had drawn his attention upon her, ſhe ſent a young man, who ſtood by her, over the river to him, with a branch of the plantain tree in his hand. When he came up, he made a long ſpeech, and then laid down his bough at the gunner's feet: after this he went back and brought over the old woman, another man at the ſame time bringing over two large fat hogs. The woman looked round upon our people with great attention, fixing her eyes ſometimes upon one, and ſometimes upon another, and at laſt burſt into tears. The young man who brought her over the river, perceiving the gunner's concern and aſtoniſhment, made another ſpeech, longer than the firſt: ſtill however the woman's diſtreſs was a myſtery, but at length ſhe made him underſtand that her huſband, and three of her ſons, had been killed in the attack of the ſhip. During this explanation, ſhe was ſo affected that at laſt ſhe ſunk down unable to ſpeak, and the two young men who endeavoured to ſupport her, appeared to be nearly in the ſame condition: they were probably two more of her ſons, or ſome very near relations. The gunner did all in his power to ſooth and comfort her, and when ſhe had, in ſome meaſure, recovered her recollection, ſhe ordered the two hogs to be delivered to him, and gave him her hand in token of friendſhip, but would accept nothing in return, though he offered her ten times as much as would have purchaſed the hogs at market.'

Of all the articles of traffic which our voyagers had to offer, or the favours they had to beſtow, nails were nearly the higheſt in the eſtimation of theſe iſlanders. We do not however mention this circumſtance as one of their ſingularities; nor are we ſurprized at the eagerneſs with which ſome of the natives of ſuperior rank ſeized ſome nails laid before them by the Captain, with a view to diſcover what preſent would moſt gratify them, in preference to ſeveral gold and ſilver coins preſented at the ſame time, but which they totally neglected. Among a people who are not poſſeſſed of iron, nor have the moſt diſtant idea of artificial riches, and who had hitherto been obliged to ſew the planks of their canoes together, with a kind of plaited cordage paſſed through holes bored, by a very operoſe proceſs, with a piece of bone fixed into a ſtick, the utility and value of an iron nail muſt ſoon be ſelf-evident. Accordingly though Capt. Wallis found no kind of metal here, or in the many other iſlands he viſited in his courſe to Tinian, yet, he remarks that ' the inhabitants of all of them, the moment they got a piece of iron in their poſſeſſion, began to ſharpen it; but made no ſuch attempt on braſs or copper.' This diſtinction, however, appears to us to imply ſome direct, or at leaſt traditional, knowlege of the different aſpect, and utility, of theſe metals, which theſe iſlanders have poſſibly acquired by means of ſhips which may formerly have trafficked, or been caſt away, in their neighbourhood.

The great demand for nails and ſpikes at Otaheite was ſoon productive of a circumſtance which might have been attended with ſerious conſequences, though proceeding from a ridiculous cauſe. Among the Otaheiteans, male and female, the very idea of chaſtity appears to be totally unknown. The females however, who 'are all handſome, and ſome of them extremely beautiful,' had been early taught by their parents and friends, who underſtood the value of nails, and of beauty, and the great demand at market for this laſt commodity, to exact a nail as the price of their perſonal favours; and the ſize of the nail was always in proportion to the lady's charms. By the magnetic power of theſe charms every nail in the Dolphin was in danger of being drawn out; and the ſhip was in a fair way of being pulled to pieces for the iron that held her together, before the Captain was acquainted with this clandeſtine commerce, which had been conducted with great ſecrecy, though he had for ſome time been a witneſs to the effects produced by it. To a temptation thus irreſiſtible, and which eluded all his precautions to counteract it, he was obliged at length to oppoſe the only effectual remedy, which conſiſted in confining all his people to the ſhip, except the wooders and waterers, with their guard.

Our limits oblige us to paſs over ſome amuſing incidents and deſcriptions relating to this pleaſant iſland and its inhabitants; to which, however, we ſhall have occaſion to return in our account of the voyage of the Endeavour. At preſent we ſhall confine ourſelves to the collecting a few ſcattered anecdotes relating to a woman of rank, named *Oberea*, the ſuppoſed ſovereign of theſe iſlanders: a lady, who appears to have been as ſuſceptible as Queen Dido, and to have had a moſt tender attachment to our adventurers.

This lady, who was *d'un certain age*, as our polite neighbours would expreſs themſelves in ſpeaking of a female ſomewhat paſt her bloom, was tall, 'of a pleaſing countenance, and majeſtic deportment.' In her firſt viſit on board, 'ſhe ſeemed,' ſays our Journaliſt, 'to be under no reſtraint, either from diffidence or fear,—and ſhe behaved, all the time ſhe was on board, with an eaſy freedom, that always diſtinguiſhes conſcious ſuperiority, and habitual command. I gave her a large blue mantle, that reached from her ſhoulders to her feet, which I threw over her, and tied on with ribbands; I gave her alſo a looking-glaſs, beads of ſeveral ſorts, and many other things, all which ſhe accepted with a very good grace, and much pleaſure. She took notice that I had been ill, and pointed to the ſhore. I underſtood that ſhe meant I ſhould go thither to perfect my recovery, and I made ſigns that I would go thither the next morning.'— The gunner attended her back to her houſe, which was large and well built, covering a piece of ground 327 feet long, and 42 feet broad. 'It conſiſted of a roof, thatched with palm leaves, and raiſed upon 39 pillars on each ſide, and 14 in the middle. The ridge of the thatch, on the inſide, was 30 feet high, and the ſides of the houſe, to the edge of the roof, were 12 feet high; all below the roof being open.'

On the following day Capt. Wallis, attended by his firſt lieutenant and purſer, who had likewiſe been ſick, together with his ſurgeon and a guard, went on ſhore to return this viſit, and 'my Princeſs, or rather Queen,' ſays the Captain, 'for ſuch by her authority ſhe appeared to be, ſoon after came to me followed by many of her attendants.' On their entering the houſe four young girls, by the Queen's direction, took off his ſhoes, drew down his ſtockings, and pulled off his coat, and then proceeded to ſmooth down the ſkin, and gently chafe it with their hands.' 'The ſame operation was alſo performed upon the firſt lieutenant and the purſer, but upon none of thoſe who appeared to be in health. While this was doing, our ſurgeon, who had walked till he was very warm, took off his wig to cool and refreſh himſelf: a ſudden exclamation of one of the Indians who ſaw it, drew the attention of the reſt, and in a moment every eye was fixed upon the prodigy, and every operation was ſuſpended: the whole aſſembly ſtood ſome time motionleſs, in ſilent aſtoniſhment, which could not have been more ſtrongly expreſſed, if they had diſcovered that our friend's limbs had been ſcrewed on to the trunk.—After a little time, our generous benefactreſs ordered ſome bales of Indian cloth to be brought out, with which ſhe cloathed me, and all that were with me, according to the faſhion of the country. At firſt I declined the acceptance of this favour, but being unwilling not to ſeem pleaſed with what was intended to pleaſe me, I acquieſced. When we went away, ſhe ordered a very large ſow, big with young, to be taken down to the boat, and accompanied us thither herſelf. She had given directions to her people to carry me, as they had done when I came, but as I choſe rather to walk, ſhe took me by the arm, and whenever we came to a plaſh of water or dirt, ſhe lifted me over with as little trouble as it would have coſt me to have lifted over a child if I had been well.'

In return for all this hoſpitality and tenderneſs, a preſent conſiſting of hatchets, bill-hooks, &c. was next day ſent to the Queen by the gunner, who found her giving an entertainment to about 1000 people, ſeated in rows round the great houſe. The meſſes were all ſerved up in the ſhells of cocoa-nuts, brought round to the gueſts in wooden trays. The Britiſh ambaſſador partook of this entertainment, and reliſhed the diſh ſet before him, which ſeemed to conſiſt of fowl picked ſmall, with apples cut among it, and ſeaſoned with ſalt water, which appears to be the only ſauce of theſe iſlanders. After the Queen had, with her own hands, diſtributed the meſſes, brought up by the ſervants, to each of the gueſts, ſhe ſeated herſelf on a place ſomewhat elevated, where '*two women, placing themſelves one on each ſide of her, fed her; ſhe opening her mouth, as they brought their hands up with the food.*'

After this the Queen was a frequent viſitant on board the ſhip, which ſhe ſeldom entered without bringing her new friends an acceptable preſent of hogs, for which ſhe would accept of no return in the way of trade. Capt. Wallis was however too courtly to be outdone in generoſity. In the courſe of this polite kind of traffic, we find him at one time making a valuable and ſplendid return for her civilities, the particulars of which we ſhall give as a ſpecimen of this part of the intercourſe between theſe two perſonages. 'It conſiſted of two turkies, two geeſe, three Guinea hens, a cat big with kitten, ſome china, looking-glaſſes, glaſs bottles, ſhirts, needles, thread, cloth, ribbands,' with a variety of garden ſeeds and cutlery wares. The Queen, not to be behind hand, immediately ſent off in return eighteen hogs and ſome fruit.

Some of her Otaheitean Majeſty's preſents were of a more delicate and flattering nature, and indicated taſte. In one of the viſits made her by Capt. W. and ſeveral of his officers, 'ſhe made us all ſit down,' ſays the Captain, 'and taking off my hat, ſhe tied to it a bunch or tuft of feathers of various colours, ſuch as I had ſeen no perſon on ſhore wear but herſelf, which produced by no means a diſagreeable effect. She alſo tied round my hat, and the hats of thoſe who were with me, wreaths of braided or plaited hair, and gave us to underſtand that both the hair and the workmanſhip were her own.'—On parting with her after this viſit he made ſigns that he ſhould leave the iſland in ſeven days. On repeating this diſagreeable intelligence, 'ſhe burſt into tears, and it was not without great difficulty that ſhe was pacified.'

Four days afterwards the Captain gratified her Majeſty with the view of ſeveral diſtant objects, with which ſhe was well acquainted, through a reflecting teleſcope. On this occaſion her countenance and geſtures expreſſed a mixture of wonder and delight which no language can deſcribe.'—On quitting the ſhip that day, ſhe aſked him by ſigns, whether he ſtill perſiſted in his reſolution of leaving the iſland at the time he had fixed?

and

and when he made her underſtand that it was impoſſible he ſhould ſtay longer, ‘ ſhe expreſſed her regret by a flood of tears, which for a while took away her ſpeech.’ When the time of departure drew near, we find the Queen extremely agitated. On the preceding day ſhe came on board the ſhip in the morning, with a preſent of hogs and fowls, but went on ſhore ſoon afterwards. In the afternoon, the ſly coquette appeared on the beach ‘ *very well dreſſed*,’ and again came on board. ‘ She brought with her,’ ſays our Journaliſt, ‘ ſome very fine fruit, and renewed her ſolicitation, that I would ſtay ten days longer, with great earneſtneſs; intimating that ſhe would go into the country, and bring me plenty of hogs, fowls, and fruit.’——

Talibus orabat ————————
———— *ſed nullis ille movetur*
Fletibus, aut voces ullas tractabilis audit. Æneid, lib. 4.

‘ I endeavoured,’ ſays the Captain, ‘ to expreſs a proper ſenſe of her kindneſs and bounty, but aſſured her that I ſhould certainly ſail the next morning. This, as uſual, threw her into tears, and after ſhe recovered, ſhe enquired by ſigns when I ſhould return: I endeavoured to expreſs fifty days, and ſhe made ſigns for thirty.’—She ſtaid on board till night, and it was then with the greateſt difficulty that ſhe could be prevailed upon to go on ſhore. When ſhe was told that the boat was ready ſhe threw herſelf down upon the arm-cheſt, and wept a long time with an exceſs of paſſion that could not be pacified; at laſt, however, though with the greateſt reluctance, ſhe went into the boat, and was followed by her attendants.

On the fatal day our Queen came on board in a double canoe, followed by fifteen or ſixteen more. ‘ Not being able to ſpeak, ſhe ſat down, and gave vent to her paſſion by weeping. After ſhe had been on board about an hour, a breeze ſpringing up, we weighed anchor and made ſail. Finding it now neceſſary to return into her canoe, ſhe embraced us all in the moſt affectionate manner, and with many tears; all her attendants alſo expreſſed great ſorrow at our departure. Soon after it fell calm, upon which all the canoes returned to the ſhip, and that which had the Queen on board came up to the gun-room port, where her people made it faſt. In a few minutes ſhe came into the bow of her canoe, where ſhe ſat weeping with inconſolable ſorrow. I gave her many things which I thought would be of great uſe to her, and ſome for ornament; ſhe ſilently accepted of all, but took little notice of any thing. About ten o'clock we were got without the reef, and a freſh breeze ſpringing up, our Indian friends, and particularly the Queen, once more bade us farewel, with ſuch tenderneſs of affection and grief, as filled both my heart and my eyes.’

That we may not, from the ſpecimens we have given of Queen Oberea's extreme ſenſibility and diſtreſs, and our alluſions to the ſtory of Queen Dido, leave our tender-hearted Readers under apprehenſions, for a month to come, that the deſertion of her new friends was followed by a cataſtrophe as tragical as that of the Queen of Carthage, on the dereliction of Æneas; we ſhall ſo far anticipate a part of the contents of the ſucceeding volume, as to acquaint them, not only that this Princeſs ſurvived the departure of her gueſts; but that, near two years afterwards, when ſhe again firſt appears upon the ſcene, we find her in a very pleaſant ſituation. Mr. Banks, attending her levee for the firſt time, in the forenoon, blundered into her Majeſty's bedchamber, where he found her in the arms of a handſome young fellow of five-and-twenty, named Obadee, whom ſhe had ſelected as the object of her favours. Our Otaheitean Princeſs appears to have been no more diſconcerted on the occaſion, than if he had interrupted her at breakfaſt; and Mr. Banks was the only one of the party who was confounded at the accident: for ſuch are the ſingular manners and enlarged notions of theſe iſlanders, with reſpect to a certain appetite, that the gratification of it never gives occaſion to ſcandal, nor is conducted with any degree of ſecrecy. Accordingly her Majeſty *, who had lain late that morning, haſtily dreſſed herſelf, and then, as a mark of ſpecial grace, having cloathed Mr. Banks in a ſuit of fine cloth, proceeded with him, with the greateſt *ſang froid* imaginable, to the tents.

After a ſtay of about five weeks at Otaheite, the Dolphin proceeded towards the iſland of Tinian, Capt. Wallis's ſhort account of which tends in general to confirm that before given by Commodore Byron. In his courſe hither ſeveral iſlands were diſcovered, which are here deſcribed. From Tinian he proceeded to Batavia, nearly in the ſame track which had been followed by the Dolphin in her preceding voyage. Though we have already extended this article to a conſiderable length, we cannot terminate it without tranſcribing the following truly affecting narrative of the diſtreſsful ſituation of the warrant officers of his Majeſty's ſhip the Falmouth, whom he found at this place, and which cannot fail to excite the ſenſibility, and poſſibly the indignation, of the Reader. The hulk only of this veſſel was found remaining, lying in the mud in a rotten condition. According to the report of his carpenters, whom he ſent to inquire into her preſent ſtate, ' ſhe was in ſo ſhattered a condition, that in their opinion ſhe could not be kept together during the next monſoon. Many of her ports were waſhed into one, the ſtern-poſt was quite decayed, and there was no place in her where a man could be ſheltered from the weather. The few people who belonged to her were in as bad a ſtate as their veſſel, being quite broken and worn down, and expecting to be drowned as ſoon as the monſoon ſhould ſet in.'——

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* After all, Oberea (as we are *now* aſſured) was *not* Queen of Otaheite.

On the 5th of December 1767, 'I received,' ſays our Journaliſt, 'a petition from the warrant officers, repreſenting that there was nothing for them to look after: that the gunner had been long dead, and his ſtores ſpoiled, particularly the powder, which, by order of the Dutch, had been thrown into the ſea: that the boatſwain, by vexation and diſtreſs, had loſt his ſenſes, and was then a deplorable object in a Dutch hoſpital: that all his ſtores had been long ſpoiled and rotten:—that the carpenter was in a dying condition, and the cook a wounded cripple. For theſe reaſons, they requeſted that I would take them home, or at leaſt diſmiſs them from their charge. It was with the greateſt regret and compaſſion that I told theſe unhappy people it was not in my power to relieve them, and that as they had received charge of ſtores, *they muſt wait orders from home.* They replied, *that they had never received a ſingle order from England ſince they had been left here*, and earneſtly intreated that I would make their diſtreſs known, that it might be relieved. They had,' they ſaid, *ten years* pay due, in the expectation of which they were grown old, and which now they would be content to forfeit, and go home ſweepers, rather than continue to ſuffer the miſeries of their preſent ſituation, which were indeed very great. They were not ſuffered to ſpend a ſingle night on ſhore, whatever was their condition, and when they were ſick, no one viſited them on board; they were, beſides, robbed by the Malays, and in perpetual dread of being deſtroyed by them, as they had a ſhort time before burnt the Siam prize. I aſſured them that I would do my utmoſt to procure them relief, and they left me with tears in their eyes.'

The reader of this affecting relation will probably be inclined to infer from it ſome defect in our Marine laws, in not making proviſion for contingencies of this kind. Be this as it may, he can ſcarce ſuppoſe that the long baniſhment and diſtreſſes of theſe people could be owing to the unfeeling and ſhameful inattention of thoſe who conduct our naval affairs. And yet, from the latter part of the journal of Capt. Cook's voyage, it appears that the miſerable ſituation of theſe exiles was known here; for that 'remittances were regularly made them from home, but *no notice was ever taken of the many memorials they ſent, deſiring to be recalled.*' We there find too that theſe wretched tenants of an old hulk, rotting in the mud of Batavia, exiſted in it two years and a half longer; when at length, about ſix months before the arrival of the Endeavour at that place, they were happily releaſed from it by the Dutch, who ſold the remains of the wreck by public auction, and had juſt before ſent them home in their own ſhips.

After remaining at this place a week, Capt. Wallis proceeded to the Cape of Good Hope, without meeting with any remarkable occurrence, and arrived in the Downs on the 20th of May 1768; having ſpent about a year and nine months in the courſe of the voyage.

[*To be continued in our next.*]

Art. X. *An Addreſs to the Public, relative to the propoſed Hiſtory of Cheſhire.* 4to. Eight Pages. To be had, *Gratis*, of Mr. Bathurſt, Fleet-ſtreet.

WE have the pleaſure of learning, from this *Addreſs*, that Dr. Foote Gower, to whom the public is indebted for the "Sketch of Materials for a new Hiſtory of Cheſhire" (mentioned in our Review for March 1772) has been prevailed on to undertake the Hiſtory itſelf, on that well-formed plan which he had ſo liberally propoſed to the acceptance of whatever competent hand ſhould offer, for carrying into execution a deſign of ſuch conſequence: generouſly content, on his own part, with endeavouring "to wreath an honorary chaplet, that may adorn the brows of the choſen hiſtorian, without preſuming to the vanity (as he expreſſes it) of placing it on my own *."

For our part, indeed, it was eaſy to perceive, on peruſal of *The Sketch*, that it would be a difficult matter to find a perſon ſo well qualified, in all reſpects, for a work of ſo much ingenuity, labour, and difficulty, as the Author of that anonymous publication appeared to be, from ſo ample and ſo well-written a ſpecimen.

This Addreſs is dated at Chelmsford, in February 1773; but a copy of it did not fall into our hands till within theſe few months paſt. Had we met with it before, it would have been earlier noticed;—perſuaded as we are, that it could not fail of proving an agreeable article of intelligence to many of our Readers, that a work of this importance is actually undertaken by a Gentleman who is capable of executing it in a manner which cannot fail of rendering it 'as *nationally* intereſting, as it certainly will be *provincially* curious and important.'

Dr. Gower ſets out, in this Addreſs, with aſſuring the enquiring and approving public, that the utmoſt exertion of his

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* In one part of this Addreſs, the worthy diſintereſted Writer alſo expreſſes his ready acquieſcence in any other practicable plan for accompliſhing his ardent wiſh to ſee an Hiſtory of his native county, written in a manner, in ſome meaſure, equal to 'the happy ſingularity, and to the real importance of the ſubject.' And, at the ſame time, he nobly declares that, in ſuch caſe, he will chearfully 'reſign to abler talents, the very arduous taſk of the *Public Hiſtorian*; and ſhall aſſume to himſelf, with a ſuperior pleaſure, only the ſingle province of the very *liberal*, and the *private Subſcriber*.'

leiſure

re hours, and of his abilities (of which he modeſtly ex-
es his diffidence) ſhall be faithfully dedicated to this (his
rite) undertaking.

But, he obſerves, as a continual addition of new materials will
ntinually adding, not barely to the *ſize*, but to the *charge* of
rovincial hiſtory—already too alarmingly expenſive for a ſingle
a private hand,—he finds himſelf under the unpleaſing neceſ-
f ſubmitting the following conſiderations to their mature and
d reflections. Since their indulgent patronage, or their pro-
indifference to theſe *neceſſary* conſiderations, will finally de-
ne him, either to commit his hiſtoric reſearches to the preſs,
the ſilent and careful preſervation of ſome general repoſitory of
s.

Amidſt this flux of materials, it is impoſſible, our Author adds,
m any *probable*, ſtill leſs any *exact* eſtimate, either of the *ſize*,
the *expence* of this important undertaking. But, with reſpect
former, it is apprehended, that *three Volumes in Folio* will be
ſufficient to compriſe the whole of its intereſting particulars;
with reſpect to the *latter*, ſome opinion may be formed of its
onſiderable charge, from the multiplicity of its numerous ma-
*.—Theſe materials conſiſt of *records* in public offices, of *ma-*
ts in private or general repoſitories, and of *drawings* and *en-*
gs.

he *firſt* article, continues the Addreſſer, is ſufficiently known
particularly expenſive; the *ſecond* already amounts to at leaſt
olumes,—all of which muſt be compleatly peruſed, and par-
tranſcribed. And the tranſcripts of many of them will be at-
d with an increaſed expence, from the obſcurity of the cha-
in which they are written; as the Author has more than once
nſibly experienced, that the abilities of common amanuenſes
no means equal to the inveſtigation of them.—With regard to
o remaining articles, the *drawings* and *engravings*; he means
line all ſuch as may be merely ornamental, and to preſent the
only with thoſe engravings, which may be abſolutely neceſſary
lain and to elucidate the work.—The following conciſe account
m will convey ſome idea of his wiſhes and intentions.

t, A general map of the county; with the *arms* of all the fa-
, digeſted into an alphabetical ſeries; the number of which
y exceeds *ſeven hundred*.—2dly, The ancient *ſeals* of the cor-
bodies, civil and religious, and of the ſeveral families, as far
as they can be collected from authentic evidences: theſe al-
amount to nearly *eight hundred*; and are intended to be equally
d in alphabetical, though in diſtinct, ſeries: but as ſeveral
ccur of the ſame family, in different periods of time, and un-
ferent emblems, all the ſeals of each particular family will be
ed chronologically.—3dly, Plans and views of all our ancient
and *religious houſes*; ſome of which were taken when the edi-

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[*] See an account of this multiplicity in the "Sketch of Materials for a New
of Cheſhire,"—printed for Mr. Bathurſt, in Fleet-ſtreet, and Mr. Lawton,
er."

fices exiſted in a ſtate of entire preſervation.—4thly, Plans and elevations of our moſt elegantly pleaſing and *Gothic churches.*—5thly, The *ſumptuous monuments*, and curiouſly *painted glaſs*, as they exiſted in the ſeveral churches of this county, in the year 1596: theſe drawings already exceed *two hundred*; and an intended continuation of them to the preſent time will make a conſiderable addition to their number.—6thly, The arms and local curioſities exiſting in moſt of our ancient halls, &c.—7thly, Engravings of thoſe remains which may be ſtrictly and properly ſtyled *antiquities*.—Roman, Saxon, and Daniſh camps and tumuli: curious veſtiges of any of theſe nations; with delineations of every local and ancient relic, which may be worthy of the attention of poſterity.

'Influenced by the conſideration of theſe numerous materials, and of the very conſiderable expence which will attend the arrangement and publication of this Provincial Hiſtory—and which the moſt experienced judges upon this ſubject eſtimate at *four thouſand guineas*—many Cheſhire gentlemen of diſtinguiſhed rank, and many others, patrons of works of national importance, have adopted, what they ſuppoſe, the probable mode of defraying it, upon the general terms of a Subſcription. But, that the amount of this ſubſcription may, in ſome meaſure, be aſcertained for the Author's reimburſement, they have wiſhed him not to attempt the *arrangement*, and ſtill leſs the *printing* of his collection, till *half* at leaſt of the preceding eſtimate is abſolutely collected. And they hope that a depoſit of *Five Guineas* upon the opening of the ſubſcription, with a *ſimilar* depoſit upon the delivery of the Firſt Volume, will compleat the whole of this eſtimated expence.

The PLAN*.

'(1) The work will naturally be introduced with a general deſcription of the county: in which will be given ſome intereſting accounts of the manners of the inhabitants, their paſtimes, cuſtoms, and uſages; their particularities of dialect and of adages; together with the riſe and progreſs of the ſeveral rivers, the nature of the ſoil, the products, commodities, and manufactures.—

'(2) The deſcription of the cuſtoms of the inhabitants of this county, will naturally lead to the ſingular privileges, and the very peculiar juriſdictions which they enjoyed under their ancient Earls, or *local Monarchs*. The particular hiſtory of each Earl from the remoteſt æra, and of each *Monarch*, will be given; his alliances and deſcents; his exploits in war, his treaties, and his arts of peace.

'(3) The hiſtory of theſe local Monarchs will inſenſibly carry us to a deſcription of the capital of their monarchy; which will include an account of the form of government, the juriſdictions, liſts of magiſtrates, variety of revolutions in different periods of time; the *ſingularity* of its [illegible] and of its piazzas; together with every thing [illegible] to the moſt ancient and cele-[illegible]

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* [illegible] this article, are abridged, both from the [illegible] *dreſs.*

‘ (4) The hiſtory of the county at large. This will be arranged under the ſeveral hundreds in an alphabetical ſeries; and the diſpoſition of the pariſhes in every hundred will be equally alphabetical.—Under each pariſh will be comprehended the ſeveral townſhips or villages, the lordſhips, and inferior manors;—the etymology of their names;—the poſſeſſors of them as far back as they can be aſcertained;—their pedigrees and deſcents—their manſions and places of habitation—with every local circumſtance, ancient or modern, which may be worthy of recording, and of tranſmitting to poſterity.

‘ (5) *Antiquities.* Under this head of arrangement then, will be given a regular deduction of all our antiquarian remains from the Britiſh, Saxon, Daniſh, and Norman periods;—their camps, barrows, ſepulchral inſcriptions, coins, relics, caſtles, and religious houſes.

‘ (6) The religious hiſtory of this county; in which the earlieſt period will, if poſſible, be aſcertained, when it became enlightened with the rays of Divine Truth—the firſt foundation of its epiſcopal government—and the reſtoration of it under Henry the Eighth;—with ſome account of its Prelates, and of the moſt diſtinguiſhed of its dignitaries.—The hiſtory of its venerable cathedral; and a particular deſcription of all the ſacred edifices, or parochial churches, digeſted into an alphabetical ſeries.—This deſcription will comprehend—the ſaint each church is dedicated to; the annual wake, or feaſt of dedication; the feſtal anniverſaries; the aera of the building; the form of the ſtructure; the monumental inſcriptions; the feneſtral and monumental delineations; the liſt of incumbents; the liſt of patrons; with every other memorable and intereſting circumſtance, which may be ſtrictly and purely *eccleſiaſtical.*

‘ (7) The laſt general head of arrangement will be the ſeveral liſts of thoſe provincial officers, and magiſtrates, which have always been thought too neceſſary an appendage of ſuch a work as this, to be capable of omiſſion—The lord lieutenants, the cuſtodes rotulorum, chief juſtices of Cheſter, chamberlains, high ſheriffs, and repreſentatives in parliament ſince our *imperfect* union with the legiſlative and conſtitutional body of this kingdom under Henry the Eighth.

‘ Such is the conciſe plan of this intended Hiſtory; a plan intirely different from that of any other provincial hiſtory. But the Author flatters himſelf, that his reaſons for this difference will ſo far reconcile it to the public judgment, as to make it appear rather an *optionable*, and an *uſeful*, than an *affected* ſingularity. All our provincial accounts hitherto publiſhed are, without exception, rather a kind of *antiquarian dictionaries* to be conſulted occaſionally, than any regular and engaging narratives to be peruſed with pleaſure. The Reader's attention is continually interrupted by a continual change of ſubject. And it is no wonder, that he ſhould be neither enlivened, nor entertained, with the *narration*,—when an unpleaſing aſſemblage of incoherent and inconſiſtent topics, obliges even the *narrator* to conſider himſelf, rather as a mere *compiler*, than as an enterpriſing and entertaining *hiſtorian.* But ſurely, in a work of this nature, it is not abſolutely *ideal* to attempt an intermixture of the *utile* with the *dulci*. The Reader may be *entertained*, at the ſame time that he is *informed*. And the writer's genius may be more awakened, and his abilities more exerted, to execute the work with ſpirit and with preciſion, when his whole attention is entirely collected, and devoted, to one ſingle and invariable ſubject.

'After this apology for the *ſingularity* of the *plan*, the Author begs the permiſſion of the public—before he finally cloſes this Addreſs to them—to offer ſome apology for the ſeeming *ſingularity* of the *expence* of this performance. He wiſhes then, diffidently, to remind them, that, if the propoſed ſubſcription ſhould appear larger than is uſual, the charge which will neceſſarily attend this Hiſtory—agreeable to the preceding faithful and conciſe detail of it—will be as unuſually expenſive. And, though he is far from inſinuating any comparative excellence between *Carte*'s *General Hiſtory of England* and the preſent performance, yet he wiſhes equally to remind them, that the public attention was ſo far awakened to this Writer's deſcription of his very numerous materials—that they generouſly granted him their indulgent patronage, not in proportion to the *ſize* of his intended Hiſtory, but in proportion to the *great expence*, and the *infinite labour*, which appeared evidently to attend it. And he adds too, with the moſt ſenſible pleaſure—as being a work of univerſal and moſt ſacred import—that the public patronage is at preſent munificently extended to the learned Dr. Kennicott's *Collation of the Hebrew Manuſcripts*, not in proportion to the *ſize* of the inſpired text, but to the *amazing charge* which will attend this collation.'

We have, as friends to every undertaking which tends to the advancement or credit of any part of our country, the ſatiſfaction of hearing, that ſome of the principal gentlemen of Cheſhire have ſubſcribed liberally toward carrying on this great and expenſive work. At the ſame time, however, we are ſorry to learn that the county, at large, have by no means followed ſo public ſpirited an example: deeming, perhaps, the ſum of Ten Guineas to be too conſiderable †.—But the public, it is ſaid, have been much more munificent than the county; being, we ſuppoſe, well aſſured, that in an expenſive undertaking of this nature, the Author muſt be actuated, not by a principle of lucrative advantage, but of enthuſiaſtic, yet proper, and becoming regard for the honour and ornament of his native county.

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† Surely not! eſpecially as we hear that theſe three large volumes are to be decorated with very near 100 folio copper-plates, delineated and engraved by the moſt ingenious artiſts.

MONTHLY CATALOGUE,

For OCTOBER, 1773.

MEDICAL.

Art. 11. *A ſhort Account of a Society at Amſterdam*, inſtituted in the Year 1767, for the Recovery of drowned Perſons; with Obſervations ſhewing the Utility and Advantage that would accrue to Great Britain from a ſimilar Inſtitution extended to Caſes of Suffocation by Damps in Mines, choaking, ſtrangling, ſtifling, and other Accidents. By Alexander Johnſon, M. D. 8vo. 2 s. Nourſe, &c. 1773.

THIS pamphlet conſiſts chiefly of extracts from the Memoirs of the *Amſterdam Society*, of which an account has been given in the *Appendixes* to our 45th and 47th volumes.

After tranſcribing upwards of ſixty hiſtories from the Memoirs, the Author makes the following general reflection.

'The foregoing caſes afford proof ſufficient of a ſurpriſing ſucceſs in recovering drowned perſons. Other publications in England help to demonſtrate, not only the practicability of that, but farther prove that the means uſed with ſo much efficacy in recovering drowned perſons, are, with equal ſucceſs, applicable to a multitude of caſes, where the animal powers ſeem in reality to be only ſuſpended, and to remain capable of renewing all their functions, on being put into motion again. There are too many inſtances, where the want of this conſideration has been attended with the moſt unhappy conſequences; and perſons have been committed to the grave, in whom the principles of life might have been revived.'

Some further hiſtories and obſervations are then related, in confirmation of thoſe publiſhed by the Amſterdam Society.

The laudable deſign of this publication, is to excite a ſimilar attention to the preſervation of the lives of the ſubjects of Great Britain.

Art. 12. *Memoirs of the Society inſtituted at Amſterdam in favour of drowned Perſons.* For the Years 1767, 1768, 1769, 1770, and 1771. Tranſlated from the Original by Thomas Cogan, M. D. 8vo. 2 s. Robinſon. 1773.

On the commencement of this laudable aſſociation, many thouſand copies of the following advertiſement were diſtributed in the city of Amſterdam and other places, in order to make the intention of the ſociety as generally known as poſſible.

ADVERTISEMENT.

'The ſociety lately formed in Amſterdam in favour of drowned perſons, being deſirous of informing all the inhabitants of the United Provinces of their charitable deſigns, have judged it proper to publiſh in this manner a brief ſummary of them, having been more circumſtantial in a periodical paper, intitled The Philoſopher, which appeared at Amſterdam, in the months of Auguſt, September, and October, this year.

'1. Whoever ſhall produce a regular certificate, proving that by the uſe of the proper methods, he has recovered a grown perſon or child, *that has been taken out of the water without any ſigns of life, he ſhall receive for recompence ſix ducats*, or a golden medal of the ſame value, on which his name ſhall be engraved, according to his option.

'II. As it may happen, that ſeveral perſons may have aſſiſted, the medal, or the ſix ducats, ſhall be beſtowed according as the parties can agree it amongſt themſelves.

'III. In order to be entitled to the reward, they are only to produce a written declaration, ſigned by two creditable perſons, notifying that they were witneſſes of its being due to the claimants.

'IV. This declaration is to be tranſmitted to Mr. P. Meyer, and upon its being proved authentic, the reward is to be conferred within a month after the ſaid declaration has been given in.

'V. Where any neceſſary expences have been made at inns or other places, theſe ſhall be repaid (independent of the premium) provided they exceed not the ſum of *four* ducats; and that whether the drowned perſon has been recovered or not, if it ſhall appear that the money has been expended in making the attempt.

'VI. If any ſurgeon or phyſician have uſed their utmoſt endeavours to recall the patient, and have not been otherwiſe paid for their trouble, they ſhall be equitablly recompenſed by the ſociety, whether they have ſucceeded or not, upon ſending in their account, properly atteſted, to Mr. Peter Meyer, bookſeller.

'We moreover aſſure the public, that ſuch aſſiſtance is no infringement upon the laws; for thoſe laws, propoſing the public good for their object, not only permit ſuch unfortunate perſons to be taken out of the water, but every ſuitable method to be tried, in order to reſtore them to life; and the edicts relating to this ſubject will be ſufficiently obeyed by acquainting the magiſtrate with the caſe, when the attempt has been made in vain.

'The moſt ſuitable methods to be purſued reſpecting the drowned, as experiments made both before and ſince the eſtabliſhment of our ſociety teſtify, are as follows:

'1. To blow into the inteſtines through a tobacco-pipe, a pair of bellows, or the ſheath of a knife, cutting off the lower point, The ſooner this operation is performed with force and aſſiduity, the more uſeful it will prove. If a lighted pipe of tobacco, or fumigator conſtructed for that purpoſe, be made uſe of, the operation will be more effectual; for thus, inſtead of ſimple air or wind, the warm irritating fumes of tobacco are introduced into the inteſtines. In whatſoever manner this be done, it is in general the firſt thing that can be tried, and can be executed without loſs of time, either in a boat or upon land, in ſhort, wherever the drowned perſon was immediately placed.

'2. It will be neceſſary as ſoon as poſſible to dry and warm the body with care, which will often be quite ſodden, ſometimes abſolutely cold, benumbed, and even ſtiff. This can generally be done with eaſe, and that ſeveral ways: for example, by a warm ſhirt, and the under clothes of one of the aſſiſtants; by one or more woollen blankets previouſly warmed, by hot embers from a brewery, bakehouſe, ſaltern, ſoapboilers, or other fabrics; by the ſkins of animals, *eſpecially* of ſheep; by a moderate fire, or by the gentle and natural *warmth of* healthy perſons placing themſelves in bed with the *drowned.* Whilſt the two preceding methods are employed with circumſpection and aſſiduity, it may be very ſerviceable to make uſe of ſtrong frictions all over the body, particularly down the ſpine of the back from the neck to the rump, with warm flannels, or cloths, ſteeped in brandy; or ſprinkled with fine dry ſalt, or with linen wetted with brandy, or ſome ſtrong volatile ſalt, as the ſpirits of ammoniacal ſalts, ſhould alſo be applied to the noſtrils or rubbed upon the temples. Tickling of the noſtrils and throat may alſo prove beneficial; but not any wine, or brandy, or any ſtrong liquor, mixed with ſalts or other ſtimulants, ſhould be poured down the throat until ſome ſigns of life are perceived. The following experiment has proved ſucceſsful: let one of the aſſiſtants, applying his mouth to that of the drowned, cloſing the noſtrils with one hand, and preſſing the left breaſt with the other, blow with force, and endeavour to inflate the lungs. We believe, that, from the beginning, this might be as efficacious as blowing up the fundament. In a word, to draw blood, if it be poſſible, as ſoon as it is poſſible, from a larger vein of the arm, or the jugular itſelf, ſhould by no means be neglected.

'Theſe are the moſt proper and approved methods in ſuch caſes. It were much to be wiſhed, that, for the future, none were employed as can only be prejudicial; ſuch as rolling them upon a barrel, ſuſpending them by ropes under the arms and legs, &c. Moreover, ſince no body can affirm with certainty that the drowned be really dead, unleſs there be ſome ſigns of putrefaction on the body, we hope that till then all poſſible efforts may be made; and that thoſe who know any other means of aſſiſtance will communicate them to us. Should any perſons, who have been ſucceſsful in their attempts, not think proper to claim the reward, we deſire them notwithſtanding to inform us of all the circumſtances of the fact, that we may make uſe of this information whenever our ſociety ſhall publiſh any thing upon the ſubject.'

The Memoirs of the ſociety, (which Dr. Cogan has here given the Reader in an Engliſh dreſs) contain the whole of the caſes as yet communicated to the ſociety, the means employed for recovery, and the event.

We do not find that the *warm bath* was employed in any of the caſes here related, as a means of recovery.—Would not this be an expeditious and effectual way of reſtoring the natural heat of the body, and conſequently one powerful ſtep towards recovery?

Art. 13. *Medical and Philoſophical Commentaries.* By a Society in Edinburgh. Vol. I. Part II. 8vo. 1 s. 6 d. Murray, &c. 1773.

The Second * Part of this valuable work, contains an abridgement of ſeveral new medical publications, and ſome abſtracts from both the Philoſophical and Foreign Tranſactions.

Under the head of *Medical Obſervations,* we have three caſes.—1. The hiſtory of an epileptic patient, with the appearances on diſſection, by Dr. de la Roche, of Geneva.

'On diſſection, ſays the Doctor, I found about twelve ounces of water in her head; part of which was contained in the ventricles of the brain, and the reſt in bags, formed by a lengthening of the anterior ventricles. Theſe bags reached the dura mater, with which they were in contact about an inch above the frontal ſinus. Every other part of the body was found perfectly in its natural ſtate. It may be remarked, that this hydrocephalus was attended with none of thoſe ſymptoms ſo accurately enumerated by Dr. White. This patient was neither affected with headach, vomiting, nor ſlow fever. It may, I think, be a queſtion, Whether the hydrocephalus was the cauſe of the epileptic fits, or merely a concomitant effect? I am inclined to the latter opinion; but I think it probable, that the compreſſion it occaſioned produced the palſy in the arm.'

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* *For the Firſt Part,* ſee Monthly Review for June, p. 501.

2. The hiſtory of an obſtinate epilepſy relieved by the flowers of zinc. And, 3. An account of the diſſection of a man who died of the hydrothorax.

Among the articles of *medical news*, we have a ſketch of the life of the late worthy and ingenious Dr. Gregory.—And an account of an uncommon accident which lately occurred at Edinburgh.

'A gentleman of about fifty years of age was thrown down with conſiderable force upon the floor of his own bed-chamber. He pitched upon his ſhoulders, and being remarkably round ſhouldered, his head was jerked ſuddenly backwards, but did not touch the floor. He was inſtantly ſeized with a general paralyſis over his whole body; upon which Mr. Alexander Wood was immediately ſent for, and Dr. Monro was ſoon afterwards called in. They found him with all his ſenſes, except that of feeling, perfectly entire; but he was totally deprived of the power of motion; and he had little ſenſation upon any part of the trunk of his body being touched. His voice was in no degree affected; reſpiration went on as uſual; and he complained only of a ſlight pain in the back part of his neck. In ſpight of every remedy which could be employed, his paralytic ſymptoms continued, a lethargy ſupervened, and he died within a few minutes of twenty-four hours from the time of his fall.

'Upon examination of the body after death, the third vertebra of his neck was found fractured; but the ſpinal marrow did not ſeem to be hurt, and its membranes were not in any degree torn. Every other part which was examined was perfectly ſound.'

Art. 14. *The Effects of Injections into the Urethra*, and the Uſe and Abuſe of thoſe Remedies in the Cure and Prevention of the virulent Gonorrhœa briefly conſidered. With occaſional Remarks on the Nature of that Diſorder, in Anſwer to ſome modern Doctrines. 8vo. 1 s. 6 d. Whiſton. 1773.

This is a well written pamphlet, and contains ſome juſt cautions with reſpect to the ſubject in queſtion.

MISCELLANEOUS.

Art. 15. *The Rat-Trap*; dedicated to Lord Mansfield, and addreſſed to Sir John Fielding. By Robert Holloway, Gent. 8vo. 2 s. 6 d. Allen.

Mr. Holloway ſeems to apply his talents ſolely to the deſperate and dangerous employment of *monſter-painting*. See Review for June 1772, p. 417.

The objects who principally figure in the preſent production of his *pencil*, are ſome of the rotation juſtices in Litchfield-ſtreet; with their train of runners, *mounters*[*], and other bull-dogs of the law; and an horrible group he has made of them!

Mr. H. is ſo well known, from his frequent addreſſes to the public in the news-papers, that it is unneceſſary for us to enter circumſtantially into the contents of this bulky but ſpirited performance.—He loudly complains of the exceſſive wrongs which he ſays he has received from *their worſhips*, &c. He confeſſes that he has been advertiſed and proſecuted as a forger and felon; that he has been a bankrupt, and that he 'ſhall be a bankrupt again:' but he inſiſts that he is culpable only in points of *folly*, *indiſcretion*, and *credulity*.' Finally, he avows his fixed reſolution to be avenged of his enemies, for the inſupportable indignities and injuries which they have caſt upon him; and he declares, figuratively, no doubt, that 'nothing but the blood of the aſpic which ſtings him, can extract the venom from his ulcerated mind!'

The magiſtrate againſt whom his bittereſt accuſations and invectives are aimed, is a juſtice B. who, he ſays, was bred to the humble buſineſs of making or vending rat-traps: this illuſtrates the wit of our Author's title-page.

Thoſe who are curious to know what is Mr. H's profeſſion, will learn all that we have learnt on this head, from the following paſſage, extracted from one of his letters to Thomas Biſhop, Eſq:—'Sir, it would not have diſgraced your candor as a man, nor leſſened your duty as a magiſtrate, had you, for one moment, taken a view of my ſituation, and looked upon me as an *officer in the army*, whoſe commiſſion was at ſtake—as a man preparing himſelf for a *barriſter at law*, labouring to procure his livelihood by fair and honourable practices,' &c. &c.

As Mr. H. propoſes to entertain the public with the ſecond part of this Rat-trap, and with other productions of his volatile pen, he will do well to avail himſelf of a friendly hint, viz. that his writings will not be the leſs eſteemed, ſhould he vouchſafe to pay a little more attention to correctneſs, and to grammar,—and even to the humble circumſtance of true ſpelling: in which laſt reſpect himſelf, or his printer, or both, have, in the production before us, been intolerably negligent.

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[*] "*Mounters*"—thus explained by our Author:—'A cant word with trading juſtices, thief-catchers, and marſhall's-court bailiffs, for wretches who get their bread by going into a court, to ſwear what may be found neceſſary.' And he adds his '*ſolemn proteſtation*,' that, to his *certain knowlege*, we muſt infer, 'there are *houſes of call*, where you may engage a man to ſwear an affidavit, which he never read, with as little ceremony as you engage a journeyman taylor.'—Here Mr. H. ſubjoins the following juſt reflection on the ſhameful want of ſolemnity, and even decency, in the uſual manner of adminiſtring oaths before a juſtice, and we may add, even in our courts of law, &c. &c. 'Is it not a burleſque on all that is religious or moral, to hear a ſacred obligation entered into without farther admonition than, "You ſhall true anſwer make (who pays, who pays?) to all ſuch queſtions," &c. A pretty parentheſis, I confeſs; *who pays?* may be a proper inquiry for a turnpike man in a hurry; but for a magiſtrate entruſted, eventually, with the lives and property of a people, 'tis a *ſhameful mockery* of the inſtitution.'

Art. 16. *An Eſſay on the Means of producing moral Effects from phyſical Cauſes*; or, of infallibly extirpating the Roots of national Animoſity among the *North* and *South* Britains; and of eſtabliſhing a permanent Popularity in Adminiſtration, by the Efficacy of Diſcipline and Diet. With Notes critical and explanatory. 8vo. 1 s. Williams. 1773.

A piece of ſolemn humour, written with the gravity of Cervantes or Swift. It is the work of ſome ingenious North Briton, and will contribute, with the writings of Arbuthnot and others, to refute a notion which hath pretty much prevailed on the ſouth ſide of the Tweed, that humour is not to be found among Scottiſh writers.

Art. 17. *The Phyſicians.* A Satire. With other Poems. To which is added, a Specimen of an *Enquiry concerning the Mind*. 8vo. 1 s. 6 d. Bladon. 1773.

One couplet from this Satire on Phyſicians, will be ſufficient to evince the Writer's poetical merit:

> ' ——He that void of knowlege doth practiſe,
> I call a mere aſſaſſin in diſguiſe.'

So much for the verſe. With reſpect to the Author's proſe—his ſelect *Propoſitions concerning the Mind*, which he here publiſhes as a ſpecimen of an intended larger work,—we have only to obſerve, that he appears to have bewildered himſelf; and that the Reader who attempts to follow him through his metaphyſical labyrinth, muſt, in courſe, be no leſs bewildered.

This very indifferent writer intimates ſomewhat of an apology for the incorrectneſs and errors of this ſpecimen; urging the 'numerous diſadvantages of his ſituation in life, under which he has proſecuted theſe enquiries;'—his 'want of leiſure for due examination,' &c. But if his ſituation in life be ſo unfavourable to the attainment of literary or philoſophical excellence, wherefore does he trouble the public with his crudities? If his fortune is not affluent, is it likely to be much improved by his unadviſedly contributing to increaſe the general ſtock of waſte paper?

Theſe remarks may ſeem harſh to the writer whoſe performance hath given occaſion to them; but if he ſhould happily poſſeſs temper and judgment enough to draw the proper concluſions from them, he will regard us, not as ſnarling critics, who delight in mortifying an unſucceſsful ſcribbler, but as honeſt men, who benevolently endeavour to ſet right the devious traveller, whom they perceive to have loſt his way.

Art. 18. *Narrative of the Mutiny of the Officers of the Army in Bengal, in the Year* 1766. Written by Henry Strachey, Eſq; Secretary to Lord Clive during his laſt Expedition to India, and lately given in Evidence to the Secret Committee of the Houſe of Commons. 8vo. 3 s. 6 d. ſewed. Becket, &c. 1773.

The very extraordinary combination of the officers of the Engliſh army in Bengal, in the years 1765 and 1766, was an event which attracted the notice of the public, as ſoon as it became known at home;

but we never had a full and complete account of it, till this curious and authentic Narrative made its appearance. The cauſe of diſcontent which gave riſe to the mutiny, is thus related :

' It is many years ſince the Eaſt India Company, in conſideration of the extraordinary expences and inconveniencies unavoidably incurred during the campaigns in that country, indulged the officers in their ſervice with a certain allowance *per diem*, excluſive of their pay. This allowance originally went, and ſtill goes by the name of " batta," or field expences.

' When the Engliſh forces took the field, in conjunction with the Nabob Jaffier Ally Cawn, after the battle of Plaſſey, our military expences were, agreeably to treaty, defrayed by his excellency, who likewiſe thought proper to encreaſe the emoluments of the officers, by granting them a double allowance, which of courſe obtained the name of " double batta ;" and Lord Clive, at that time, in order that the gentlemen ſhould not too confidently depend upon the continuance of this new bounty, repreſented to them, that it was merely a temporary indulgence of the Nabob, an indulgence not enjoyed by our officers in any other part of India, and could only continue to thoſe in Bengal during his Excellency's pleaſure. The expence of this double batta, however, though firſt introduced and paid by Jaffier Ally Cawn, was, in proceſs of time, thrown upon the Company ; who, unwilling to adopt ſuch an expenſive precedent, notwithſtanding the revenues of ſeveral diſtricts of lands had been aſſigned over by the Nabob to the Company for defraying the charges of the army, repeatedly iſſued orders, in the moſt poſitive terms, that it ſhould be aboliſhed. But the ſituation of their military and political affairs in Bengal was ſo frequently critical, and the ſuperior ſervants in the civil branch ſo averſe, perhaps through want of reſolution, to abridge the officers of any emolument, that a remonſtrance from the army never failed to convince the Governor and Council of the impropriety of ſuch a reduction.—It muſt be remembered, that the accompliſhing this buſineſs was one of the principal points of reformation preſſed upon Lord Clive in the year 1764, when, at the requeſt of a general court of proprietors of Eaſt India ſtock, he was prevailed upon to accept once more the government of Bengal.'

The captains and ſubaltern officers, having been ſucceſsful in their remonſtrances againſt former orders for a reduction of the *batta*, failed not to uſe the ſame endeavours when the final reduction was announced to take place on the firſt day of the new year 1766 : Lord Clive having then put an end to the war, and made an alliance with Sujah Dowla. But finding their remonſtrances now unavoidable, the officers unanimouſly (in virtue of a previous and ſolemn compact) threw up their commiſſions, and a general mutiny of the whole army was expected.

Lord Clive's conduct in the ſuppreſſion of ſo dangerous a conſpiracy, affords a remarkable inſtance of the reſolution and ſpirit of this great commander ; who ſeems to have been *born to ſucceſs* in all his undertakings, and to triumph over every kind of oppoſition.

Sir Robert Fletcher *is particularly* attacked in this publication ; *but he has made his defence,* in ſeveral letters, printed in the news*papers.*

DRAMATIC.

Art. 19. *The Macaroni*; a Comedy: As it is performed at the Theatre-Royal in York. 8vo. 1 s. Nicoll, &c. 1773.

If the nameleſs Author, who gives us this comedy as a *firſt production*, had ſubmitted it to the reviſal of ſome judicious friend, well acquainted with the modern drama, it might eaſily have been adapted to the taſte of a London audience, and would probably have been well received. In its preſent form it is perfectly chaſte, and moral; and, though not deſtitute of humour and pleaſantry, would, perhaps, now that *ſentiment* is out of faſhion, be decried, and exploded, as *little better than a ſermon*. As to the Macaroni, it is, at beſt, but a thread-bare character,—the old ſtage fribble and fop new-dreſſed, and new-named.

POETICAL.

Art. 20. *The Triumphs of Britannia.* A Poem; humbly inſcribed to George Robert Fitzgerald, Eſq. 4to. 2 s. Snagg. 1773.

What ſhould be great is here turned to farce; and poor Britannia's ſong of triumph is the ſong of ridicule: ſubjects of which are afforded by the late naval review; ſome of our *moral* and *pious* nobility; the bruizing parſon; and the *honourable* gentleman whoſe name appears in the title-page. In honour of all theſe *perſons and things*, Io Pæans, ſuch as the following, are rung, with frequent changes:

> ‘ Rejoice Britannia! lift thy head on high!
> Wide o'er the globe thy purple ſtreamers fly;
> Sprung like another Venus from the main,
> Theſe are the triumphs of thy growing reign!
> 'Tis men like theſe that vindicate thy worth,
> Alike the *pride* and *envy* of the earth.
> Rejoice Britannia! boundleſs be thy name!
> Earth, ocean, air, conſpire to ſwell thy fame!’

Art. 21. *The Adventures of Telemachus the Son of Ulyſſes.* Book the Firſt. Tranſlated into Blank Verſe by Mr. John Clarke. 4to. 1 s. 6 d. Allen. 1773.

We have had ſo many occaſions to expreſs our ſentiments of the illuſtrious Fenelon's noble work, that we ſhall now turn immediately to the tranſlation. Speaking of Calypſo, on Telemachus's firſt arrival, the Tranſlator ſays,

> She *knew* him for the young Telemachus
> By heavenly wiſdom and ſuperior *knowledge*.

That ſhe *knew* him by *knowledge*, there ſeems to be no more reaſon to doubt, than that ſhe *ſaw* him by *ſight*.

And poor Telemachus of his father ſays

> Penelope his queen, and *me* his ſon,
> Mix with our hopes deſpair to ever ſee him.

Penelope and me mix!

We cannot diſmiſs this Author without making our acknowledgements to him in not obliging us to read more than fifty lines of his tranſlation.

Art. 22. *The Kentiſh Cricketers*; a Poem. By a Gentleman. Being a Reply to a late Publication of a Parody on the Ballad of Chevy Chace; entitled, *Surry Triumphant*[*]. 4to. 1 s. Law, &c. 1773.

The Kentiſh men having been victorious, in a ſecond match, over their Surry competitors, have, in their turn, found a bard to celebrate their wondrous deeds. The Bard of Kent, too, like the Surry poet, gives a moral turn to his ſong; and thus he concludes;

'Ye manly, ſkilful ſons of Kent,
Who ſeek diverſions and content;
Say! What delight can fill the breaſt,
Where innocency lives confeſt?
Your noble exerciſe will ſtand
The FIRST amuſement in the land,
While KENTISH CRICKETERS, of fame,
Immortalize their conquering name!'

But, whatever ſuperiority the Kentiſh men may aſſume, with reſpect to the *bat*, the Surry men ſeem to have the beſt claim to the *bays*.

Art. 23. *An Ode ſacred to the Memory of the late Right Honourable George Lord Lyttelton*. 4to. 1 s. Dodſley. 1773.

Every mark of honour is certainly due to the celebrated Nobleman whoſe memory bears the addreſs of this Ode; every tribute from the Muſes, more particularly whoſe favour he cultivated in the tender walk, with a ſucceſs almoſt peculiar to himſelf. But every citizen has an intereſt in the remembrance of a Patriot, a Friend to the Liberties and Laws of his Country, and an able and eloquent Advocate in their defence.

It is on this part of his character, and on his merit as an Hiſtorian, that the compliment of the little Poem before us chiefly turns:

Reviving Freedom's early morn,
With magic pencil to adorn,
To paint its welcome rays,
Was his—a manly theme to chuſe
Succeſsful court th' hiſtoric Muſe,
And gain immortal praiſe.

* * * *

Not only by the learned page
He claim'd attention from the age,
To FREEDOM's godlike form;
Oft in the Senate on his tongue
Her manly ſentiments have hung,
With oratory warm.
When miniſters have dar'd to ſtray
In Tyranny's enticing way,
Oft he'd the ſtream oppoſe;
Oft hath he ſtood Britannia's friend,
Her great palladium to defend,
Oft overthrown her foes.

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[*] See Review for September laſt, p. 231.

His private and ſocial virtues, though they would have afforded a ſubject for many ſtanzas, are noticed only in the following:

Nor leſs (if Fame report aright)
The ſofter Graces did unite
  To adorn his manly ſenſe;
The graces of a generous mind,
Soft Pity, Love of human Kind,
  And wide Beneficence.

The three ſtanzas appropriated to his Lordſhip's poetical character have leſs poetry than truth:

And often did the *gentle* Muſe,
At his requeſt her ſmiles diffuſe
  Around his *learn'd* retreat;
When Lucy's name in *ſweeteſt* ſong,
Hagley, thy woods and groves among,
  The echoes *wont* repeat.

How *ſweetly* o'er his Lucy's bier,
Harmonious fell the *gentle* tear,
  How mark'd with generous woe!
Leſs *ſweet*, Petarcha, were thy ſtrains,
When thou for Laura *taught'ſt* the plains
  And woods in tears to flow.

The repetition of words in this ſhort compaſs of two ſtanzas, as *ſweeteſt*, *ſweetly* and *ſweet*, *gentle* and *gentle*; the harſhneſs of ſome expreſſions, as *learn'd*, *taught'ſt*, &c. the illegitimate rhymes that occur, as Draught—Thought, Dream—Scene; and the weak and bad lines, as,

Ah! let our prayers move!

* *

Vice brings on only woe.

* *

In torrents toward the ſea.

So many defects, in ſo ſhort a poem, have nothing to plead in their behalf but the piety of the Author's intention.

Art. 24. *Anti-Pantheon*; or, Verſes occaſioned on reading a late Publication, called, *The Pantheon*. 4to. 1 s. Snagg. 1773.

Nothing.

HUSBANDRY, &c.

Art. 25. *Tracts on Practical Agriculture and Gardening.* Particularly addreſſed to Gentlemen-farmers in Great-Britain. With ſeveral Improvements in Stoves and Green-houſes. To which is added, a Chronological Catalogue of Engliſh Authors on Agriculture, Botany, Gardening, &c. By Richard Weſton, Eſq; Author of the *Univerſal Botaniſt* †. The ſecond Edition, greatly improved. 8vo. 6 s. Hooper. 1773.

In our Review for April, 1771, we gave an account of the firſt edition of theſe uſeful Tracts, which appear to have undergone very great alteration and improvement in this ſecond edition. The work abounds with valuable hints, and the catalogue of writers on huſbandry, and the various branches of natural hiſtory, which commences with the year 1516, is continued down to 1772 incluſive. Mr. W. has ſupplied the names of many of the authors of anonymous publications; but how far this matter of *ſecret* hiſtory is, in every inſtance, to be depended on, is beſt known to himſelf. With regard to one article in his liſt, we can aſſure him that the *New Syſtem of Agriculture*, publiſhed in 1755, was written by the celebrated Aaron Hill, Eſq;—ſee Review, vol. xii. Where the viſionary nature of that work, and its dangerous miſleading tendency, are fully expoſed. It was not printed till after Mr. Hill's death. Our Author is ſilent as to the merit of this, and many other pieces mentioned in his catalogue. It would certainly render his work ſtill more uſeful, if, in a future edition, he would, ſo far as his opportunities for examination have extended, more particularly diſtinguiſh the wheat from the tares.

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† See Rev. Feb. and Septemb. 1771.

EAST-INDIES.

Art. 26. The *third* and *laſt* Report of the Select Committee appointed by the Houſe of Commons to enquire into the State of the Eaſt India Company, and of the Britiſh Affairs in the Eaſt-Indies. Folio. 1 s. 6 d. Evans. 1773.

See Review, vol. xlvii. p. 411.

NOVEL.

Art. 27. *Memoirs of Col. Digby and Miſs Stanley.* A Narrative founded on Facts. In a Series of Letters. By Mrs. Fogerty, Authoreſs of the *Fatal Connexion*. 12mo. 2 Vols. 5 s. Snagg.

Our opinion of this Lady's talents for Novel-writing has already been given: vid. Review for Auguſt laſt, Art. 24. of the Catalogue; where we have mentioned her other work, the *Fatal Connexion.*

SERMONS.

I. At the Aſſizes at Wincheſter, July 27, 1773. By John Cooke, B. D. Fellow of C. C. C. Oxon. Rivington.

II. On the lamented Death of Iſaac Whittington, Eſq; one of the Six Clerks in the Court of Chancery. Preached in the Pariſh Church of Oakley, in Eſſex, May 16, 1773. By Paul Wright, B. D. F. S. A. Vicar of the ſaid Pariſh. Bathurſt, &c.

III. At the Anniverſary Meeting of the Sons of the Clergy, at St. Paul's, May 13, 1773. By Samuel Glaſſe, D. D. F. R. S. Chaplain in Ordinary to his Majeſty. Rivington.

CORRESPONDENCE.

A Correſpondent who ſigns *Amicus*, deſires the Reviewers to take notice of "the following explanations," which, he ſuppoſes, "may probably contribute to remove their own doubts with reſpect to the ſubjects therein mentioned;" *viz.*

" In the *Catalogue* part of the Review for April," p. 325, very proper notice is taken of a pamphlet, intitled, " A New Diſſertation on Conſumptions."—The Author of this Article concludes his obſervations with this remark: ' This piece is dedicated (ſurely without permiſſion!) to Dr. Fothergill.'—Indeed it was. Dr F. is wholly unacquainted with the Writer of it.

This is but a ſmall grievance; the next is of greater conſideration: In the " Monthly Review for July," in giving an account of a pamphlet, intitled, " An Appeal to the People called Quakers," &c. the Author of that Article candidly acknowledges he is ' unable, for want of knowing many requiſite circumſtances, to pronounce any thing with certainty about the caſe.'—Some ſuch circumſtances are the following; and more could have been added, had it been ſuppoſed that the public would reap any benefit from a difference between a few individuals:

On a complaint againſt Dr. F. for defamation, he ſuffered himſelf to be prevailed on to have the affair determined by arbitration.

Conſcious of his own innocency, and relying on the candour and capacities of thoſe who were nominated to decide the matter, he was leſs ſolicitous than he ought to have been about the choice of his judges.

Three out of Five gave the cauſe againſt him, and amerced him 500 l.

So large a penalty inferred an adequate tranſgreſſion;—a breach of the fundamental laws of morality.

To reſcue both his injured character and his property from a ſentence ſo diſhonourable and ill-grounded, became then an object of much conſequence.

Such had been the precipitation of the three arbitrators, as thinking their ſentence irreverſible, that they refuſed to hear material evidences on behalf of Dr. F. and committed ſo many other miſtakes, that he could not but avail himſelf of them, by ſuffering the affair to be brought into Weſtminſter-hall.

Without hearing Counſel for Dr. F. the judges unanimouſly ſet aſide the award;—and the Society of which Dr. F. is a Member, juſtified his conduct.

The intent of the Appeal is apparently to retrieve the characters of the three, which had ſuffered much in this tranſaction: and the Writer of it ſeems to have expected that the Public would have followed their example, in paſſing ſentence without hearing both ſides fully.

*** The latter part of this Correſpondent's letter, with the *addition*, cannot, with propriety be noticed at preſent, as the work to which it refers hath not yet appeared in our publication.

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††† The Letter from *Wiltonienſis*, on the ſubject of *Tythes*, came to hand too late in the month, to be more particularly noticed in the preſent Number of our Review: it is under conſideration for our next.

THE

MONTHLY REVIEW,

For NOVEMBER, 1773.

Art. I. *Of the Origin and Progreſs of Language.*

IN our Review for September we gave an account of the firſt book of this work; in which the learned and ingenious Author thought it neceſſary to enquire into the origin of our ideas, to define and divide them, to explain the nature of the two ſeveral kinds of them, and to ſhew how they are formed, without ſuppoſing them to be the work of Nature. He now thinks it neceſſary, in order to give the philoſophical account of the origin of language which he propoſed, to enquire likewiſe into the origin of ſociety. Now the firſt queſtion to be conſidered on this ſubject, he ſays, is, Whether ſociety had a beginning at all? That is, Whether it be from Nature, or of human inſtitution?

Man, we are told, is neither a *gregarious* nor a *ſolitary* animal, but participates of both kinds.—Though he has from Nature the capacity of living, either by prey, or upon the fruits of the earth, yet our Author thinks that by Nature, and in his original ſtate, he is a frugivorous animal, that he only becomes an animal of prey by acquired habit, and that he has no natural propenſity to ſociety.

‘ I know, ſays he, that this opinion of mine is very different from the common opinion, and that it is generally believed, that men are by Nature as much, or more, united to their kind, than any other ſpecies of animal. But let thoſe who believe ſo, conſider one thing belonging to our ſpecies, and which ſeems to be a peculiarity that diſtinguiſhes us from every other land-animal, and ſets us at a greater diſtance from our kind, than even the beaſts of prey are from theirs; what I mean is, the practice of men feeding upon one another. Thoſe who judge of mankind only by what they ſee of the modern nations of Europe, are not, I know, diſpoſed to believe this; but they may as well not believe, that there are men who live without cloaths, or houſes, without corn, wine, or beer, and without planting or ſowing: and if there was any doubt before, it is now entirely removed, by the late diſcoveries that have been made in the South Sea *. And I am perſuaded, that all nations have at ſome time or another been cannibals; and that men, as ſoon as they became animals of prey, which, as I have ſaid, they were not originally, fed upon thoſe of their own kind, as well as upon other animals: ſo that it appears to me evident, that man has not that natural abhorrence to the fleſh of man, that lions and tigers, and other beaſts of prey, have to that of their own ſpecies; who, ſo far as I can learn, never feed upon one another except when urged by the extremeſt hunger.

' This therefore is another peculiarity of our ſpecies, which diſtinguiſhes us both from the carnivorous and frugivorous kinds of animals; and proves to me inconteſtably, that what is ſaid by philoſophers of the attachment we have to our common nature, and of thoſe ties of love and ſympathy which bind us ſo faſt together, applies only to the rational, not to the natural animal; for as Marcus Antoninus the Emperor has obſerved, we are ſocial, becauſe we are rational †.

' Let us next conſider how man ſtands with reſpect to the other diviſion of animals, into *political* and *not political*: and I ſay, that he is likewiſe in the middle betwixt theſe two; for he is political, not by nature, but by inſtitution, and acquired habit. And indeed, if he be not by nature even a herding animal, it follows of conſequence, that he is not political: nor can we ſuppoſe that any thing is natural to an animal that is not *neceſſary* for his ſubſiſtence, which certainly the political life is not to man; whereas to the bee and ant it is natural, becauſe it is neceſſary; and accordingly thoſe animals have never been found ſingle or detached. With reſpect to man, it appears to me, that he has herded, and entered into the political life, for the ſame reaſons, and at the ſame time; and therefore I believe no men have been found herding together who did not likewiſe carry on ſome common work; that is to ſay, as has been explained, lived in the political ſtate.

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* ' I mean, thoſe made by Mr. Banks and Dr. Solander in their late voyage to the South Sea, where they found in the country called *New Zealand*, a people who fed on human fleſh; but were, in other reſpects, far from being a barbarous or inhuman people, but, on the contrary, brave and generous. I myſelf know a French Jeſuit, one *Monſ. Roubaud*, who was miſſionary among a tribe of Indians in North America, called the *Albenaquois*, and who told me he ſaw eight and twenty Britiſh men eaten at a breakfaſt by a tribe of Indians who had come to the aſſiſtance of the French in the late war, from a remote part of that country towards the Weſt, where they ſtill preſerved the cuſtom of eating men, which appears to have been once univerſal among the nations of that continent. The Britiſh had been taken priſoners by this tribe; and though the French general, *Monſ. Montcalm*, was at great pains to ſave them, and offered the Indians double the number of beeves in the place of them, he could not accompliſh it; for the Indians ſaid, they were not ſuch fools as to prefer the fleſh of oxen to that of Engliſhmen. And I have heard it well atteſted, that ſome civilized men, who by great neceſſity have been reduced to the extremity of eating human fleſh, have declared, that they thought it the ſweeteſt they ever taſted. I am well informed, too, that there is a nation in the inland parts of Africa, where human fleſh is expoſed to ſale in the market as beef and mutton is among us. *Garcilaſſo de la Vega* (an author of whom I ſhall give a particular account afterwards) in his hiſtory of Peru, ſays the ſame thing of a certain nation in South America, upon the authority of a Spaniſh writer, one *Pedro de Cieca*, who affirms, that he ſaw there, with his own eyes, the human fleſh expoſed to ſale in the ſhambles; and that they ate their own children whom they begat upon their female captives; and with reſpect to their male captives, they gave them women to breed out of, and they fattened and ate the offſpring as we do calves and lambs; *book* 1. *chap*. 5. We need not therefore doubt of the truth of thoſe ſtories told by Herodotus, and other ancient authors, of Indian and Scythian nations that fed on mens fleſh. We are not however to believe, that there ever was a nation that fed promiſcuouſly upon one another; for the fact is, that all ſuch nations eat only their enemies, or ſtrangers, whom they treat as enemies, and ſuch of their own people as die, or become uſeleſs through age or infirmities.'

† ' ὅτι τὸ λογικὸν, εὐθὺς καὶ πολιτικὸν, *Meditat. lib.* 10.'

‘ But is man the only animal that is in this ſtate with reſpect to the ſocial and political life? If it were ſo, it would be nothing extraordinary in ſo extraordinary an animal as man. But there are other animals of the ſame amphibious nature. And, *firſt*, there is the wild boar, which, while he is young, is a herding animal; but when he grows old, he lives by himſelf, and becomes what the French call *un ſolitaire*. Then with reſpect to the political ſtate, the horſe in this country is not a political animal, though ſocial and gregarious: but in the deſarts of Tartary and Siberia he is political; for being there hunted by the Tartars, as hares and deer are in this country, they, for ſelf-defence, form themſelves into a kind of community, and take joint meaſures for ſaving themſelves, which they commonly do by flight; and that they may not be ſurpriſed by their enemy, they ſet watches, and have commanders, who direct and haſten their flight; ſome of whom have been ſeen bringing up the rear, and biting and kicking the hindmoſt, in order to make them run faſter.

‘ But there is another animal that reſembles us ſtill more in this reſpect, and that is the beaver; of which I ſhall ſay a great deal more afterwards, but it is ſufficient for my preſent purpoſe to obſerve, that he is preciſely what I ſuppoſe man to be, amphibious betwixt the ſolitary and the ſocial life: for in certain countries, particularly in North America, and ſome of the northern countries of Europe, he is found living in what may be called *civil ſociety*, without metaphor or exaggeration; whereas in other countries, where they are not ſo numerous, or in thoſe very countries when they happen to be diſperſed, and their villages (for ſo I may call them) ruined by the men who hunt them, or when they are prevented by men from aſſociating, as they are in all the ſouthern countries of Europe, they lead a ſolitary life, and hide themſelves in holes, without any community or public good *.

‘ Of the ſame amphibious kind is an animal well known in this country, viz. the hare, which being few in number in all the countries of Europe, and much perſecuted by men, lead a ſolitary life, and never aſſociate or form a public; but in the plains of Tartary they are gregarious. The fact we are aſſured of by the ſame author who informs us of what is above related concerning the horſe, viz. Mr. Bell, who has publiſhed his travels through Tartary and Siberia, which he made with the Ruſſian caravan that goes to China. Now I cannot conceive that the hare, which by its nature appears to be ſolitary, ſhould aſſociate in Tartary for any other reaſon except ſuſtenance and ſelf-defence; which, as I ſhall ſhew afterwards, are the reaſons that made men firſt herd together, and enter into the political life. Whether the hares have any thing of *policy* in their aſſociated ſtate, Mr. Bell has not told us; but I think it is likely they have; otherwiſe I do not think that they would have come together. For even thoſe animals, ſuch as the ſheep, which are not political while they are fed and protected by us, become ſo when they live in a kind of natural ſtate by themſelves in the hills: and accordingly they are obſerved to ſet watches in the night-time againſt their enemy the fox, who give notice of his approach; and, when he attacks them, they draw up in a body, and defend themſelves. And, in general, as Nature appears to me to have always ſome further intention than pleaſure merely, and the gratification of appetite and inclination, I think it is probable that ſhe has not given to any animal that deſire for ſociety, without intending that it ſhould be uſeful for ſome political purpoſe, either of ſuſtenance or defence: ſo that I doubt whether *gregarious* and *political* animals differ entirely in their natures, or only in the *more* or *leſs*, ſo that ſome by the neceſſities of their nature are more political, others leſs.'

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* ‘ *Buffon's Hiſt. Natur.* vol. 8. p. 297.’

Our Author obſerves farther on this head, that though we ſhould ſuppoſe that men herded together before they entered into civil ſociety, yet it is impoſſible to believe, that while they only herded together, they ever could invent a language; which could only be the fruit of that ſtrict intercourſe which the political life produces.

He comes now to enquire how the political life began; but before he enters upon this enquiry, he thinks it proper to ſupport the account he has given of the original ſtate of human nature, both with reſpect to *rationality* and *ſociety*, by facts as well as by arguments; as it is very different from the notions commonly received, and will no doubt, he thinks, appear incredible to thoſe who have been taught, that man is by nature a rational, as well as a ſocial and political animal, and have read large volumes on the ſubject of the *law of nature*, founded all upon the ſuppoſition that civil ſociety, or the political life, is the *original* and *natural* ſtate of man.

He endeavours to ſhew, from the hiſtory both of the ancient and modern world, that there have been found whole nations, not indeed altogether without arts or civility (for that is impoſſible, ſince, according to his hypotheſis, they aſſociated together only for the purpoſe of carrying on ſome joint work) but with ſo little of either, that we can be at no loſs to ſuppoſe a prior ſtate, in which there were none at all.

'I will begin, ſays he, with inſtances furniſhed me by an ancient author, namely Diodorus Siculus, who was a traveller as well as an hiſtorian, and whoſe work, the greateſt part of which is unhappily loſt, was the fruit of the labour of thirty years, which he ſpent in collecting materials, and travelling into the different parts of the world, which he had occaſion to mention in his hiſtory[*]. I am the more inclined to lay weight upon the facts recorded by him, that his ſtyle is very plain and ſimple; ſo that he appears to me to have ſpent that time in preparing and digeſting the *matter* of his hiſtory, which many hiſtorians, ancient as well as modern, have ſpent in adorning their *ſtyle*. In the beginning of his hiſtory he ſays, that men at firſt lived diſperſed, and ſubſiſted upon the natural productions of the earth; that they had no uſe of ſpeech, and uttered only inarticulate cries; but that having herded together, for fear, as he ſays, of the wild beaſts, they invented a language, and impoſed names upon things[†]. This opinion of the original ſtate of man he no doubt formed from the ſtudy of many ancient books of hiſtory that are now loſt. But beſides this, he relates particular facts concerning certain ſavage nations which lived, either in Africa, or upon the oppoſite coaſt of the Indian ocean, or that gulf of it which is now called the *Red Sea*. Of theſe he had an opportunity of being very well informed, by the curioſity of one of the Ptolemies King of Egypt, who, as I mentioned before, ſent men whom he could truſt, on purpoſe to be informed concerning ſuch nations; and beſides, the paſſion he had for hunting elephants, made him diſcover more of Africa than I believe has been diſcovered in modern times.

' The firſt inſtance I ſhall mention from Diodorus is of a nation, if a herd of men may be called ſo, of ιχθυοφαγοι, or *fiſh-eaters*, that lived near the ſtrait which joins the Indian Ocean to the Red Sea or Arabian Gulf, upon the Aſiatic ſide. They went naked, and lived entirely by fiſhing, which they practiſed without any art, other than that of making dikes or mounds of ſtones to prevent the fiſh which had come with the full tide into the hollows and gullies upon that coaſt, from going out again with the ebbing tide, and then catching them in thoſe ponds as in a net[‡]. In this way they employed themſelves for four days, and the fifth day they all ſet out for the upland country, where there were certain ſprings of freſh water, of which they drank, after having filled their bellies with fiſh. This journey, ſays our author, they performed juſt like a herd of cattle, making a great noiſe, and uttering loud cries, but all inarticulate; and after having filled their bellies with water, ſo that they could hardly walk, they returned to their habitations upon the coaſt, and there paſſed a whole day incapable to do any thing, lying upon the ground, and hardly able to breathe through fullneſs; after which they returned to their only occupation, of fiſhing in the manner above deſcribed: and this was the round of their life. The women and children were common, belonging to the herd. They had no ſenſe of what is juſt, honeſt, or decent, living entirely under the guidance of inſtinct and appetite. They had no arts, unleſs we give that name to their way of fiſhing above mentioned, and a certain method which they had of curing and preſerving their fiſh, very particularly deſcribed by Diodorus. They uſed no weapons except ſtones, and the ſharp horns of goats, with which they killed the ſtronger fiſh. They had no uſe of fire, but roaſted their fiſh upon the rocks by the heat of the ſun. Neither do they appear to me to have had the faculty of ſpeech; for though our author does not expreſsly ſay ſo, yet I think it is his meaning, from the account he gives of their journey to the ſprings; and it is clear that they had nothing like religion or government.

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[*] ' *Diodor. Biblioth. lib.* 1. *in initio.*'

[†] ' *Lib.* 1. *cap.* 8. *edit. Weſſeling.*'

[‡] ' This is preciſely the way of fiſhing practiſed by the inhabitants of New Holland, as deſcribed by Dampier in his Travels. This Dampier appears to me to be one of the moſt accurate and judicious of our modern travellers; ſo that when we find him agreeing in his account of the cuſtoms of barbarous nations, with an ancient hiſtorian whom I am perſuaded he never read, nor perhaps ever heard of, we can hardly doubt of the truth of the fact.'

‘ The next nation he mentions is that of the *Inſenſibles* †, as he calls them, of whom I have already ſpoken. Of theſe he ſays expreſsly, that they had not the uſe of ſpeech, but made ſigns, like our dumb people, with their heads and hands. They lived, he ſays, promiſcuouſly with other animals, and particularly with ſeals, which, he ſays, catch the fiſh in the ſame manner that theſe men did, who were alſo of the race of fiſh-eaters; and he adds, that they lived with thoſe other animals, and with one another, with great good faith, and in great peace and concord. The moſt extraordinary particular he tells concerning them is, that they never uſed water, nor any kind of liquid, not having ſo much as an idea of that ſort of nouriſhment ‡, though even this I think is leſs incredible than what more than one modern traveller has told us of people in the South Sea, that when they had occaſion to be long at ſea, ſupplied the want of liquids by drinking ſea-water.

‘ The next nation mentioned by Diodorus that I ſhall take notice of, is one upon the African ſide, in that part of Æthiopia which is above Egypt. They were of a quite different race, being what he calls ὑλοφάγοι, or *wood-eaters*; for they ſubſiſted entirely upon the woods, eating either the fruits of the trees, or, when they could not get theſe, chewing the tender ſhoots, and young branches, as we ſee our cattle do in this country. This way of living made them very nimble in climbing trees; and they leapt, ſays our author, with amazing agility from one branch or one tree to another, uſing both feet and hands; and when they happened to fall, their bodies were ſo light that they received no hurt. They too went naked, had no arms but ſticks, like the Ouran Outangs, who are ſtill to be found on the ſame continent, and their wives and children were in common. *Diod. p.* 111.

‘ Diodorus concludes his account of thoſe ſavage African nations by telling us, that in the ſouthern part of that great peninſula there are races of men who, in the human form, live a life altogether brutal. *P.* 115.

‘ Thus far Diodorus Siculus; from whoſe account it is evident, that there were in Africa, and the oppoſite continent of Aſia, in his time, herds of people that lived without any civil ſociety, even the domeſtic ſociety of man and wife, which is the firſt ſtep towards forming a ſtate or political ſociety.

‘ With Diodorus, in this account of the ſavageneſs and barbarity of the people of Africa, agrees Herodotus; a man of the greateſt curioſity and diligence that perhaps ever lived, and whoſe authority may be depended upon, when he relates a thing ſimply as an hiſtorical fact, and not as a hearſay. He ſpeaks of herds of people in this peninſula that coupled together promiſcuouſly (κτηνωδῶς) like cattle, *lib.* 4. *c.* 180; and of men and women abſolutely wild, *lib.* 4. *c.* 191; and particularly of the Troglodytes he ſays, that they fed upon ſerpents and other reptiles, were hunted like wild beaſts by the Garamantes, and by way of language made a kind of murmuring inarticulate ſound which he compares to the cry of a bat, *ibid. c.* 183. And it is not unlikely that it is the ſame kind of language that Monſ. la Condamine reports to have been ſpoken by a nation that he met with upon the banks of the river Amazons: for it was a muttering murmuring kind of noiſe, as he has deſcribed it, and which appeared to him to be formed in drawing in the breath; probably becauſe it was a low and obſcure ſound, not unlike that which a man makes who is very hoarſe by reaſon of a cold [*].

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* ‘ *Diod. lib.* , *p.* 106. *Stephani.*’

† ‘ ἀναίσθητοι.’

‡ ‘ *Diod. lib.* 3. *p.* 108.’

‘ As to modern authorities, I will begin with that of Leo Africanus, an African Moor of the ſixteenth century, who coming to Rome, did there abjure the Mahometan faith, and was baptized by the name of the Pontiff who then filled the papal chair, Leo X. He had travelled much in the interior parts of Africa with caravans of merchants, and appears to me to have known more of that country than any modern. He wrote a deſcription of it in Arabic, which is tranſlated into Latin, and publiſhed in nine books, containing a very accurate account, both of the men and manners, and natural curioſities of the country: and he agrees with Diodorus as to the ſavageneſs of ſome of the people of Africa; and particularly he ſays, that in the inward parts of the country, ſouthward from Barbary, there are people that live a life entirely brutiſh, without government or policy, and copulating promiſcuouſly with their females, after the manner of the brutes [†]. And he mentions another nation to whom he gives a name, calling them *Bornians*, who lived not far diſtant from the fountain of the river Niger. Theſe people, ſays he, are without religion of any kind, and have their women and children in common [‡].

‘ The next modern author I ſhall mention is likewiſe a very diligent and accurate writer. It is Garcilaſſo de la Vega, who has written in Spaniſh the Hiſtory of the *Incas* of Peru, of whoſe race he himſelf was [‖]. According to his account of that country, when the firſt

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[*] ‘ There is a race of men yet to be found in that part of ancient Æthiopia that we call *Abyſſinia*, whoſe language reſembles ſtill more that of the *Troglodytes*, as deſcribed by Herodotus; for it makes a hiſſing kind of noiſe, very fitly expreſſed by the Greek word τρίζω (in Latin *ſtrideo*) which Herodotus applies to the language of the *Troglodytes*, and which I ſuppoſe reſembles the ſound made by a bat. Of theſe people in Æthiopia, Linnæus, as I was informed by one of his ſcholars, had an account from two travellers who had been in that country at different times; and both agreed in this, and ſeveral other particulars concerning thoſe men. See *Linnæi Syſtema Naturæ*, *vol.* i. *p.* 33.’

[†] ‘ *Lib.* 7. *in initio.*’

[‡] ‘ *Ibid. p.* 656.

[‖] ‘ He was born, as he informs us, eight years after the Spaniſh conqueſt of Peru was completed. His mother was the grand-daughter, if I miſtake not, of the *Inca* that firſt Inca began his conqueſts, or rather his taming and civilizing of men (for he was a conqueror of that kind, ſuch as the Egyptians report their Oſiris to have been) it was inhabited, for the greateſt part, by men living in a ſtate altogether brutiſh, without government, civility, or arts of any kind; and ſuch of them as were in any degree civilized, had a tradition preſerved among them, that they had been taught, as the ſubjects of the Incas were, by men who came from diſtant countries, and imported among them the arts of life. And, more particularly, he relates, that in ſome parts of Peru, which were afterwards civilized by the Incas, the people were under no kind of government, living together in herds or flocks, like ſo many cattle or ſheep, and like them copulating promiſcuouſly[*]. In other parts of the country, they did not ſo much as live in herds, but dwelt in caves, and holes of rocks and mountains, in ſmall numbers of two or three together, feeding upon herbs, graſs, roots, and wild fruits; and copulating promiſcuouſly[†]. And in later times, under the fourth or fifth Inca, he mentions a people in the great province of *Chiribuana*, who lived altogether like beaſts, wandering in the mountains and woods, without religion or worſhip of any kind, and without any community or political government, unleſs when they aſſociated to infeſt their neighbours, and make uſe of them for food; for the end of their wars was to eat their enemies. Theſe people were ſo brutiſh, and the country of ſo difficult acceſs, that the Incas gave over thoughts of conquering or civilizing them; and the Spaniards afterwards attempted it, but without ſucceſs, *lib.* 7. c. 17. He mentions alſo another people of the ſame province that lived near the Cape of *Paſſau*, who never having been conquered, or rather civilized, by the Incas, lived, even at the time the author wrote, in a ſtate of the utmoſt ſavageneſs and barbarity, having no religion at all, and worſhipping nothing either above or below them; inhabiting caves, and hollows of trees, without communication, friendſhip, or commerce, and hardly having language ſufficient to underſtand one another[‡]. One of the Incas, he ſays, coming with an army to ſubdue them, but deſpairing of being able to reclaim them from their brutiſh life, ſaid to his people, "Come, let us return again; for theſe deſerve not the honour of our dominion." Upon which the whole army faced about, and returned home[‖]. And theſe

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that preceded him who was dethroned and put to death by the Spaniards. He was brought up among his relations of the Inca race, till he was twenty years of age; and from his mother and her brothers, as he tells us, he received information of the facts which he relates in his hiſtory. He alſo employed his ſchool-fellows the Indians, after he had formed the deſign of writing it, to get him information from all parts of the country. His hiſtory therefore, I think, may be credited as much as any that is only from tradition; which, however, this hiſtory was not altogether; for they had a kind of record by threads and knots. And indeed the facts he relates, and his manner of relating them, bear intrinſic marks of truth; at leaſt that no falſehood or fiction was intended. And with reſpect to the principal facts, we may believe a tradition that went no farther back than four hundred years; about which time the firſt *Inca*, *Manca Capac*, began his reign; eſpecially when it was preſerved in the family of that prince, and we may believe carefully preſerved, and the more carefully that they had no written records.'

[*] '*Lib.* 1. c. 5 & 6.'

[†] '*Ibid.* c. 7.'

[‡] '*Lib.* 1. c. 4 & 5.'

[‖] '*Lib.* 9. c. 8.'

people were in that ſtate of barbarity, or very little better, at the time the author wrote; for he ſays, he himſelf ſaw ſome of them †. He farther tells us, that one of the Incas found men that preyed on one another like wild beaſts, attacking their fellow-creatures for no other purpoſe than to eat them. Theſe the Inca hunted on the mountains, and in the woods, like ſo many beaſts *.

But the communication and intercourſe that has been betwixt the ſeveral parts of the old world on this ſide of the globe, and likewiſe betwixt the old and the new world diſcovered by Columbus, during theſe laſt three hundred years, has made ſo great a change of the manners and way of living of men in thoſe countries, that it is not there we are now to look for people living in the natural ſtate, but in another part of the world, as yet very imperfectly diſcovered, and with which we have had hitherto very little intercourſe, I mean the countries in the South Sea, and ſuch parts of the Atlantic Ocean as have not been frequented by European ſhips. What I ſhall here ſet down of the wild people found in thoſe countries is taken from a French collection of voyages to the South Sea, printed at *Paris* in the year 1756, in two volumes 4to. The author's name, as I am informed, is *Labroſſe*.

Americus Veſpucius, who made the diſcovery of the continent of America for the King of Spain, and gave his name to it, was afterwards employed by the King of Portugal, in whoſe ſervice he made a voyage in that great ocean which extends from Brazil eaſtward, towards the Cape of Good Hope; and in this voyage he diſcovered a great tract of country, which he calls a continent, where he found a people who, though living together in herds, had neither government, religion, nor arts, nor any property; and every one of them had as many wives as he pleaſed. Americus was among them ſeven and twenty days, which was long enough to have obſerved what he affirms of their manner of living. *Vol. 1. p. 96. of Labroſſe's Collection.*

Jack *the Hermit*, a Dutch traveller, affirms, that the people of Terra del Fuego live entirely like brutes, without religion, or policy, or any the leaſt regard to decency, vol. 1. p. 445. And the ſame is ſaid of them by an Engliſh traveller, Sir John Narburgh, vol. 2. p. 33. They are beſides cannibals, and have not the leaſt idea of honeſty or good faith in their dealings, vol. 1. p. 445.

Another Dutch traveller, one *Roggeveen*, came to an iſland in the South Sea, where he could not find out that the people had any kind of government; but ſome way or other they had got a religion, in which they were very zealous, and truſted to it for their defence, in place of arms, againſt the Europeans, vol. 2. p. 235.

Many people in thoſe countries have been found without almoſt any of the arts of life, even the art of defending themſelves, or attacking their enemies; for but few of them have been found that have the uſe of the bow and arrow. Moſt of them, like the Ouran Outangs, uſe nothing but ſticks and ſtones; and the laſt-mentioned people, who had ſo much religion, uſed no arms at all. Sir Francis Drake diſcovered certain iſlands in the South Sea, to the North of the Line, where he found inhabitants who had the nails of their fingers about an inch long, which he underſtood ſerved them for offenſive arms, vol. 1. p. 197. And Le Mere met with a people in New Guinea, who uſed their teeth as an offenſive weapon, and bit like dogs, vol. 2. p. 396 & 397. Among ſuch a people, if there was any government or civil ſociety, it muſt have been very imperfect, and of late inſtitution.'

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† '*Lib.* 9. *c.* 8.'

* '*Lib.* 8. *c.* 3. See alſo *c.* 6 & 7. of the ſame book, where there are other accounts to the ſame purpoſe.'

Having ſhewn very clearly, as he apprehends, that civil ſociety, which alone could produce a language, is not from Nature, or coeval with the animal, but muſt have had a beginning, our Author proceeds to examine how it began; it being evident, that there muſt have been ſome cauſe of a change ſo great as from a *ſolitary*, or at leaſt an animal *not political*, to a *ſocial* and *political* animal. Now the ſame cauſe, we are told, that firſt produced ideas, and made men rational creatures, did alſo make them ſocial and political, and in proceſs of time produced all the arts of life; and this cauſe is no other than the *neceſſities* of human life. The *neceſſities* he means are, either the want of ſubſiſtence, or of defence againſt ſuperior force and violence, without one or other of which cauſes, there never, he tells us, would have been ſociety, language, or arts, among men.

He now proceeds to anſwer the following objections; *viz.* that inſtinct was ſufficient to provide men with all the neceſſaries of life, and to defend them againſt their enemies;—that there could be no ſociety without language;—and that the law of Nature, as it is treated of by modern writers, ſuppoſes men to have been originally rational and political.

In anſwer to the ſecond of theſe objections, he endeavours to ſhew, both from theory and fact, that animals may aſſociate together, form a community, and carry on in concert one common buſineſs, without the uſe of ſpeech. For this purpoſe nothing elſe is neceſſary, he obſerves, than that 'there ſhould be among ſuch animals ſome method of communication. If therefore there be other methods of communication, beſides that of articulate ſounds, there is nothing to hinder a ſociety to be conſtituted without the uſe of ſpeech. Now that there are other methods of communication, is a fact that cannot be doubted; for there are inarticulate cries, by which we ſee the brutes communicate to one another their ſentiments and paſſions; there are imitative cries; and, laſtly, there is the expreſſion of looks, that is, the action of the face, and the geſtures of the body.' In one or other, or all of theſe ways, it is evident, we are told, that animals may underſtand one another ſo far at leaſt as to act in concert, and carry on ſome common buſineſs, which, according to Ariſtotle, is the definition of a political animal.

The examples he produces of animals acting in concert, and by communication, without the uſe of ſpeech, are the beaver; an animal, called by the Poles *Banbacis*, mentioned by Cardinal Polignac, in his *Anti-Lucretius*, and which the Cardinal ſays he himſelf ſaw ſomewhere in the *Ukraine*, upon the banks of a river which he calls *Danaſtris*; and the *Sea-cat*, of which we have an account, that our Author thinks may be depended upon, from the Ruſſian academicians in the deſcription they have publiſhed of *Kamſchatka*, which they went to viſit by orders and at the expence of the Czarina. The account given of the *Sea-cat*, and the Ouran Outangs, is as follows:

'This animal (the Sea-cat) is amphibious, and, ſo far as appears, does not form ſtates or republics like the beaver, but lives in families, which are ſometimes very numerous, amounting to a hundred and twenty, old and young: for the male keeps a ſeraglio, ſometimes of fifty females, of whom he is as jealous as the Grand Signior is of his. They keep up a very ſtrict family-diſcipline, puniſhing their wives ſeverely for neglecting any point of duty, ſuch as the care of the offspring, for which they ſhew great love and tenderneſs; and the conſequence of this diſcipline is, on the part of the wives, very great ſubmiſſion to their lord and maſter, whom they endeavour to pacify when they have offended him, by every mark of humiliation and contrition; all which he receives with the utmoſt ſtatelineſs and ſullenneſs. They have almoſt all the paſſions and ſentiments of men. They are jealous, proud, quarrelſome, and revengeful; and when they have ſuffered any injury, and cannot reſent it, they, like Achilles in Homer, ſhed tears. They are as brave as any Spartan, and will rather die upon the ſpot than yield, or quit their ground: and their military diſcipline in this point is ſo ſevere, that if any of them runs away, or even is ſuſpected of doing ſo, the reſt fall upon him as fiercely as they would upon an enemy, and deſtroy him. Yet this animal has no uſe of ſpeech, nor, ſo far as I know, organs proper for it: but it appears, that without it he can practiſe the moſt difficult of human arts, that of government, and of government over females, in which moſt men have failed; and even the legiſlator of Sparta, who, as Ariſtotle tells us, wanted to regulate the lives of the women as he had done thoſe of the men, but found it ſo difficult a work that he was obliged to give it over.

'But I think it unneceſſary to give more examples of this kind from the brute creation, ſince it appears to me that our own ſpecies furniſhes ſufficient for my purpoſe. And, firſt, there are the Ouran Outangs, who, as I have ſaid, are proved to be of our ſpecies by marks of humanity that I think are inconteſtable; and they have one property more of the ſpecies than the quadruped ſavages above mentioned, which have been found in different parts of Europe, that they walk erect. They live in ſociety, build huts, joined in companies attack elephants, and no doubt carry on other joint undertakings for their ſuſtenance and preſervation; but have not yet attained the uſe of ſpeech.

'But ſhould any one, after all that is ſaid, ſtill doubt of the humanity of the Ouran Outangs, what can be ſaid to the example of dumb perſons among us, whom no body will deny to be capable of living together in ſociety, and carrying on jointly any ſort of buſineſs; ſince we ſee both men and women with that defect, not only capable of acting in concert with others, but of governing and directing.'

Our Author now proceeds, in his third book, to ſhew whence language aroſe, and to treat of the nature of the firſt languages, &c. In this book the Reader will find many ingenious obſervations concerning barbarous languages—their progreſs towards improvement,—the duration of language, and the facility of its propagation,—the changes to which it is liable, eſpecially in its paſſage from one people to another,—together with ſome very pertinent remarks upon etymology, and the derivation of one language from another. Such of our Readers, however, as are deſirous of ſeeing what the Writer has advanced upon theſe curious ſubjects, we muſt refer to the work itſelf, which, though it contains ſome fanciful and reprehenſible things, ſhews evidently that the Author has read and thought much upon his ſubject; and there are few Readers, we may venture to ſay, very few, who will not find in it ſome things new, and many things both entertaining and inſtructive, which will, in a great meaſure, atone for the pompous and unneceſſary diſplay of metaphyſical knowledge, the bigotted attachment to the Greek philoſophy, the account which is given of the Ouran Outangs, and ſome other matters of leſs importance, that will readily occur to every judicious Reader as blemiſhes in a work, which, upon the whole, has a very conſiderable ſhare of merit.

ART. II. *Experiments and Obſervations,* &c. By Thomas Henry, Apothecary. 8vo. 2 s. 6 d. ſewed. Johnſon. 1773.

THIS ſmall volume contains many philoſophical and chemical experiments, conducted with ingenuity and accuracy, and judiciouſly applied to the improvement of pharmacy, and other branches of the healing art.

In the firſt chapter the Author relates the proceſs of preparing *Magneſia alba*, in the greateſt ſtate of purity. This account has been already communicated to the public, in the ſecond volume of the *Medical Tranſactions*, and is here reprinted as a proper introduction to ſome of the ſucceeding papers. A ſhort extract from it may be ſeen in our 47th volume, October 1772, page 261.

In the next chapter Mr. Henry adds ſome miſcellaneous obſervations relative to the ſame ſubject, in which he expoſes the ignorance, or the intereſted views, of a certain vender of magneſia, who pretends that the preparation ſold by him is made from the *genuine* ſalt obtained from the Epſom water; and on that account, in the uſual oſtentatious cant of empiriciſm, boaſts that he has made an improvement in the preparation of that medicine, "which is by the *Learned* eſteemed one of the greateſt acquiſitions to the Materia Medica."—If Mr. Dale Ingram *really* procures his magneſia in this tedious and expenſive manner [*], inſtead of precipitating it at once from the common, or artificial Epſom ſalt, he takes much pains to very little purpoſe, as the mereſt tyro in chemiſtry can inform him that the *refuſe* of a ſalt-pan contains as genuine magneſia, as the waters of Epſom, or any other ſtill more dignified ſpring.

In the third chapter the Author gives a curſory detail of the medicinal properties of magneſia in its *original* ſtate; and in the 4th and 5th, treats of the changes produced in this ſubject by *calcination*, and of its medicinal qualities after it has undergone this proceſs. As the matter is of a curious and intereſting nature, we ſhall give an hiſtorical view of the ſubject, to which we ſhall add the ſubſtance of the Author's principal obſervations on the qualities of this uſeful addition to the Materia Medica.

Dr. Black had formerly, in the proſecution of his ingenious and philoſophical enquiries into the chemical properties of this ſubſtance [†], calcined it, and firſt diſcovered that fixed air conſtituted about ſeven-twelfths of its weight, which was expelled from it by the fire in the courſe of the operation. He obſerved that, in conſequence of this loſs, it was, like quick-lime, deprived of the power of effervеſcing with acids; but differed from it in this eſſential quality, that it did not, like the calcareous earths, when calcined, become cauſtic or acrid, or communicate any ſenſible impregnation to water [‡]. This ingenious phyſician, however, does not appear to have availed himſelf of theſe diſcoveries, by making a trial of the magneſia, thus changed, as a medicine.

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[*] Mr. Henry calculates, from ſufficient data, that in order to procure only a pound of magneſia from the Epſom water, above *ſixty gallons* muſt be evaporated down to five or ſix pints, previous to the ſubſequent tedious proceſſes of edulcorating and drying the powder precipitated from it.

[†] In the Edinburgh Phyſical and Literary Eſſays. Vol. ii. Art. 8.

[‡] Mr. Henry ingeniouſly acknowledges that he was led to draw a different concluſion from ſome of his firſt experiments made with calcined magneſia, which he found to impregnate water very ſenſibly, which acquired from it a lithontriptic power apparently greater than that of the ſtrongeſt lime water: but on frequently repeating the experiment with different parcels of magneſia, he at length diſcovered his error, and found that the impregnation was owing to ſome calcareous

Objections have been made to the uſe of magneſia, by Hoffman and others, that it frequently produced flatulencies, gripeings, and other uneaſy ſenſations, particularly in weak bowels. It is now obvious that theſe ſymptoms muſt have been produced by the great quantity of fixed air contained in it, and diſcharged from it in conſequence of its meeting and effervеſcing with an acid in the ſtomach or inteſtines. The Author's friend, Dr. Percival, accordingly ſuggeſted to him the idea of depriving it of its air, with a view of obviating theſe troubleſome ſymptoms occaſionally attending the uſe of it. The magneſia thus treated was found to be equally purgative, when given in half its former doſe, and is undoubtedly deprived, by this proceſs, of the diſagreeable qualities above-mentioned: it acquires likewiſe new properties, which render it likely to anſwer ſome other important practical purpoſes. We ſhall briefly ſpecify a few of them.

By the proceſs of calcination it is not only rendered incapable of generating air in the ſtomach and bowels, but it is qualified to abſorb, or render fixed, that which it finds there, and which is produced, ſometimes in too great quantities, in the proceſs of digeſtion; and it is conſequently adapted to relieve thoſe colicks or other diſorders, which are commonly called flatulent. In this reſpect it promiſes, as the Author obſerves, to be much more efficacious than the whole tribe of carminatives, from which it eſſentially differs with regard to its mode of operation and effects. It appears likewiſe to be the moſt proper cathartic for patients afflicted with the ſtone, who are under a courſe of the ſoap ley; as it cannot, like the vegetable purgatives, counteract the lixivium, by throwing air into it; but, on the contrary, muſt abſorb a part of that air which is already

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calcareous matter, which the firſt-mentioned magneſia had received in the original preparation of it, by having been waſhed with water containing ſelenite. The ſame miſtake had been before made by the very ingenious author of the *Dictionnaire de Chymie* (attributed to M. Macquer, and not long ſince excellently tranſlated into our language: ſee Monthly Review, vol. xlvi. March 1772, page 195) who, treating of this ſubſtance, ſays, that 'the magneſia by calcination acquires the property of quicklime.' His miſtake conſiſted in conſidering magneſia as a calcareous earth; for which opinion, the impurities introduced into it in the preparation of it (eſpecially when procured by the old proceſs of calcining the *Mother-water* of nitre) afforded a very plauſible foundation. Indeed the true nature of this ſubſtance was totally unknown till Dr. Black's accurate examination of it.

in the *primæ viæ*, and which would otherwiſe be attracted by the cauſtic alcali, and render it leſs capable of acting on the calculus.

From the preceding note the Reader will collect of what importance it is that the magneſia intended for calcination ſhould be perfectly free from any admixture of calcareous earth; as in that proceſs, this laſt-mentioned ſubſtance muſt neceſſarily be deprived of its air, or rendered cauſtic; and the magneſia which contains it will accordingly impregnate the water in which it is infuſed, with the taſte and qualities of lime water. On this head the Author makes ſome obſervations, the ſubſtance of which we think it incumbent on us to communicate to the Reader.

As it would be natural for every perſon that would wiſh to give the calcined magneſia a fair trial, to obtain Mr. Glaſs's for that purpoſe, on the ſuppoſition that it muſt be ſuperior to any other, in purity, as it certainly is in price, Mr. Henry, in an Appendix to this performance, has, from a ſenſe of duty to the public, and in juſtice to his own reputation, and to the credit of the medicine which he recommends, entered his proteſt againſt the uſe of that preparation in particular, as he has repeatedly found it to contain no inconſiderable portion of calcareous earth.

In confirmation of this aſſertion, the Author relates ſome experiments which he made with this magneſia, ſo highly extolled 'in every news-paper for its *ſuperior purity and goodneſs*,' and for the whiteneſs, and levity, and other *ſhowy* qualities of which, rather than for its purity, it appears, according to a calculation of the Author's, that the public pay at the enormous rate of 48 ſhillings the Troy pound, which is not equal to 14 ounces Averdupois. Mr. Henry procured five different parcels of it from different perſons in town and in the country, intruſted by the proprietors with the ſale of it, every one of which, on being ſubjected to the '*fiery ordeal*' of calcination, proved to be calcareous, or had acquired the properties of quicklime. One of them in particular impregnated water with a taſte as ſtrong as that of common lime water; and, on blowing air into the water, as copious a precipitate fell as the Author ever obſerved from that prepared with ſtone or oyſter-ſhell lime.

We can contraſt theſe ſingular but ſatisfactory proofs of the calcareous impurities of this coſtly preparation, with nearly as many inſtances of the purity of different portions of even the common magneſia, uſually ſold at one-*twelfth* of the price. Out of five different parcels, bought merely for experiment ſake at different ſhops, four of the ſpecimens, on being calcined, ſtood the teſt under which this boaſted magneſia failed ſo egregiouſly; as they communicated no calcareous impregnation to water, that could be diſcovered either by the taſte, or on throwing fixed air into the water in which they had been digeſted.—After all, it is to be obſerved that a very minute portion of quicklime contained in the calcined magneſia, is ſufficient to give a ſtrong calcareous impregnation to water in which it is digeſted; and that in the original preparation of this ſubſtance, great attention ſhould be paid to the purity of the water employed in the proceſs; for, as a very large quantity is uſed in that operation, the ſelenites contained in many waters will, as the Author obſerves, be decompounded in the boiling, and the calcareous earth be afterwards depoſited and mixed with the magneſia.

In the four ſucceeding chapters are contained ſeveral ingenious experiments:—On the powers of various abſorbent earths, in promoting or retarding putrefaction:—On ſome of the pharmaceutical properties of calcined magneſia, employed as a menſtruum; in which the Author ſhews that, like quicklime, it poſſeſſes the power of promoting the ſolution of reſinous ſubſtances in water, without communicating, as the lime will generally do, any calcareous impregnation to the tinctures thus obtained:—On the various ſolvent powers of quicklime, uſed as a menſtruum, in different quantities;—and on the comparative antiſeptic powers of vegetable infuſions prepared with lime.

The experiments in the laſt chapter relate to the ſweetening property aſcribed to fixed air by Dr. Macbride, whoſe doctrine on this head the Author confirms, in oppoſition to the concluſions of Dr. Alexander, deduced from certain experiments made by him, the ſubſtance of which we have formerly related *. In Mr. Henry's trials, which appear to have been made with accuracy, putrid fleſh was either rendered leſs putrid, or entirely ſweetened, by its expoſure to the action of this fluid. The reſults of Dr. Alexander's experiments, ſo different from thoſe of Dr. Macbride and of the Author, the latter attributes to that gentleman's having uſed too ſmall a quantity of fixed air, or to his not having taken ſufficient precaution to retard the too rapid flight and diſſipation of that fluid, on its diſcharge from the efferveſcing ſubſtances. We ſhall conclude this article with an account of an obſervation, which may poſſibly furniſh new lights to thoſe who would further inveſtigate the nature and operations of this ſingular and active element.

In one of Mr. Henry's experiments, though the putrid beef contained in a large bottle full of fixed air was ſweetened, he found that the air in the bottle was rendered intolerably offenſive, and '*ſeemed*,' ſays the Author, '*to have acquired all the*

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* See Monthly Review for June laſt, p. 447, &c. and the account of Dr. Percival's book, in our laſt Number.

putrid ſmell of which the fleſh had been deprived;' ſo that the ſeptic effluvium did not appear to have been deſtroyed, but only to have changed place. On this occaſion he adds, that there may poſſibly be ſome 'affinity between the fixed air and the ſeptic particles, and that this air might act as a menſtruum on the effluvia emitted by putrid bodies.' Dr. Percival likewiſe ſuggeſts as a natural ſolution of this fact, that fixed air, by the laws of chemical affinity, may abſtract from the ſeptic body, and hold ſuſpended or diſſolved, the putrid particles which it emits, though the fixed air itſelf may not be intrinſically antiſeptic: and to account for the check given to the putrefactive proceſs, and the ſtop put to the freſh generation of *effluvia* under theſe circumſtances, he obſerves that, by ſurrounding the putreſcent ſubſtance with that kind of air which it yields by putrefaction, the ſeparation and diſcharge of any more is prevented, and the body is retained in its original ſtate; as it is now in a medium already ſaturated, and there is no vehicle to carry it off. He illuſtrates this opinion by the inſtance of a wet cloth, which will never become dry in an atmoſphere ſaturated with moiſture; and of a piece of red hot wood ceaſing to burn in inflammable air, becauſe ſuch air is already ſaturated with phlogiſton; and ſtill more appoſitely by the phenomena obſerved on putting a mixture of iron filings and ſulphur made into a paſte with water, in a confined place, or in air in which candles have burned out. 'Under theſe circumſtances, no heat, efferveſcence, or fume can be generated; whereas the ſame mixture in freſh air preſently grows hot, ſmokes copiouſly, and ſmells very offenſively.'

ART. III. *The Miſcellaneous Works of Mr. John Gay.* Vols. III. and IV. 12mo. 6s. Bell. 1773.

WE remember to have ſeen, ſomewhere in the low countries, a print of a bookſeller digging in the tomb of an author, and ſaying to himſelf as he works, *Il y á de plus.* This is the common fate of men of genius. The induſtry of the bookſeller, his great love and affection for whatever was the production of *their* pens, muſt plead his excuſe, while he ranſacks, if not their very urns, at leaſt the dormitories of their departed offspring, and out of the pureſt and moſt diſintereſted zeal drags into day-light what they would have wiſhed to be buried in endleſs oblivion. May the graves of ſuch bookſellers be for ever danced upon by printers' devils! and may the rage of ten thouſand hungry authors deſcend upon their heads! May their kitchens be eternally peſtered with Scotch tranſlators, and fifty female authors pour their novels in their ears!

Numbers of *things* that poor Gay deſerved amply of p to have forgotten, are revived in theſe two volumes: the very names of which we love his memory too well to

Yet if the following poem be Gay's, and we have no r believe that it is not his, it ought not certainly to be an left out of that collection of his works which is now con received.

An Elegiac Epiſtle to a Friend, written by Mr. Gay wh laboured under a Dejection of Spirits.

I.

Friend of my youth, ſhedd'ſt thou the pitying tear
O'er the ſad relics of my happier days,
Of nature tender, as of ſoul ſincere,
Pour'ſt thou for me the melancholy lays?

II.

Oh! truly ſaid!—the diſtant landſcape bright,
Whoſe vivid colours glitter'd on the eye
Is faded now, and ſunk in ſhades of night,
As, on ſome chilly eve, the cloſing flow'rets die.

III.

Yet had I hop'd, when firſt, in happier times,
I trod the magic paths where Fancy led,
The Muſe to foſter in more friendly climes,
Where never Mis'ry rear'd its hated head.

IV.

How vain the thought! Hope after hope expires!
Friend after friend, joy after joy is loſt;
My deareſt wiſhes feed the fun'ral fires,
And life is purchas'd at too dear a coſt.

V.

Yet could my heart the ſelfiſh comfort know,
That not alone I murmur and complain;
Well might I find companions in my woe,
All born to Grief, the family of Pain!

VI.

Full well I know, in life's uncertain road,
The thorns of mis'ry are profuſely ſown;
Full well I know, in this low vile abode,
Beneath the chaſt'ning rod what numbers groan.

VII.

Born to a happier ſtate, how many pine
Beneath the oppreſſor's pow'r, or feel the ſmart
Of bitter want, or foreign evils join
To the ſad ſymptoms of a broken heart.

VIII.

How many, fated from their birth to view
Misfortunes growing with their rip'ning yea
The ſame ſad track, through various ſcenes, p
Still journeying onward through a vale of te

IX.
To them, alas! what boots the light of heav'n,
While ſtill new miſ'ries mark their deſtin'd way,
Whether to their unhappy lot be giv'n
Death's long ſad night, or life's ſhort buſy day!

X.
Me not ſuch themes delight;—I more rejoice,
When chance ſome happier, better change I ſee,
Though no ſuch change await *my* luckleſs choice,
And mountains riſe between my hopes and me.

XI.
For why ſhould he who roves the dreary waſte,
Still joy on ev'ry ſide to view the gloom,
Or when upon the couch of ſickneſs plac'd,
Well pleas'd ſurvey a hapleſs neighbour's tomb.

XII.
If e'er a gleam of comfort glads my ſoul,
If e'er my brow to wonted ſmiles unbends,
'Tis when the fleeting minutes as they roll,
Can add one gleam of pleaſure to my friends.

XIII.
Ev'n in theſe ſhades, the laſt retreat of grief,
Some tranſient bleſſings will that thought beſtow;
To Melancholy's ſelf yield ſome relief,
And eaſe the breaſt ſurcharg'd with mortal woe.

XIV.
Long has my bark in rudeſt tempeſts toſs'd,
Buffeted ſeas, and ſtemm'd life's hoſtile wave:
Suffice it now, in all my wiſhes croſs'd,
To ſeek a peaceful harbour in the grave.

XV.
And when that hour ſhall come (as come it muſt)
Ere many moons their waning horns increaſe,
When this frail frame ſhall mix with kindred duſt,
And all its fond purſuits and troubles ceaſe.

XVI.
When thoſe black gates that ever open ſtand,
Receive me on th' irremeable ſhore,
When Life's frail glaſs has run its lateſt ſand,
And the dull jeſt repeated charms no more.

XVII.
Then may my friend weep o'er the fun'ral hearſe,
Then may his preſence gild the awful gloom,
And his laſt tribute be ſome mournful verſe,
To mark the ſpot that holds my ſilent tomb.——

XVIII.
This—and no more:——the reſt let Heav'n provide,
To which reſign'd, I truſt my weal or woe,
Aſſur'd howe'er its juſtice ſhall decide,
To find nought worſe than I have left below.

We have taken the more notice of this poem, as there are the ſtrongeſt and cloſeſt marks of imitation to be found in the celebrated Elegy written in a Country Church-yard; a poem which has generally been allowed to have poſſeſſed all originality of manner.

ART. IV. CONTINUATION *of the Account of Leland's Hiſtory of Ireland.* See Review for September.

THE ſettlement of Fitz-Stephen and Fitz-Gerald in Ireland was followed by the arrival of Richard Strongbow, Earl of Chepſtow, who was again invited into the country by Dermod, now eſtabliſhed in the full and peaceable poſſeſſion of his province of Leinſter. Dermod's ſucceſs, by means of his Britiſh auxiliaries, enlarged his views and enflamed his paſſions; ſo that, burning with revenge, and intoxicated by ambition, he determined to contend with Roderic for the monarchy of Ireland. It was with this view, agreeably to the advice of Fitz-Stephen and Fitz Gerald, that he applied to the Earl of Chepſtow, who probably was well diſpoſed, and certainly enabled to lead ſuch an army into Ireland, as might in the end exalt Dermod to the ſovereignty of the whole nation.

Earl Richard had heard of the ſucceſſes of his countrymen, and readily determined to obey the invitation. 'Neglected by his Prince, oppreſſed by his neceſſities, and flattered by the proſpect of valuable acquiſitions in Ireland, he inſtantly repaired to Henry, repreſented his diſtreſs, and entreated the royal favour to re-inſtate him in his former affluence, at leaſt to permit him to court the reward of fortune, by hazarding his life in the ſervice of the Prince of Leinſter. Henry, who by no means wiſhed that his ſubjects ſhould make ſo conſiderable a progreſs in Ireland, much leſs that the reduction of this country ſhould be gradually effected without his interpoſition, was not deſirous that the preſent Britiſh adventurers ſhould gain any additional reinforcements: yet, without diſavowing his former general licence, or directly forbidding the Earl to purſue his intended enterprize, he at firſt detained him by various pretences, without any explicit anſwer to his petition. When his inſtances were renewed, he affected to commend his martial ſpirit, but treated his ſcheme of an adventure into Ireland with contempt and ridicule. Richard was ſtill importunate; till the King paſſionately commanded him to be gone, with ſome equivocal expreſſions which might be underſtood as an aſſent to his requeſt. The Earl, determined to underſtand his liege-lord in this manner, departed, and prepared for his expedition with all imaginable vigour.'

The military actions of Strongbow, after his arrival in Ireland, are related by Dr. Leland with perſpicuity and ſpirit. The progreſs of the Earl of Chepſtow was ſo rapid and extenſive, that it ſeemed to promiſe a ſpeedy reduction of the whole iſland. This was an atchievement which Henry the Second reſerved for himſelf; and, therefore, he immediately took the alarm. Jealous of the ſucceſs of the adventurers, and particularly of the growing power of Strongbow, who by his alliances in England, his acquiſitions, and his marriage in Ireland, might be enabled to defy his authority, and ſoon obtain an independent ſovereignty of formidable extent, the King affected the utmoſt indignation and reſentment at thoſe hoſtilities which his liegemen had preſumed to carry on in Ireland. He iſſued his royal edict, ſtrictly prohibiting any Engliſh veſſel from paſſing into that iſland with men, arms, or proviſions; and commanding all his ſubjects reſident in Ireland, of every order and degree, to return to their native country before the enſuing feaſt of Eaſter, on pain of forfeiting their lands, and being declared traitors.

Nothing could be more diſtreſſing to the Britiſh adventurers than this ſevere and peremptory edict of their Sovereign. Earl Richard endeavoured to avert the blow, by an humble and dutiful embaſſy to his royal maſter. While the ſucceſs of the embaſſy was in ſuſpence, the affairs of the aſſociates became every day more diſtreſsful and alarming. In this juncture of expectation and anxiety, intelligence is received of the death of Becket. The King is thrown into the utmoſt conſternation, and has neither leiſure nor inclination to attend to the leſs intereſting affairs of Ireland. Here the adventurers, left to their difficulties and apprehenſions, are alarmed by another incident particularly inconvenient in their preſent ſituation, the death of their ally Dermod. This was immediately followed by an almoſt total defection of the Iriſh forces from Earl Strongbow and his aſſociates. Nevertheleſs, the Earl's courage and ſpirit did not fail him, amidſt theſe accumulated diſtreſſes. After various conteſts, he became ſo far ſucceſsful, as to exerciſe a ſovereign authority in Leinſter. In the mean time, Henry king of England had recovered from his conſternation at the death of Becket; his vigilance and policy had proved too powerful for the machinations of his enemies; and he reſolved no longer to defer his long-projected expedition into Ireland. All this while he utterly diſavowed the proceedings of the adventurers, expreſſed the utmoſt reſentment at their preſumption and diſobedience, and, by a ſecond meſſage, ſummoned Earl Richard to appear inſtantly before him. The Earl obeyed the mandate, and met the King at Newnham near Glouceſter. Whatever reſentment Henry affected was ſoon allayed by the ſubmiſſions of the Earl, who repeated his profeſſions of allegiance, and yielded all his Iriſh dominions to the diſpoſal of his royal maſter. The ſcene of diſſimulation was cloſed by a treaty, in which it was agreed that the city of Dublin, and a large adjoining domain, together with all the maritime towns and forts acquired by Strongbow, ſhould be ſurrendered abſolutely to Henry, who, on his part, graciouſly conſented that the Earl ſhould have all his other Iriſh poſſeſſions granted in perpetuity, and to be held of the King and his heirs.

In the third chapter of the firſt book of the work before us, our ingenious and elegant Hiſtorian gives an account of Henry's arrival in Ireland, and of the important events which attended that tranſaction, to his being recalled to Normandy. Referring to the Hiſtory itſelf for the general detail of this expedition, we ſhall gratify our Readers with ſome part of what Dr. Leland hath judiciouſly advanced concerning the ſettlement now made in Ireland, and the dominion which Henry acquired in that country.

We have ſeen the princes and petty chieftains of Ireland ſubmitting to King Henry with a readineſs the leſs ſurpriſing, when we conſider that to them it was not unuſual to be viſited by a ſuperior potentate, who demanded a recognition of his ſovereignty, obliged them to become his tributaries, and to give hoſtages for their fidelity; and even ſometimes to reſign a portion of their territory. So that Henry demanded no more than they had frequently granted to others with great readineſs, and generally with little ſincerity; ſcarcely conſidering the conceſſion as diſhonourable, much leſs an eſſential diminution of their local power and authority. Nor is there any authentic evidence to prove, with whatever confidence it may have been aſſerted, that "the Iriſh made no terms for their own form of government, but wholly aboliſhing their own, they conſented to receive the Engliſh laws, and ſubmitted entirely to the Engliſh government." It is ſcarcely conceivable that a whole people ſhould at once be either forced or perſuaded into ſo extraordinary a revolution; unleſs they, of all the human race, rude and barbarous as they are repreſented, were alone exempt from ſtrong partialities in favour of their laws and cuſtoms. Nor is it probable that a politic and ſagacious prince ſhould form a ſcheme in his preſent ſituation ſo extravagant, becauſe of all others the moſt dangerous to attempt, and the moſt difficult to effect, that of obtruding, in a moment, an entire new ſyſtem of laws and polity upon a number of communities, none of which he had ſubdued. But that no ſuch deſign was either attempted or effected, will appear not only from the manifold proofs which muſt neceſſarily be produced in the progreſs of this hiſtory, but from the tranſactions already related. We have obſerved that by an ordinance of the ſynod of Caſhel it was provided, that the clergy ſhould, for the future, be free from all ſecular exactions. Here it is neceſſary to produce this ordinance at large:

"ALL the eccleſiaſtical lands and poſſeſſions ſhall be entirely free from every exaction of ſecular men. And eſpecially no petty kings or lords, or any potentates of Ireland, nor their children nor families, ſhall, for the future, exact maintenance or entertainment, according to cuſtom, in the eccleſiaſtical territories, or preſume to extort them by violence. And that deteſtable entertainment, which is four times a year required by neighbouring lords, ſhall not, for the future, be demanded from the eccleſiaſtical towns.—And moreover, in all caſes of homicide committed by the laity, as often as they ſhall compound for the ſame with their adverſaries, the clergy who are their relations ſhall pay nothing on this account; but as they had no part in the perpetration of the homicide, ſo ſhall they be free from contributing to the fine."

It cannot be ſuppoſed that the execution of the Iriſh laws ſhould be thus regulated, if thoſe laws were entirely aboliſhed. If the clergy were to be exempt from Coyn, Cothering, and other like exactions, it is evident that the petty kings and lords were ſtill to demand them from others. If the clergy were not to contribute to the Eric in caſes of murder, it follows that this compenſation was ſtill to be paid by the laity; and of conſequence that the old Iriſh polity was not only to ſubſiſt, but warranted, ſecured, and regulated, it an aſſembly convened by the authority of Henry. Here then, were there no other, we have a direct proof of a regular compact between this monarch and the Iriſh chieftains. They ſtipulated to become his vaſſals and tributaries. He was to protect them in the adminiſtration of their petty governments according to their own model: and thus we ſhall find that their governments were actually adminiſtered.—" They governed their people," ſaith Sir John Davies, " by the Brehon law; they made their own magiſtrates and officers; they pardoned and punniſhed all malefactours within their ſeveral countries; they made warre and peace one with another without controulment; and this they did not onely during the raigne of Henry the Second, but afterwardes in all times, even untill the raigne of Queen Elizabeth."—Not originally by the connivance of their new ſovereign, or in oppoſition to his authority, but by his ſanction and allowance, as appears from the acts of an aſſembly which derived their authority from his ratification.

' It is in the next place obſerveable, that the conceſſions of the Iriſh lords were uniformly made to Henry and his heirs. And as England was now confeſſedly the firſt and capital member of his dominions, by his Heirs we muſt underſtand his lawful ſucceſſors to the crown of England. So that the intention of his treaties with the Iriſh chieftains appears to be, that the Kings of England ſhould for ever become lords paramount of the territories which theſe chieftains retained, and inheritours of thoſe which they abſolutely reſigned: not that Henry ſhould be warranted to grant or transfer his Iriſh dominions, or to ſell his Iriſh vaſſals as villains of the ſoil, but that the ſtipulated obedience ſhould be paid to the Kings of England in lawful ſucceſſion; and the territories reſigned ſhould remain for ever annexed to this kingdom, and appendent on this dignity. Or, to expreſs it in the language of the patent of Henry the Third to his ſon Edward, that they ſhould not be ſeparated from the crown, but wholly remain to the Kings of England for ever.

' By his tranſactions both with the natives and the original adventurers, Henry had now acquired the abſolute dominion of ſeveral maritime cities, and their dependencies. The province of Leinſter was claimed by Strongbow, as the heir of king Dermod, and he conſented to hold it of the King and his heirs. The acquiſitions in Meath appear alſo to have been ceded to the King; nor did the Engliſh acknowledge any rightful ſovereign of this diſtrict ſince the death of M'Laghlin; ſo that Henry had now a conſiderable territory, and a number of ſubjects in the iſland, and had the utmoſt reaſon to expect a ſpeedy encreaſe of both. And to theſe his ſubjects, he indeed granted the Engliſh laws, according to the teſtimony of Matthew Paris, not as a model whereby they might govern themſelves, and frame their own polity; for then they had no need to expreſs their gratitude to the King for what they might have adopted themſelves, if, by their change of ſituation, they had loſt the privileges of Engliſh ſubjects; neither in this caſe was there any propriety or neceſſity for an oath to the King, whereby they were bound to the obſervance of theſe laws. On the contrary, it was declared by this tranſaction, by their grateful acceptance of the Engliſh laws, and their ſolemn engagements to obey them, that, as they reſigned their Iriſh acquiſitions, and renewed their allegiance to the King, he, on his part, conſented that they ſhould ſtill be conſidered as the ſubjects of his realm, and ſtill retain the advantages of that conſtitution which, as ſubjects, they formerly enjoyed, and which he graciouſly declared that they ſhould ſtill retain in the ſame capacity, without any diminution of their rights, or any change in their relation to the King. Hence the neceſſity of a new oath, whereby they were bound in due allegiance to Henry and his heirs, and to the faithful obſervance of the laws of his realm in their new ſettlements, thus made a part and member of this realm, inſeparably connected, and intimately conſolidated with it.'——

'For the better execution of the laws of England, it appears that Henry made a diviſion of the diſtricts, now ſubject to him, into ſhires or counties, which was afterwards improved and enlarged, as the extenſion of the Engliſh ſettlements, and the circumſtances of the country required. Sheriffs were of conſequence appointed both for the counties and cities, with judges itinerant, and other miniſters of juſtice, officers of ſtate, and every appendage of Engliſh government and Engliſh law. And theſe inſtitutions ſeem to have been a part of Henry's firſt compact with the adventurers, and to have immediately attended his grant of their old polity and privileges; for in the firſt charter to the citizens of Dublin, executed before his departure from this city, we find mention of his juſtices, ſheriffs, and other officers. To complete the whole ſyſtem, a chief governor, or repreſentative of the King, was neceſſarily appointed, who was to exerciſe the royal authority, or ſuch parts of it as might be committed to him, in the King's abſence; and as the preſent ſtate of Ireland, and the apprehenſions of war or inſurrection made it peculiarly neceſſary to guard againſt ſudden accidents, or extraordinary contingencies, it was provided, by what is called a Statute of Henry Fitz-Empreſs, that in caſe of the death of any chief governor, the chancellor, treaſurer, chief-juſtices, and chief baron, keeper of the rolls, and king's ſerjeant at law, ſhould be empowered, with conſent of the nobles of the land, to elect a ſucceſſor, who was to exerciſe the full power and authority of this office, until the royal pleaſure ſhould be further known.'

The fourth chapter continues the hiſtory of Iriſh affairs, from the departure of Henry to the death of Earl Strongbow, and the ſubſequent expeditions of John De Courcy into Ulſter, and Milo Cogan into Connaught. We meet here with a number of adventures, in which the moſt barbarous courage was diſplayed, and a great variety of fortune experienced. The Author concludes the chapter with the following repreſentation of the miſerable condition of the whole iſland:

'The imperfect and jejune accounts which remain of the local diſſentions and provincial conteſts in Ireland, at this period, give a ſhocking idea of the ſtate of this unhappy country. Deſmond and Thomond in the ſouthern province were diſtracted by the jealouſies of contending chiefs, and the whole land waſted by unnatural and bloody quarrels. Treachery and murder were revenged by treachery and murder, ſo as to perpetuate a ſucceſſion of outrages the moſt horrid and diſgraceful to humanity. The northern province was a ſcene of like enormities, though the new Engliſh ſettlers, who were conſidered as a common enemy, ſhould have forced the natives to mutual union. A young prince of the Hi-Nial race, and heir apparent to the rights of that family, fell by the hand of a rival lord; this rival was killed in revenge; the partizans on each ſide, as the ſeveral powers prevailed, were butchered with every circumſtance of triumphant barbarity. In Connaught, the blinded ſon of Roderic was reſcued from priſon by his partizans, and the flame of diſſention re-kindled. Nor were the Iriſh toparchs in Leinſter more peaceable, or leſs barbarous in their conteſts. All were equally ſtrangers to the nobler virtues of humanity. Nor was religion in the form it then aſſumed, calculated or applied to reſtrain their violences, or to ſubdue their brutal paſſions. An effectual conqueſt, and general ſubjection of the whole iſland to one reaſonable and equitable government, muſt have proved a ſingular bleſſing to theſe unhappy people. But Providence was pleaſed to ordain that their enormities ſhould continue much longer to prove their own ſevere puniſhment.'

The diſtracted ſtate of Ireland being repreſented to king Henry the Second, he endeavoured to provide for its relief, by fixing upon a chief governor who was eminently qualified for the ſtation. This was Hugh de Lacy, a man well acquainted with the circumſtances of the country in which he was to preſide, the characters of thoſe he was to govern, the grievances he was to redreſs, and the irregularities he was to correct; vigorous in eſtabliſhing and extending the Engliſh intereſt, wiſely providing for the ſecurity of the new ſettlers, by multiplying forts, and ſtrengthening every part of the Engliſh territory againſt the turbulence and jealouſies of the Iriſh; at the ſame time reſtoring thoſe of both nations, who had been unjuſtly driven from their lands, and acting equally to all, upon the principles of a juſt and generous ſpirited adminiſtration. Beſides aſſigning the government of Ireland to Lacy, the King found himſelf at leiſure to make ſeveral regulations relative to this kingdom, and for this purpoſe he ſummoned the principal adventurers to attend him in England. He is then ſaid to have made a formal and ſolemn appointment of his ſon John to the Lordſhip of Ireland; and it appears, from certain grants paſſed at that time, that Henry conferred ſomething more upon his ſon than a mere title of honour, or temporary authority; ſomething permanent and hereditary. From the ſame grants it is evident, that it was by no means his intention to reſign the entire ſovereignty of Ireland, or to transfer the rights he had there acquired, fully and abſolutely to his ſon. After ſome time Lord John was ſent over to the government of Ireland with a ſplendid train; but his adminiſtration was ſo weak, licentious, and unfortunate, that his father recalled him, and appointed John de Courcy to be his ſucceſſor. While John de Courcy was endeavouring to ſuſtain with vigour the authority of Engliſh government, and to ſupport the acquiſitions already made, which was all that he could do, Henry the Second ſunk under the accumulated vexations which he had long ſupported with magnanimity and ſpirit, and died at Chinon, in July of the year 1189: a prince whom impartial judgment and reflection muſt rank among the firſt characters of hiſtory. Upon relating this event, Dr. Leland takes occaſion to introduce ſome judicious remarks on the policy of Henry; and to aſcertain, with preciſion, the nature of the conqueſt which ſeveral writers pretend that he obtained over Ireland.

'Cambrenſis calls his hiſtory of the tranſactions now related that of the Conqueſt of Ireland; a ridiculous flattery of his maſter Henry, which has frequently been echoed by ſucceeding writers. The courtly chaplain of the twelfth century may be pardoned; but when the profeſſor of laws in the eighteenth, aſſerts in form that Ireland was conquered by Henry the Second, and hence proceeds to eſtabliſh the formidable rights of conqueſt, it may not be impertinent to ſtate the real matter of fact. And thus it ſeems to be;

'Some Engliſh lords, with their vaſſals, engage in the ſervice of an exiled prince in one of the Iriſh provinces. They have towns and lands aſſigned to them for their ſervice, in aſſiſting him to recover his dominions. They reſign their acquiſitions to Henry, and are again inveſted with moſt of them, which they conſent to hold as his liege ſubjects, by the uſual Engliſh tenures. Henry, on his part, promiſing that theſe his ſubjects in their new ſettlement, ſhall, with all their dependencies, enjoy the advantage of their old conſtitution, and be governed by the laws of England. Several of the Iriſh chiefs alſo ſubmit to pay homage and tribute to Henry; and in conſequence of their ceſſions receive his promiſe to enjoy their other rights and privileges. Roderic, who claims a ſuperiority over the others, after having bidden defiance to the Engliſh monarch for a while, at length, by a treaty regularly conducted and executed, engages on his part to become his liege-man, and to pay him tribute; on which condition it is expreſsly ſtipulated that he ſhall enjoy his rights, lands, and ſovereignties, as fully as before the King of England ever appeared, or interfered in Ireland. No contracts could be more explicitly or preciſely aſcertained. Accordingly, the Engliſh adventurers govern their diſtrict by their own model; the native chiefs, through far the greater part of Ireland, act independently of the Engliſh government; make war and peace, enter into leagues and treaties amongſt each other; puniſh malefactors, and govern by their own ancient laws and cuſtoms. It requires but a moderate attention to the records of theſe times, to know what degree of real power Henry acquired in Ireland; and but a moderate ſkill in politics to decide what rights he acquired, either over the Engliſh adventurers, or the native Iriſh, by his ſeveral tranſactions with each; whether we conſider the grounds of his invaſion, or the nature and extent of their ſubmiſſions, or the purport of his ſtipulations.'

The remainder of the fifth chapter continues the hiſtory of Ireland to the death of Richard the Firſt; and the ſixth chapter carries it forward, through the reign of John, to the firſt year of Henry the Third; during all which time we ſtill meet with a perpetual ſucceſſion of petty incurſions, fierce conteſts, and bold exploits. John, in an expedition which he made into Ireland, came attended with men learned in the laws of their country, by whoſe counſel and aſſiſtance a regular code and charter of Engliſh laws was, at the general deſire of his liegemen of Ireland, ordained and appointed in that kingdom, and depoſited, for their direction, in the Exchequer of Dublin, for the common benefit of all who acknowledged allegiance to the the crown, and for the union of the King's lands, as his ſubjects of both kingdoms were thus united under the ſame head, and the ſame ſyſtem of polity. And for the regular and effectual execution of theſe laws; beſides the eſtabliſhment of the King's courts of judicature in Dublin, there was now made a new and more ample diviſion of the King's lands of Ireland into counties, where ſheriffs, and other officers, were appointed.

In the firſt year of Henry the Third, the great Charter of Liberties, which the barons had obtained from John at Runingmede, and which, with amendments, had been ſolemnly renewed by Henry at his acceſſion, was granted to his ſubjects in Ireland, with ſuch alterations only as the local neceſſities of that kingdom required. It ſtill remains extant in the Red Book of the Exchequer at Dublin; and was attended by the following letter from King Henry:

"The King to all Archbiſhops, Biſhops, Abbots, Earls, Barons, Knights, and Free Tenants, and all our faithful Subjects ſettled throughout Ireland,—Greeting.

"With our hearty commendation of your fidelity in the Lord, which you have ever exhibited to our lord father, and to us in theſe our days are to exhibit, our pleaſure is, that in token of this your famous and notable fidelity, the liberties granted by our father, and by us, of our grace and gift, to the realm of England, ſhall in our kingdom of Ireland, be enjoyed by you and by your heirs for ever. Which liberties, diſtinctly reduced to writing by the general counſel of all our liege ſubjects, we tranſmit to you, ſealed with the ſeals of our lord Gualo, legate of the apoſtolical ſee, and of our truſty earl William Mariſhal, our governor, and the governor of our kingdom; becauſe, as yet, we have no ſeal. And the ſame ſhall in proceſs of time, and on fuller counſel, receive the ſignature of our own ſeal. Given at Glouceſter the ſixth day of February."

'Thus,' continues our able and maſterly Hiſtorian, 'were the rights and privileges of the Iriſh ſettlers completely aſcertained and eſtabliſhed. They were not only to be governed by the ſame monarchs, and the ſame laws with their anceſtors, but to complete their union with their fellow-ſubjects in England, they are now included in the conceſſions extorted from the throne, to circumſcribe the prerogative, and correct the ſeverities gradually introduced by the feudal ſyſtem: they appear in the ſame honourable light with their brethren in the neighbouring realm, making the ſame requiſitions, and obtaining the ſame grants which are to this day revered as the baſis of Engliſh liberty. But if the requiſition of the Engliſh charters proceeded rather from an ariſtocratic ſpirit, than the love of true liberty, the ſame ſpirit, it muſt be acknowledged, was ſtill more predominant in Ireland: where the barons, remote from the ſupreme ſeat of majeſty, uncontrouled by a delegated authority too often weak and ill-ſupported, inveſted with enormous territories and dangerous privileges, were tempted by their ſtrength, and enabled by the ſituation of the kingdom, to purſue the objects of their avarice and ambition, without regard to juſtice, and ſometimes without even the appearance of reſpect to government. As the ſame paſſions poſſeſſed them all, they of conſequence lived with each other in a perpetual ſtate of rivalſhip, envy, and diſſention: and as their claims were to be ſupported by force of arms, their own vaſſals, as well as the native

Iriſh, felt the ſevereſt conſequences of their pride and oppreſſion. Odious as ſuch repreſentations may appear, they will be found but too fully juſtified in the progreſs of this Hiſtory. And it may not be uſeleſs thus diſtinctly to point out the ſources of thoſe calamities under which the nation groaned for ſo long a period; and to exhibit thoſe facts in full view, which prove that they were originally derived from the vices of individuals, not from any inequitable or oppreſſive principles in Engliſh government.'

The ſecond book of this valuable work is divided, like the former, into ſix chapters, and carries on the hiſtory to the depoſition of Richard the Second. As it would be impracticable, in the narrow limits aſſigned to a Review, to accompany our Author regularly through the ſeveral tranſactions of the ſucceſſive chief governors; and the various broils and adventures of the chieftains, whether of the Britiſh or Iriſh race, we ſhall content ourſelves, in this part of the performance, with pointing out to our Readers a few of the circumſtances which mark out the progreſs of law, civilization, and of ſettled government in Ireland. This progreſs was, indeed, for centuries, very ſlow and imperfect. During the long reign of Henry the Third, we meet with little which excites our attention in the view we have mentioned. Ireland, in his time, was in the moſt diſordered ſtate; and though the King endeavoured repeatedly to enforce the obſervance of the Engliſh laws, it was with no great effect. The benefit of theſe laws was ſued for by ſome individuals of the Iriſh race, but was denied to that people in general; the true cauſe of which excluſion is well explained by Dr. Leland:

'Extravagant and abſurd as we may deem this general excluſion of the natives from the protection of the Engliſh laws, yet it aroſe neither from the want of equity, nor of diſcernment in the Engliſh miniſtry. The neceſſities and preſſing emergencies of the reign of Henry the Second prevented the reduction of the iſland, and produced a treaty whereby the Iriſh were left in poſſeſſion of their ancient juriſdiction. Whatever may have been the repreſentations of political and hiſtorical writers, it is too evident that at that time they neither deſired nor accepted the Engliſh laws. They neither knew the ſuperior advantages of another conſtitution, nor traced their diſtreſſes to the irregularities and imperfections of their own; which had been ſanctified by the uſage of ages, by the fabulous or exaggerated traditions of their famous kings and lawgivers, was inextricably interwoven with their manners, and with theſe, had taken too deep and extenſive root to be at once removed by the greateſt violence: and violence was neither originally exerted, nor intended, for this purpoſe. Time, indeed, and a continued intercourſe with the new ſettlers taught ſome among them to ſacrifice their national prejudices to their intereſt and ſecurity; pointed out the ſuperior advantages of their Engliſh neighbours, and drove them to ſeek ſhelter from [illegible], within the pale of Engliſh law: and the readineſs of Henry the Third in receiving them, directs us plainly to the true cauſe, which for a long time fatally oppoſed the gradual coalition of the Iriſh and Engliſh race, under one form of government. The great Engliſh ſettlers found it more for their immediate intereſt, that a free courſe ſhould be left to their oppreſſions; that many of thoſe whoſe lands they coveted ſhould be conſidered as aliens; that they ſhould be furniſhed for their petty wars by arbitrary exactions; and in their rapines and maſſacres be freed from the terrors of a rigidly impartial and ſevere tribunal. They had the opportunity of making ſuch repreſentations as they pleaſed, to the court of England, and ſuch deſcriptions of the temper and diſpoſitions of the Iriſh, as might ſerve their own purpoſes moſt effectually. Thoſe few who forced their way to the throne in ſearch of protection, were received with ſufficient grace. But in times of general turbulence and anarchy, it is not ſurprizing that the royal grace ſhould not always prove effectual. For we are not to imagine that this dangerous ſpirit of oppreſſion was peculiar to the barons ſeated in Ireland. They but ſhared in the vices of the times, and followed the pernicious example of their brethren in England, who deſpiſed and inſulted the weakneſs of the throne, oppoſed the execution of the laws, and by the public contentions and diſorders degenerated gradually into a band of outrageous plunderers, ravaging each other, and tyrannizing over their inferiors, in all the meanneſs of deſpotic inſolence.'

In the reign of Edward the Firſt, thoſe Iriſh, who by their ſituation held a conſtant intercourſe with the Engliſh, who lay contiguous to the county lands, or whoſe ſettlements interſected thoſe of the King's ſubjects, found perpetual occaſions, from the diſtreſſes they ſuffered, to lament the manifold diſadvantages of thoſe old native inſtitutions to which they were abandoned, and which rendered their lives and properties more precarious than thoſe of their Engliſh neighbours, ſo as to provoke the injuſtice of their enemies, at the ſame time that they were deprived of the neceſſary defence. All hopes of exterminating the Engliſh were long ſince reſigned. The only national purpoſe now to be purſued, was that of acquiring the rights and privileges enjoyed by thoſe with whom they were thus connected, and to change the ſtate of vaſſals and tributaries to the King of England, for the ſecurity and advantage of Engliſh ſubjects. An application was made to Ufford, the chief Governor, and eight thouſand marks offered to the King, provided he would grant the free enjoyment of the laws of England to the whole body of the Iriſh inhabitants. A petition, wrung from a people tortured by the painful feelings of oppreſſion, in itſelf ſo juſt and reaſonable, and in its conſequences ſo fair and promiſing, could not but be well received by a Prince poſſeſſed with exalted ideas of policy and government, and, where ambition did not interfere, a friend to Juſtice. The anſwer returned by Edward is inſerted by Dr. Leland at large, and it was favourable in the higheſt degree. But the wiſdom and rectitude of the King were fatally counteracted, and by thoſe who ſhould have ran foremoſt in the proſecution of a meaſure, which would have prevented the calamities of ages, and which was obviouſly calculated for the pacification and effectual improvement of their country. Every ſubterfuge was employed, and every evaſion practiſed, to prevent its ſucceſs. A petition to the like purpoſe was again defeated two years after, notwithſtanding Edward's earneſt endeavours to have it conſented to by the ſpiritual and temporal Lords of Ireland. Thus his wiſe and juſt intentions were fruſtrated, and, during the courſe of his reign, individuals of the Iriſh race were obliged to ſue for particular charters of denization, which were granted to ſeveral, particularly on their intermarriage with the Engliſh. The moſt effectual attempt to reform the wretched ſtate of Iriſh affairs in this reign was made by Sir John Wogan, appointed to the government in the year 1295. With a temper and diſcretion not known to ſeveral of his predeceſſors, he applied himſelf in the firſt place, to compoſe the diſſentions of the great Lords, by every lenient and conciliating method; and, at a Parliament which was ſummoned more regularly than ſuch aſſemblies had hitherto been convened in Ireland, he procured a number of ordinances to be paſſed, which were deviſed with ſingular equity and propriety. But they could not have complete and laſting influence upon a people crumbled into a number of detached bodies, ſeparate intereſts, and rival factions led by nobles impatient of ſubordination, and habituated to the violations and outrages of war. Yet, on their firſt eſtabliſhment, they do not ſeem to have been entirely deſtitute of effect. They ſerved to give ſome check to the diſorders of the realm, though not to terminate or ſubdue them.

The chief circumſtance by which the Iriſh hiſtory is diſtinguiſhed during the reign of Edward the Second, is the Scottiſh invaſion, under the conduct of Edward Bruce; who aſſumed the ſtyle and authority of King of Ireland, and was ſlain, after purſuing the wild ſchemes of his ambition for almoſt three years. The fatal conſequences of this expedition, and the lawleſs ſtate into which the kingdom was reduced by it, are painted by our Author in the ſtrongeſt and moſt lively colours.

The diſorders of Ireland rather increaſed than diminiſhed, in the beginning of Edward the Third's reign, and the King was ſo provoked by them, that he iſſued ſome rigorous edicts, by one of which all of Iriſh birth were diſqualified from holding offices. His conduct in this reſpect was intemperate and impolitic. It only ſerved to excite a general diſſatisfaction. However, upon a ſpirited remonſtrance and petition from his ſubjects of Ireland, Edward thought proper to remit of his ſeverity, and to give them gracious and condeſcending anſwers.

During the adminiſtration of Lionel Duke of Clarence, a Parliament was ſummoned to meet at Kilkenny, and proved a more reſpectable and numerous aſſembly than had hitherto been convened in Ireland. Both eſtates ſat together: and the reſult of their deliberations was that ordinance, known in Ireland by the name of the STATUTE OF KILKENNY. The account of this Statute, with ſome of Dr. Leland's reflections upon it, we ſhall lay before our Readers.

'The preamble of this ſtatute recites, with a deciſion not without colour, but yet too general and indiſcriminate, that the Engliſh of the realm of Ireland, before the arrival of the Duke of Clarence, were become mere Iriſh in their language, names, apparel, and manner of living; had rejected the Engliſh laws, and ſubmitted to thoſe of the Iriſh, with whom they had united by marriage alliances, to the ruin of the general weal.—It was therefore enacted, that marriage, nurture of infants, and goſſipred with the Iriſh, ſhould be conſidered and puniſhed as high-treaſon.—Again, if any man of Engliſh race ſhall uſe an Iriſh name, the Iriſh language, or the Iriſh apparel, or any mode or cuſtom of the Iriſh, the act provides that

l forfeit lands and tenements, until he hath given ſecurity in
rt of chancery, to conform in every particular to the Engliſh
rs; or, if he have no lands, that he ſhall be impriſoned until
e ſecurity be given.—The Brehon law was pronounced, (and
to be a pernicious cuſtom and innovation lately introduced
the Engliſh ſubjects. It was therefore ordained that in all their
verſies they ſhould be governed by the common law of Eng-
and that whoever ſhould ſubmit to the Iriſh juriſdiction, was
djudged guilty of high-treaſon.—As the Engliſh had been
med to make war and peace with the bordering enemy at
leaſure, they were now expreſsly prohibited from levying war
he Iriſh, without ſpecial warrant from the ſtate.—It was alſo
highly penal to the Engliſh, to permit their Iriſh neighbours
e their lands, to preſent them to eccleſiaſtical benefices, or to
them into monaſteries or religious houſes; to entertain their
who perverted their imaginations by romantic tales; or their
ellers, who ſeduced them by falſe reports.—It was made felony
oſe or ceſs any forces upon the Engliſh ſubject againſt his will.
as the royal liberties and franchiſes were become ſanctua-
r malefactors, expreſs power was given to the king's ſheriffs to
nto all franchiſes, and there to apprehend felons or traitors.
becauſe the great lords, when they levied forces for the public
, acted with partiality, and laid unequal burdens upon the
s, it was ordained, that four wardens of the peace in every
ſhould adjudge what men and armour every lord or tenant
provide. The ſtatute was promulged with particular ſolem-
and the ſpiritual lords, the better to enforce obedience, de-
d an excommunication on thoſe who ſhould preſume to violate
y inſtance.

ch were the inſtitutions of this aſſembly, quoted in Ireland
verence, confirmed and renewed in after-times, as of moſt
y influence. The attention of Clarence and his counſellors
idently confined to the reformation of the King's Engliſh ſub-
Ireland. Among theſe, and theſe only, the Brehon law was
CUSTOM CREPT IN OF LATER DAYS. They and they only
orbidden to ſubmit to its deciſions. And he who aſſerts that
tute was a formal abolition of the Brehon juriſdiction in every
Ireland, ſhould conſider what were the preſent circumſtances
kingdom, and what the object and intention of the ſtatute of
ny; what authority Clarence or his father claimed, what
they poſſeſſed, to give this edict ſuch extenſive force and in-
. Their parliament was not ſo abſurd as to dictate laws to
thern and northern Iriſh, the declared enemies of their au-
, and deſperate invaders of their lands. Nor had they equity
policy to endeavour to root out the evil cuſtoms of thoſe
ho ſubmittted to the Engliſh government, and in their room to
hoſe ſalutary inſtitutions by which they themſelves were go-
and defended. Extenſive views, liberal ſentiments, and a
us zeal for public happineſs, muſt have prompted them to ſome
es for conciliating the affections, as well as ſubduing the per-
d poſſeſſions of the Iriſh; muſt have led them to demonſtrate
hey were the protectors and benefactors, not the arbitrary

maſters of thoſe Iriſh natives whom they held in ſubjection; and to convince the moſt obſtinate inſurgents, that an honourable ſubmiſſion to the King of England was the only means of reſcuing them from the miſeries of their own petty factions and tyrannies, a glorious exchange of the rudeneſs, the diſorders, and diſtreſſes of anarchy, for the peace, the dignity, and the valuable advantages of ſocial and civil life,

' But pride and ſelf intereſt concurred in regarding and repreſenting the Iriſh as a race utterly irreclaimable. The deſperate reſiſtance of the oppreſſed, or the violences of national vanity, will readily miſtaken for the outrages of a natural cruelty and barbariſm. The taſk of reclaiming thoſe natives might indeed have proved difficult: and what is not to be projected but by an exalted genius, nor executed but by vigour, abilities, prudence, and patience, a contracted mind and indolent ſpirit readily believe to be impoſſible, upon the crafty ſuggeſtions of thoſe who are intereſted, or think themſelves intereſted, to defeat the glorious deſign. The reign of a renowned monarch in England, and the preſence of his ſon in Ireland, the huſband of a lady of Iriſh birth, and of an illuſtrious family, an heireſs of vaſt poſſeſſions, were circumſtances highly favourable to a generous conciliating ſcheme, whoſe apparent equity might [illegible] the addition of military vigour againſt the moſt deſperate and abandoned. The opportunity was now loſt; nor was it recovered for ages.

' Yet ſtill the ſolemnity with which theſe laws were made and promulged, the ſevere penalties by which they were enforced, the preſence of the royal governor, his laudable attention to preſerve diſcipline, and to prevent grievances within the ſphere of his authority, had no inconſiderable effect. The old Engliſh were reſtrained, and in ſome degree reformed; and the conſequences appeared in the [illegible] of the revenue, and the ſuſpenſion of thoſe petty hoſtilities which the Engliſh lords had uſually maintained againſt each other. But these [illegible] inſtitutions could have no permanent effect, without an adminiſtration reſpectable by its ſtrength, and conducted with that vigour neceſſary to ſtrike a laſting awe into the proud and turbulent.'

Edward the Third took one extraordinary ſtep with regard to Ireland, which was the ſummoning of repreſentatives from that kingdom, to attend him at Weſtminſter. This requiſition the biſhops, counties, and boroughs complied with; declaring, at the ſame time, that they were not bound to obey the King's writ, and reſerving to themſelves the power of yielding or agreeing to any ſubſidies.

Richard the Second made two expeditions into Ireland in his own perſon; the firſt of which ſeemed to promiſe great effects, and [illegible] the critical period for putting an end to the diſorders and diſtreſſes of the Iriſh nation. But theſe flattering proſpects were ſoon deſtroyed by the weakneſs and vanity of the King's conduct.

[*To be continued.*]

ART. V. CONTINUATION of *Dr. Hawkeſworth's Account of the Voyages undertaken for making Diſcoveries in the Southern Hemiſphere, &c.* [From our laſt Review, p. 289.]

WE now proceed to give a regular and ſomewhat circumſtantial abſtract of the third journal contained in this collection, which is that of Captain Carteret, commander of the *Swallow ſloop*; in which veſſel, as we have already obſerved, he ſet ſail with the Dolphin on her ſecond voyage, ſoon after he had returned in her with Commodore Byron from her firſt expedition. How judicious ſoever the appointment of this officer, on ſuch an expedition, will appear to be, to the reader of this journal, that of the ſhip in which he was ſent out, and her very deficient equipment, certainly carry ſtriking marks of the moſt unaccountable improvidence, miſmanagement, or ignorance, in thoſe who deſtined and equipped her for that ſervice. The following narrative of her voyage is accordingly rendered intereſting, not ſo much by a relation of her geographical diſcoveries, as by a recital of the diſtreſſes and difficulties her crew underwent in endeavouring to keep their heads above water: for though ſhe was under the command of an officer, who ſeems to have had the object of his commiſſion ſufficiently at heart; yet he appears to have been ſo unfortunately circumſtanced, that the ſpirit of geographical enterprize was obliged, even from his very outſet, to give way to more important conſiderations than the diſcovery of new continents;—thoſe of preſerving his veſſel and his crew from foundering, and from famine.

From Capt. Carteret's introduction to his journal it appears that the *Swallow* was an old ſhip, that had been in the ſervice 30 years, and was by no means fit for a long voyage, and that ſhe had only a ſlight thin ſheathing upon her bottom, which was not even filled with nails, to ſupply the want of a covering that would more effectually keep out the worm. She had beſides only a ſcanty ſupply of common neceſſaries; while the Dolphin, which ſhe was to accompany, was ſheathed with copper, and was furniſhed with every thing that was requiſite for a long and dangerous navigation. Accordingly, from the diſparity of the two ſhips, and the difference of their equipment, he could ſcarce perſuade himſelf that they could be intended for the ſame duty. On a preſumption however that he might be miſtaken, he ventured to apply for a forge, ſome iron, a ſmall ſkiff, and ſeveral other things, which he knew, by experience, would be of the utmoſt importance, if it was intended that he ſhould make another voyage round the world: but, in anſwer to his application, he was told that the veſſel and her equipment were very fit for the ſervice ſhe was to perform; and none of theſe requiſites were allowed him. Accordingly, without junk, an article eſſentially neceſſary in every voyage;—without a forge, or iron, the want of which we find him repeatedly and feelingly regretting;—without *nails*, or looking-glaſſes, or beads, or any other wares neceſſary to the eſtabliſhing a friendly intercourſe with Indians;—and in a veſſel that, even in moderate weather, and in ſmooth water, would ſcarce ever tack without the help of a boat to tow her round,—he ſet ſail, in company with the Dolphin, from Plymouth Sound, on the 22d of Auguſt 1766.

On their arrival at Madeira, Capt. C. repreſented his want of junk to Capt. Wallis, who ſent him five hundred weight: but this quantity was ſo inadequate to his wants, that we ſoon afterwards find him, even thus early in the voyage, reduced to the neceſſity of cutting off ſome of his cables, to ſave his rigging. So deſtitute were they even of the moſt common, but neceſſary and important, articles, that before they had been four months in the South Sea, they were in want of log-lines, though they had already converted all their fiſhing-lines to that purpoſe. Happily a piece of untarred rope was found, which, in their ſituation, was conſidered as an ineſtimable treaſure. The difficulties they met with in diſcovering and practiſing the art of reducing this rope to its original ſtate of hemp; of combing it, without a comb; of procuring a ſuccedaneum for a comb, without a forge; and of ſpinning their coarſe combed materials into yarn, were at length happily conquered, under the auſpices of that great inſtructreſs, *Neceſſity*. It appears that if the Journaliſt had not had the foreſight or precaution to take the whole quantity of ſewing ſail twine, that had been put on board to repair the ſeine, into his own cuſtody, their deficiency in this ſingle article might have proved fatal to them all.

An incident that happened while the Swallow lay at this place is ſo very characteriſtic of the unthinking jollity of these honeſt fellows, the true Engliſh tars, that we cannot paſs it over without relating it nearly at full length. The Captain's conduct too, on the occaſion, was highly commendable and proper, and we accordingly hold it up to the imitation of our naval commanders; ſome of whom are not very remarkable for the temperate exerciſe of the extenſive authority they are veſted with.

Early one morning the Captain was informed that, in the preceding night, nine of his beſt men had ſtript themſelves naked, and had ſecretly ſwam off for the ſhore, taking with them only their money, which they had ſecured in a handkerchief tied round their waiſts; that one of them, terrified at the ſound of the ſurf, which breaks high upon the ſhore, had returned; but that the reſt had ventured through.

"As the loſs of theſe men, ſays the Captain, would have been very ſeverely felt, I immediately ſat down to write a letter to the Conſul, entreating his aſſiſtance to recover them; but, before I had finiſhed it, he ſent me word, that all of them having, to the great aſtoniſhment of the natives, been found naked on the beach, they had been taken into cuſtody, and would be delivered up to my order. The boat was diſpatched immediately, and as ſoon as I heard they were on board, I went upon the deck. I was greatly pleaſed to ſee a contrition in their countenances, which at once ſecretly determined me not to inflict the puniſhment by which they ſeemed moſt heartily willing to expiate their fault; but I aſked them what could have induced them to quit the ſhip, and deſert the ſervice of their country, at the riſk of being devoured by ſharks, or daſhed to pieces by the ſurf againſt the ſhore. They anſwered, that though they had indeed at ſuch riſks ventured to ſwim on ſhore, they never had any intention of deſerting the ſhip, which they were determined to ſtand by as long as ſhe could ſwim; but that being well aſſured they were going a long voyage, and none being able to tell who might live, or who might die, they thought it hard not to have an opportunity of ſpending their own money, and therefore determined, as they ſaid, once more to get a ſkinful of liquor, and then ſwim back to the ſhip, which they hoped to have done before they were miſſed. As I had reſolved to remit their puniſhment, I did not too ſeverely ſcrutinize their apology, which the reſt of the ſhip's company, who ſtood round them, ſeemed very much to approve; but, obſerving that with a ſkinful of liquor they would have been in a very unfit condition to ſwim through the ſurf to the ſhip, I told them that hoping they would for the future expoſe their lives only upon more important occaſions, and that their conduct would thenceforward give me no cauſe of complaint, I would for this time be ſatisfied with the ſhame and regret which I perceived they ſuffered from a ſenſe of their miſbehaviour. I then admoniſhed them to put on their clothes, and lie down, as I was confident they wanted reſt; and added, that as I might poſſibly, during the courſe of the voyage, have occaſion for good ſwimmers, I was very glad that I knew to whom I might apply. Having thus diſmiſſed theſe honeſt fellows from their fears, I was infinitely gratified by the murmur of ſatisfaction which inſtantly ran through the ſhip's company; and was afterwards amply rewarded for my lenity, there being no ſervice during all the toils and dangers of the voyage which they did not perform, with a zeal and alacrity that were much to their honour and my advantage, as an example to the reſt.'

We are ſo intereſted in the ſtory of theſe honeſt fellows, who thus braved the dangers of the ſurf, and the ſharks, added to the hazard of detection and a dozen laſhes at the gang-way—all for the ſake of one good ſkinful of liquor, and getting rid of their caſh, that we cannot leave them without relating a ſubſequent incident in which three of this very party had full occaſion to try the ſtrength of their conſtitutions, and to exerciſe their ſwimming talents for the preſervation of their lives. They were accidentally left on ſhore, ſtark naked, on the deſolate iſland of Maſafuero, where the boat, from which they had ſwam, was forced to leave them, in a moſt dreadful and tempeſtuous night, which they were obliged to paſs there, by the ſea-ſide, without any defence againſt the rain or cold, both of which they ſoon felt very ſeverely, except the following very ſingular ſuccedaneum for ſhelter and apparel, which neceſſity at length ſuggeſted to them. Theſe comforts they endeavoured to procure themſelves by lying one upon another, each man alternately placing himſelf between the other two. In this forlorn ſituation, during a long night, they had full time, we may ſuppoſe, to ruminate on their former ſwimming adventure, and completely to expiate all that was criminal in it. The ſhip had been driven out to ſea; but ſome of their ſhipmates were eſtabliſhed at a watering-place at a conſiderable diſtance on the coaſt. All acceſs to them, however, through the inland country, was impracticable. As ſoon as the dawn appeared, our three naked adventurers ſet off along the coaſt; but were continually interrupted in their progreſs by high ſteep bluff points, which they were obliged to ſwim round, at a conſiderable diſtance; for, if they had not taken a compaſs, they would have been daſhed to pieces againſt the rocks by the ſurf; while on the other hand they were every moment in danger of being devoured by the ſharks. They at length, however, torpid with cold, and periſhing with hunger, rejoined their companions, who immediately ſhared with them ſuch clothes and proviſions as they had, and were next day received into the ſhip, on her return, where they appeared to be as hearty as if nothing extraordinary had happened to them; nor did they ſuffer any farther inconvenience from the accident.

We have already mentioned the perils and difficulties attending the Dolphin's paſſage through the ſtraight of Magellan. In theſe diſtreſſes the Swallow had more than an equal ſhare. When they had paſſed about two months in the ſtraight, Capt. Carteret repreſented the unfitneſs of his veſſel for the ſervice which ſhe was employed upon, to Capt. Wallis; who did not however think himſelf at liberty to alter her deſtination. They continued therefore to navigate the ſtraight together near two months longer, during which time Capt. Carteret, apprehenſive that the bad ſailing of the Swallow would ſo much retard the Dolphin, as probably to make her loſe the ſeaſon for getting into high ſouthern latitudes, and defeat the intention of the voyage, propoſed to Capt. Wallis to lay her up in ſome cove or bay, and that he ſhould attend and aſſiſt him with her boats till ſhe had got into the South Sea, after which he would return in the Swallow to England; propoſing alſo to examine, in his way home, the eaſtern coaſt of Patagonia, or to attempt other diſcoveries in this ſhorter track. If this ſcheme was not approved, and his knowlege of the South Sea was thought neceſſary to the ſucceſs of the voyage, he offered to go on board Capt. Wallis's ſhip, and to give up his own to be commanded by Capt. W.'s Firſt Lieutenant, whoſe duty he would perform during the reſt of the voyage;—or finally, he offered to make the voyage himſelf in the Dolphin, if Capt. W. would take the Swallow back to Europe: but the latter was ſtill of opinion that the expedition ſhould be proſecuted by the two ſhips jointly, purſuant to the orders that had been given.

The ſeparation of the two ſhips, not far from the mouth of the ſtraight, has been already related:—an accident more peculiarly diſtreſsful to thoſe on board the Swallow, as, by ſome ſtrange neglect, no part of their ſhare of the woollen cloth, linen, beads, cutlery ware, and toys, which had been put on board the Dolphin for the uſe of both the ſhips in their traffic with Indians, had yet been delivered to them, though theſe two veſſels had ſailed together nine months: nor could they entertain the leaſt hopes of ever ſeeing their companion again in the courſe of the voyage, as, by a ſecond neglect, no plan of operation had been ſettled, nor any place of rendezvous appointed ſince their arrival in the ſtraight, as had before been done in their paſſage thither from England.

Thus, weak in herſelf, and deſtitute of reſources, the Swallow plunged into the Great Pacific Ocean, in a very unfit condition to proceed in the ſearch of unknown countries. Capt. Carteret's firſt object was to procure water and refreſhments for his crew, before he ventured to ſail to the Weſtward. Having got out of the ſtraight therefore, which he cleared with infinite danger and difficulty (on the 15th of April, 1767) four days after the Dolphin had effected her paſſage out of it, he hauled to the Northward, with an intention to make the iſland of Juan Fernandez, and in expectation of ſoon getting into a more temperate region. In theſe hopes however he was for a long time diſappointed; the ſhip being for three weeks expoſed to the fury of ſucceſſive tempeſts, attended with rain and hail, or rather fragments of half melted ice, and with ſuch lightning and thunder as was more dreadful than all the paſt. During this period the veſſel was toſſed about with ſuch violence, that they had no command over her, and ſhe was frequently laid entirely under water, ſo that they were often under apprehenſions of having their maſts carried by the board, and of foundering. In theſe repeated ſtorms their rudder chains were broken, as well as ſome of the chain-plates to the main and fore ſhrouds, and other damages ſuſtained which could ill be repaired without iron and a forge.

The 8th of May was the firſt fair day they had enjoyed ſince they left the ſtraight of Magellan; and on the 10th they made the iſland of Juan Fernandez: but on opening Cumberland Bay, they diſcovered, to their great ſurprize and diſappointment, that the Spaniards were ſettled there in conſiderable numbers, and had built a little town, and erected a fortification, and barracks, for a garriſon. They were obliged therefore to direct their courſe to the neighbouring iſland of Maſafuero, which, happily for them, ſtill remained unoccupied, and where, though with much difficulty and danger, they procured ſome refreſhments, of which they ſtood in the moſt preſſing need; but which were obtained through an almoſt uninterrupted ſeries of danger, fatigue, and misfortunes, cauſed by the bad working and ſailing of the ſhip, the dark and tempeſtuous weather, and by the dreadful ſurf which almoſt intirely ſurrounds and breaks upon the ſhore.

Leaving this turbulent climate, where however our Journaliſt obſerves that he experienced very different weather about two years before, with Commodore Byron, and having been driven to the Northward farther than he intended, being near the parallel of latitude which has been aſſigned to two iſlands, called *St. Ambroſe*, and *St. Felix* or *St. Paul*, he thought he ſhould perform an acceptable ſervice by examining whether they might not be found convenient for Great Britain, eſpecially as the Spaniards had fortified Juan Fernandez, if we ſhould hereafter be engaged in a Spaniſh war. He miſſed them however, and attributes that circumſtance to his truſting to the tables of longitudes and latitudes given in Robertſon's Elements of Navigation, in preference to Green's charts. He is of opinion that 'theſe two iſlands are the land that Davis fell in with, in his way to the Southward from the Gallapago iſlands, and that the land laid down in all the ſea charts under the name of *Davis's Land* has no exiſtence;'—adding afterwards, that if there be any ſuch place as *Davis's Land*, in the ſituation which has been allotted to it in our ſea charts, he 'muſt have ſailed over it, or at leaſt have ſeen it.'

This fruitleſs ſearch Capt. C. continued till the middle of June, when, though they were near the tropic, the weather was cold and hazey. At night the darkneſs was dreadful, and in the day-time the ſky was ſo thick that they paſſed many days without being able to ſee the ſun; which was not only a diſagreeable but a moſt dangerous circumſtance: for though they could ſeldom have the ſatisfaction of making an obſervation, yet, as their ſhip was ſo ſlow a ſailer, and they had the certain proſpect of a very long voyage, they were obliged to carry all the ſail they could ſpread, even in the night, to prevent their periſhing by famine, which, with all its concomitant horrors, appeared to be otherwiſe inevitable.

Such were the diſtreſſes, and the apprehenſions, with which our luckleſs adventurers in the *Swallow* were ſtruggling, while their more fortunate (late) companions in the *Dolphin* were, at this very juncture, luxuriouſly regaling on barbecued hogs, or exchanging nails for kiſſes, with the pretty damſels of *Otaheite*; —while queens and their maids of honour were gently chafing their limbs, and encircling their temples with well fancied garlands!

After paſſing by a few iſlands, where they could not land or obtain refreſhments, they found themſelves, on the 22d of July, in the latitude of 18° S. and longitude 161° W. or about 1800 leagues to the Weſtward of the coaſt of America. Throughout this whole track they had met with no indications of a continent. Capt. Carteret now found it a matter of abſolute neceſſity to attend to a ſtill more important and urgent conſideration than that of diſcovering the ſuppoſed *Terra Auſtralis*; and was obliged therefore to fix upon that particular courſe which was moſt likely to preſerve his veſſel and crew. He accordingly bore away to the Northward, that he might get into the trade wind, and arrive at ſome iſland where refreſhments might be procured; intending then, if the ſhip could be put into a proper condition, to have purſued the voyage to the Southward, in ſearch of a continent; where, if he ſucceeded, and could procure a ſufficient ſupply of proviſions, he propoſed to ſail along the new-diſcovered coaſt to the Southward, till the ſun had croſſed the equinoctial, and then to proceed homewards, by going Weſt about by the Cape of Good Hope, or returning Eaſt by Cape Horn.

In purſuance of this plan, they proceeded Northward and Weſtward, and at length, while their ſituation was becoming every day more diſtreſsful and alarming, on the 12th of Auguſt, in about 11° S. latitude, and 165° Eaſt longitude, at break of day, they diſcovered land.—'The ſudden tranſport of hope and joy which this inſpired, ſays our Journaliſt, can perhaps be equalled only by that which a criminal feels who hears the cry of a reprieve at the place of execution.' This land proved to be a cluſter of iſlands of which they counted ſeven, and to which they gave the name of *Queen Charlotte's Iſlands*. Their joy however was of very ſhort duration.

On coming to an anchor off one of theſe iſlands, the Maſter was ſent to diſcover a proper watering-place, and was received and entertained by ſome of the natives, in their houſes, which were regularly and neatly built, in the moſt friendly and hoſpitable manner. Diſobeying however the poſitive inſtructions of Capt. Carteret, to give no juſt cauſe of offence to the Indians, he flagrantly violated the rights of hoſpitality, by ordering his people, who had likewiſe been regaled with him, to cut down an adjoining cocoa-nut tree; inſiſting on the execution of his order, notwithſtanding the diſpleaſure which his hoſts ſtrongly expreſſed on the occaſion. This raſh ſtep brought on hoſtilities attended with the moſt ſerious conſequences: ſo that the firſt perſon whom Capt. Carteret particularly noticed on the return of the boat, was the Maſter, with three arrows ſticking in his body, and mortally wounded; accompanied with ſeven of his beſt men, likewiſe wounded, and three of them too, mortally.

After this unfortunate event, an end was put to all expectations of refreſhments from the ſhore; where our Voyagers had the mortification of ſeeing hogs and poultry in great plenty, together with cocoa-nut trees, plantains, bananas, and a variety of other vegetable productions, which would ſoon have reſtored them to the health and vigour which they had loſt by the fatigues and hardſhips of a long voyage. No friendly intercourſe with the natives could now be expected; and they were not in a ſituation to obtain what they wanted, by force. Even the water which they got here was not procured, without bringing the ſhip's broadſide to bear on the watering-place; on both ſides of which, they found themſelves obliged regularly to fire her great guns, during the whole time they ſtaid here, into the wood which cloſely ſkirted it: their cutter at the ſame time being ſtationed cloſe to the beach, and keeping up a conſtant fire of ſmall-arms, in platoons.

During this whole time, the Captain himſelf was dangerouſly ill, his Maſter dying of his wounds, his Lieutenant alſo very ill, and the Gunner, and thirty of his men incapable of duty. His own recovery, and that of his Lieutenant, were very doubtful; and there was not a ſingle individual in the ſhip, except themſelves, capable of navigating her home. Notwithſtanding what had paſſed, he would however have made an effort to recover the good will of the natives, had he been provided with any articles with which he could have gratified them. On the other hand, he was not in a ſituation to riſk the loſs of any more of the few men who were capable of doing duty, againſt theſe warlike iſlanders, who diſcharged their arrows in platoons, as regularly as the beſt diſciplined troops in Europe. He therefore, reluctantly, weighed anchor on the 17th, and as he was not in a condition to purſue his plan of going to the Southward, and dreaded leſt he ſhould loſe the monſoon, he immediately ſteered Northward, hoping to refreſh at the country which Dampier has called *Nova Britannia*.

On the 28th of Auguſt they made this land, where having caſt anchor, and having ſoon afterwards occaſion to weigh it, they had an alarming proof of their debility; the united ſtrength of the whole ſhip's company, applied throughout the day, being found inſufficient to effect that purpoſe: nor did they ſucceed till the next day, or till they had recruited their ſtrength by a night's reſt. Here however they procured refreſhments, in a ſmall bay, to which they gave the name of *Engliſh Cove*, and ſtopped or rather palliated their leaks, and re-eſtabliſhed their health. Before they quitted this ſtation, on September 7, Capt. C. took formal poſſeſſion of this country, with all its iſlands, &c. for his Britannic Majeſty; nailing upon a tree a piece of board, faced with lead, on which was engraved the Engliſh Union, with the name of the ſhip, and other particulars.

We cannot paſs over this laſt-mentioned tranſaction, without calling the Reader's attention to a very ſingular train of events which ſucceeded it. It will doubtleſs appear to be a very extraordinary ſeries of accidents, that another navigator (Monſ. Bougainville) likewiſe rambling round the globe, ſhould, about a year afterwards, in the courſe of his wanderings, and in the wide and unfrequented expanſe of the Southern Ocean, caſt anchor on the coaſt of this very iſland;—ſhould blunder into this ſame, obſcure, little cove;—and what is perhaps ſtill more extraordinary, ſhould ſtumble on this very board, or the leaden plate containing this inſcription: though, if we miſremember not, it had been taken down, by the Indians, from its former conſpicuous ſituation, and was accidentally found buried in the ſand, by one of his ſailors, while he was looking for ſea ſhells.—To this chain of contingencies we may add, as the reſult of another ſingular train of accidents, the meeting of M. Bougainville's and Capt. Carteret's veſſels, in the Atlantic Ocean, on their return home, about ſeventeen months after the latter had left *Nova Britannia*.

Though ſome of the defects of the Swallow, and the diſtreſſes of thoſe on board her, were relieved at *Nova Britannia*, yet ſuch was ſtill their ſituation, that Capt. Carteret obſerves there was too much reaſon to ſuppoſe that the lives of all on board depended on their getting to Batavia, while the monſoon continued to blow from the Eaſtward. There was ſtill indeed, he obſerves, an interval of time ſufficient for any other ſhip to have run three times the diſtance; but he knew there was ſcarce ſufficient time for the Swallow to perform it, in her preſent condition: and yet, 'if we ſhould be obliged, he adds, to continue here another ſeaſon, it would probably become impoſſible to navigate her at all;' as the worms would, within that period, have eaten through her bottom, which had but a ſingle ſheathing, and that not filled with nails: beſides that their proviſions would long before that time be totally expended.

Not being able, in conſequence of contrary winds and currents, to follow Dampier's track, and to get round the point of land, called Cape St. George, which forms the Eaſtern entrance of what that navigator ſuppoſed to be only a deep bay, and which he called *St. George's Bay*, Capt. Carteret ſoon found himſelf deeply engulphed in it, and was fortunately *driven*, if we may uſe the expreſſion, into a diſcovery that this ſuppoſed bay was a real paſſage or ſtraight, to which he gave the name of *St. George's Channel*, dividing what was formerly called *Nova Britannia* into two iſlands; the northermoſt of which he accordingly diſtinguiſhed by the name of *Nova Hibernia* *.

Having cleared this ſtraight he almoſt daily had iſlands in ſight, and particularly, on the 15th of September, in about the latitude of 2° South, and longitude 140 E. diſcovered a cluſter of between twenty and thirty, of conſiderable extent, and of a very inviting appearance, to which he gave the name of the *Admiralty Iſlands*, 'one of which in particular would alone make a large kingdom.' The numerous Indians whom he had hitherto met with in this courſe, were nearly black, with woolly heads, and behaved in the moſt hoſtile and ferocious manner: but on the 25th (September) having kept nearly in the ſame parallel, and proceeded only about eight degrees farther to the Weſt, our Voyagers, who ſaw men and manners in a variety of ſhapes, were accoſted by ſeveral canoes full of the inhabitants of three iſlands ahead of them, who differed very much from the laſt in their appearance, and ſtill more in their character and behaviour.

Theſe friendly and ſociable beings were of the Indian copper colour, and were the firſt of that complexion whom our Voyagers had yet ſeen in theſe parts. They had fine long black hair, and little beards, which they were conſtantly plucking by the roots: their features were pleaſing, and their teeth remarkably white and even. They came on board without the leaſt appearance of fear or diſtruſt, and were as familiar and merry with the crew as if they had been long and intimately acquainted with them. Their vigour and agility were ſuch, that they ran with eaſe up to the maſt head much faſter than the people of the ſhip. They parted with the cocoa-nuts they had on board with the greateſt joy for a few pieces of old iron, and ſhewed that they were not unacquainted with that metal, which they called *Parram*; making the Swallow's people underſtand, by ſigns, that a ſhip like theirs ſometimes touched at their iſlands for refreſhments.—'I gave one of them, ſays Capt. Carteret, three pieces of an old iron hoop, each about four inches long, which threw him into an extaſy little ſhort of diſtraction: I could not but ſympathize in his joy, nor obſerve, without great pleaſure, the changes of countenance, and extravagance of geſture, by which it was expreſſed.'—All of them, he adds, appeared to be more fond of iron than any of the Indians they had hitherto met with; and he was certain that for iron tools they might have purchaſed every thing upon the iſlands which they could have brought away.

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* In a critique on the preſent performance, noticed in this Month's Review, Capt. Carteret is affirmed not to have been the *firſt* diſcoverer of this paſſage. See the ſubſequent Article.

Capt. C. with great reluctance ſubmitted to the neceſſity he found himſelf under, of denying the urgent requeſt of theſe friendly viſitants that he would go on ſhore, and which they accompanied with offers to leave an equal number of their own people behind, as pledges for the ſafe return of him and his companions. One of them was ſo fond of his new European acquaintance, that he obſtinately refuſed to return on ſhore with his countrymen; and Capt. C. readily indulged him in his deſire of ſtaying with them. From him he learned that there were other iſlands to the Northward, the inhabitants of which, he ſaid, had iron, and always killed his countrymen, when they could catch them out at ſea. From his readineſs to go with them, the Captain named his new gueſt Joſeph Freewill, and immortalized his name by giving it to the largeſt of the three iſlands; of which he drew a chart, from the Indian's deſcription and delineation of them with chalk on the quarter-deck. Unfortunately, after they had been ſome time at ſea the poor fellow gradually became ſickly, and, to Capt. C.'s great regret, died, after they had got to the Dutch iſland of Celebes, about three months after his firſt coming on board.

At *Mindanao*, one of the Philippine Iſlands, which our Voyagers came in ſight of on the 27th of October, they anchored on the 2d of November; and matters appeared at firſt to be in a fair train towards their receiving refreſhments from the natives. In a few days however they were obliged to ſet ſail without them, on the appearance of ſeveral hundreds of armed men, carrying muſkets, long ſpears, bows and arrows, and other offenſive weapons, who were thus accoutred, and ſent out, as they ſuſpected, by the Dutch, or their partizans in the iſland, to prevent their having any intercourſe with the inhabitants.

The hiſtory of the Swallow's voyage is rather a recital of her diſtreſſes than of her diſcoveries. By the 12th of December theſe diſtreſſes were arrived at a very alarming magnitude. The weſterly monſoon was now ſet in, againſt which and the current it was impoſſible for any ſhip to get ſo far Weſtward as

Batavia; they were now obliged to wait, ſomewhere, till the return of the Eaſtern monſoon, and the ſhifting of the current. At this time there was not one individual in the ſhip free from the ſcurvy: they had already buried thirteen of their crew, and no leſs than thirty more lay at the point of death. As all the petty officers were among the ſick, and the Captain and his Lieutenant, who performed all duties, were in a feeble condition, it was impoſſible that they could keep the ſea much longer; no chance remained therefore of preſerving thoſe who were ſtill alive, but by getting on ſhore at ſome place where reſt and refreſhments might be procured. Capt. C. therefore propoſed, as he was now again got to the South of the line, to attempt to reach *Macaſſar*, the principal ſettlement of the Dutch on the iſland of *Celebes*; the *ſanctum ſanctorum* of the ſpice iſlands.

Two days however previous to the forming of this reſolution, their danger and diſtreſs, which ſeemed ſcarce capable of aggravation, were augmented by an event as unexpected as it was alarming. In the dead of the night they were ſuddenly attacked by a pirate, who firſt, as if acquainted with their weakneſs, attempted to board them. The ſuddenneſs of the attack, inſtead of intimidating or confounding them, ſeemed to rouſe their ſpirits, and they inſtantly diſconcerted him in this deſperate manœuvre. He then plyed them briſkly with what they ſuppoſed to be ſwivel-guns and ſmall-arms, by which the Lieutenant and one of the men were wounded, and ſome of the rigging cut. They ſoon however returned his ſalute with ſuch effect, that on a ſudden he ſunk, and all the unhappy wretches on board periſhed. They knew that this attack proceeded from a ſmall veſſel, which they had ſeen in the duſk of the evening; but of what country, or how manned, it was impoſſible for them to know.

On the ſixth day after this accident, they made the iſland of *Celebes*, and anchored about four miles from the town of *Macaſſar*. Here, though in the midſt of plenty, and in the port of an ally, they might nevertheleſs have periſhed, through the jealous and narrow ſpirit of the Dutch mercantile policy in theſe parts, had not Capt. Carteret extorted relief from theſe wary and remorſeleſs *monopolizers of nutmegs*, by his determined and ſpirited conduct. The anecdote is ſufficiently intereſting to induce us to relate it at ſome length.

In anſwer to an application made by Capt. C. to the Governor, diſplaying the manifold diſtreſſes under which he and his crew then laboured, and requeſting immediate ſhelter and refreſhments; he received from him a peremptory order not to come nearer to the town, but inſtantly to depart; and forbidding him either to anchor or land on any part of the coaſt that was under his juriſdiction. After expoſtulating with the two envoys who brought this order, on the inhumanity and injuſtice of it, without effect, he at length declared to them, that perſons in the ſituation to which he and his crew were reduced had nothing worſe to fear than what they had already ſuffered; and that therefore, if they did not immediately allow him the liberty of the port, he would, 'as ſoon as the wind would permit, in defiance of all their menaces, and all their force, go and anchor cloſe to the town;—that if at laſt he ſhould find himſelf unable to compel them to comply with requiſitions, the reaſonableneſs of which could not be controverted, he would run the ſhip aground under their walls,' and after ſelling the lives of thoſe on board as dearly as they could, would 'bring upon them the diſgrace of having reduced a friend and ally to ſo dreadful an extremity.'—The two deputies were ſtartled at this declaration; and Capt. Carteret, at length, in conſequence of their earneſt entreaties, conſented to remain where he was, upon condition that he heard from the Governor before the ſea breeze ſet in the next day.

Early the next morning the Swallow's people had the mortification to ſee two ſloops of war, with a great number of ſoldiers on board, come from the town, and anchor under each of their bows. The ſea breeze however ſetting in about noon, Capt. Carteret, not having yet heard from the Governor, prepared to put his yeſterday's threats in execution. He accordingly got under ſail, and proceeded towards the town. The two ſloops, happily both for him and themſelves, did not oppoſe him; as he was determined to repreſs force by force, as far as he was able: but they weighed their anchors likewiſe and accompanied him.

Very ſoon after they had got under ſail, a handſome veſſel, containing the Fiſcal and ſome other civil officers and gentlemen ſent by the Governor, made up to them. On their requiſition, Capt. C. dropped his anchor, and they came on board. They expreſſed their ſurprize at his having got under ſail, and aſked him what he intended to have done. 'I told them, ſays our Journaliſt, that I intended neither more nor leſs than to fulfil the declarations I had made the day before; that juſtified by the common rights of mankind, which were ſuperior to every other law, I would, rather than have put again to ſea, where our deſtruction, either by ſhipwreck, ſickneſs, or famine, was inevitable, have come up to their walls, and either have compelled them to furniſh the neceſſaries we wanted, or have run the ſhip on ſhore, ſince it was better to periſh at once in a juſt conteſt, than to ſuffer the lingering miſery of anticipating the perdition that we could not avoid. I obſerved alſo, that no civilized people had ever ſuffered even the captives of war to periſh for want of the neceſſaries of life, much leſs the ſubjects of an ally, who aſked nothing but permiſſion to purchaſe food with their money."

The Governor's commiſſaries, as a proof that they, in part, at leaſt, admitted the juſtice of his claim, produced two ſheep, an *elk* ready killed, and a few fowls, with ſome vegetables and fruit, which they had brought with them. This ſmall but welcome ſupply was divided among the people; but, to Capt. Carteret's great diſappointment, the delivery of it was ſucceeded by that of a ſecond letter from the Governor, in which he was again ordered to leave the port; and the ſeverity of the injunction was juſtified, or rather palliated, by a recital of the very direct and poſitive orders of the Dutch E. I. Company, relating to foreign ſhips, and from which, he pretended, he could not deviate.

The altercation was now renewed, and Capt. C. again repeated his former ſpirited declaration; at the ſame time, in order to enforce it, ſhewing his gueſts the corpſe of one of his crew who had died that very morning, and whoſe life, he obſerved, might probably have been ſaved, if refreſhments had been granted when his veſſel firſt came to an anchor upon their coaſt. His arguments and reſolution put them to a ſtand; and Capt. C. having convinced them that he had not, as they ſeem to have ſuſpected, been among the ſpice iſlands, matters were at length accommodated, and they agreed that he ſhould go to the Bay of Bonthain, about 30 leagues from Macaſſar, where he might be furniſhed with proviſions, be ſheltered from the bad monſoon, have liberty to erect an hoſpital for his ſick, and ſhould be there conſidered as being under the protection of the Dutch nation. On an aſſurance that he ſhould next day receive a confirmation of the preſent engagement, from the Governor and Council, he conſented to remain quiet till then in his preſent ſtation. This ratification arrived at the time appointed, and on the following day he ſailed to the place of his deſtination, where he remained about five months (but attended all the time by two guard-boats) recruiting his ſhip's company, repairing the defects of his veſſel as far as was there practicable, and waiting for the Eaſtern monſoon to carry him to Batavia; for which place he ſailed on the 22d of May.

The miſadventures and diſtreſſes attending the Swallow now begin to draw towards a concluſion; though they cannot be ſaid to have terminated till her arrival, on the 3d of June, at Batavia: an event, on which thoſe on board her had abundant reaſon to congratulate themſelves; as, during the whole of their paſſage thither from the iſland of *Celebes*, the ſhip admitted ſo much water by her leaks, that it was not without the utmoſt difficulty that they could keep her from ſinking, with *two pumps* conſtantly going. Here this aged and rotten veſſel was patched up, and covered with a new ſheathing; and Capt. C. ſailed in her from hence on the 15th of September, entertaining hopes that ſhe might convey him and his crew to Europe, though the Dutch carpenters were of a different opinion. This ſervice, however, luckily ſhe performed; conveying them to the Cape of Good Hope on the 28th of November, and bringing them, with the advantages of fine weather, and a conſtant fair wind throughout their whole paſſage, to Spithead, on the 20th of March following.

[*To be concluded in our next.*]

ART. VI. *A Letter from Mr.* Dalrymple *to Dr.* Hawkeſworth, *occaſioned by ſome groundleſs and illiberal Imputations in his Account of the late Voyages to the South.* 4to. 1 s. Nourſe. 1773.

OF the many critics who have addreſſed the Editor of the South Sea Voyages, on the ſubject of that publication, the Author of the preſent performance ſeems to be the moſt out of humour with that Gentleman, and to have taken the greateſt pains in pointing out the blemiſhes which he has obſerved in his compilation. He appears to have been incited to this undertaking, on the finding himſelf ' mentioned by name,' in the 3d volume of that work (p. 478, &c. 1ſt edit. and page 73, 2d edit.) and being there, as he alledges, charged, ' by *implication*, as having miſrepreſented the Spaniſh and Dutch voyages,' to ſupport his own ' ill-grounded conjectures,' in favour of the exiſtence of a Southern continent: a point which Mr. Dalrymple has ſtrongly laboured to ſupport in his former publications, and which he ſeems very unwilling even yet to abandon.

He does not however confine himſelf, in the preſent addreſs, to the mere detection of the Editor's errors, and to the defence of his own ſpeculative opinions on the ſubject of the ſuppoſed Southern continent. The ill-humour which breathes throughout a conſiderable part of this letter, appears to have been principally excited by more important and intereſting conſiderations. At his very outſet he gives us ſome dark hints of ' an influence which prevented him from going in the *Endeavour*,' and which, he doubts not, ' has ſince prevented Mr. Banks from going in the *Reſolution*;' he complains of the injury done him, ' in depriving him of the command of the ſhip he had choſen for the voyage, on pretence that he had not been bred up in the royal navy;' and at the cloſe of his letter, he ſpeaks of ' the *ſecondary influence of narrow-minded men*,' by which he was prevented from *compleating* the diſcovery of, and eſtabliſhing an amicable intercourſe with, a Southern continent.'—In theſe charges however, we muſt obſerve, with Mr. Dalrymple's leave, it does not appear to us that the Editor of the Voyages could be in any degree intereſted.

The greater part of this pamphlet is taken up in exhibiting various proofs, or preſumptions, extracted from the Author's former publications, or deduced from certain circumſtances related in Dr. Hawkeſworth's compilation; from all which Mr. D. ſtill infers '*that a Southern continent does exiſt*;'—notwithſtanding the many *poſitions* for the poſſible ſcite of the ſaid ſuppoſed continent, that have been ſwept away by the tracks of our late circumnavigators, and particularly of the laſt of them. For theſe we muſt refer the Reader to the pamphlet itſelf; as well as for a ſhort remark on ſome incongruities obſervable in the plates; and for the inſtances which the Author produces of Dr. H.'s ſuppoſed negligence and inaccuracy in ſome particulars, where the narratives of the reſpective voyages, and the charts that accompany them, eſſentially differ from each other.

Mr. Dalrymple afterwards, juſtly enough as to the matter, though but reprehenſibly as to the manner, animadverts on the Dr.'s very extraordinary aſſertion, in the dedication to his Majeſty, that, "in little more than ſeven years, diſcoveries have been made far greater than thoſe of all the navigators in the world collectively, from the *expedition* of Columbus to the preſent time."——Such, however, is the language in which Kings have been accuſtomed to be addreſſed, from time immemorial. Mr. Dalrymple, nevertheleſs, very indecently ſuppoſes that the Dr. 'has read, in the Child's Guide to Geography, that America was diſcovered by Columbus, and the Eaſt Indies by Vaſco de Gama,' and that he imagined that this meant, '*not the firſt* diſcovery, but the *whole* diſcovery;' and he is at the pains to read him a lecture on the occaſion, in which he recites the various and important diſcoveries made both in the Eaſtern and Weſtern parts of the globe, not only after "*the expedition*," but after the death of that great man. He tells the Dr. likewiſe that 'ſome of the important diſcoveries, which blazon his Majeſty's reign, were known before; particularly ſpecifying 'The ſtraight between *New Guinea* and *New Holland*, paſſed by the Endeavour; the *Charlotte Iſlands*; and the channel through *New Britain*, called *St. George's Channel*, by Capt. Carteret.'

The Hiſtoriographer of the South Sea expeditions has thought this attack ſo far worthy of his notice, as to annex to the ſecond edition of the Voyages, now publiſhing in Weekly Numbers, an additional preface, ſolely appropriated to his defence againſt Mr. Dalrymple's criticiſms and imputations. With regard to the paſſages above referred to, in which Mr. D. complains of having been attacked by implication, &c. the Doctor ſatisfactorily exculpates himſelf; and further declares, that the opinions delivered in the paſſages complained of, relating to the exiſtence of a Southern continent, and for which he is made anſwerable by Mr. D. were not foiſted in by him; but are the ſentiments, and even the very words, of Capt. Cooke, and were tranſcribed by him from that officer's journal. For the few diſagreements remarked by Mr. D. between the charts and the narrative, he likewiſe declares himſelf not reſponſible; the charts having been laid down by the ſeveral commanders, without his participation; nor did he ſee ſeveral of them till the book was printed off. With regard to the other objects of Mr. Dalrymple's criticiſm above alluded to, he obſerves a very judicious ſilence.

Throughout his anſwer the Editor treats his angry Correſpondent, in general, in a vein of careleſs pleaſantry, and with an air of the moſt perfect good humour; not more difficult perhaps to be accounted for, than the ill-humour of his diſappointed Correſpondent. On the whole, though we do not ſubſcribe to the juſtice of Mr. Dalrymple's opinions and criticiſms in every particular, we cannot decently avoid expreſſing our acknowledgments to him, for having, in this inſtance, taken off our hands a conſiderable portion of the moſt diſagreeable and invidious part of the taſk of a Reviewer; ſo that, through his means, we are left at leiſure to dwell on the more agreeable and intereſting parts of the performance which he has thus ſpontaneouſly and minutely criticiſed.

☞ At the time that the preceding article was drawn up, the loſs which the literary world has ſuſtained, by the death of Dr. Hawkeſworth, was not known to the Writer of it.

ART. VII. *The Hiſtory of the late War in North America, and the Iſlands of the Weſt Indies, including the Campaigns of 1763 and 1764, againſt his Majeſty's Indian Enemies.* By Thomas Mante, Aſſiſtant Engineer during the Siege of the Havanna, and Major of a Brigade in the Campaign of 1764. 4to. 1 l. 11 s. 6 d. Boards. Cadell. 1773.

THE ſecurity of our American colonies having been the principal object of the laſt war, a full and well connected narrative of the military operations on that part of the globe, will, in all probability, prove very acceptable to the Engliſh Reader: and an hiſtory of this nature certainly promiſes better from the pen of a gentleman who was actually engaged in the ſervice, than from that of a meer collector, undertaking ſuch a work in the mother country, without the local knowledge neceſſary to correct any miſinformation, or to rectify any miſtake.

The events of this juſt and proſperous war, are ſo recent, that very little new information is to be expected, with regard to the main circumſtances. The *manner*, and the *fidelity* with which the events are related, will, therefore, be the principal objects of preſent attention. It will ſuffice to obſerve in general, that Mr. Mante has explained the cauſe of our commencing hoſtilities with the French in North America, in a ſatisfactory manner, and led the Reader through a circumſtantial and entertaining detail of the military operations, both there, and in the Weſt-Indies, to the end of the war; together with two ſubſequent campaigns againſt the Indians,—as the title-page intimates. In this undertaking he acknowledges the aſſiſtance he received from ſeveral principal officers employed in the different ſervices, by the communication of journals and plans. Theſe plans are indeed a valuable illuſtration of the hiſtory, as not only exhibiting the diſpoſition of the forces in the ſeveral attacks, but as they are alſo maps of the ſeveral countries, ſo far as relates to the moſt important ſcenes of action; countries with which we were very imperfectly acquainted before they were traverſed by our victorious armies. It will not however eſcape obſervation, that the work has been unneceſſarily extended, with minute liſts of the forces employed at each place, which appear to have been literally copied from the reſpective journals, but which, in ſuch a compilation as this, might have admitted of a more ſummary mention: this is the more diſagreeable, as ſuch muſter-rolls appear to have no merit, in a public view, after the immediate occaſion is paſt.

The Author has added many ingenious obſervations, and pertinent remarks, ſuggeſted by the tranſactions recited; which appear to flow from a clear and ample knowledge of his profeſſion, and of the country in which the ſeveral events aroſe. He is not awed from paſſing a free cenſure on any particular miſmanagement of affairs, or on the wrong behaviour of individuals, where the occaſion called for it; and we confeſs that it was with ſome pleaſure we ſaw him undertake the generous office of defending the memory of the unfortunate General Braddock; who, after falling at leaſt like a man of ſpirit, by the hands of ſkulking ſavages in America, had his character no leſs ill treated by his countrymen at home. The particulars of his fate were well known and much canvaſſed at the time, and Mr. Mante thus animadverts on it:

'Few Generals perhaps have been ſo ſeverely cenſured for any defeat, as General Braddock for this. But if we ſuffer ourſelves coolly and impartially to conſider what were in all probability the motives that influenced him on this occaſion, we may diſcover in them ſufficient reaſon to acquit him of the ill conduct with which he is charged. To lighten the turf of thoſe who, with all their faults, it muſt be allowed, fell bravely, is a taſk ſo incumbent on humanity, that, independent of my duty as an hiſtorian to inveſtigate and record the truth, I may preſume on leave to oppoſe a few remarks to that torrent of blame with which General Braddock has been ſo univerſally loaded.

'It muſt be allowed, that the certain intelligence he had received of the garriſon of Fort Du Queſne expecting a ſpeedy reinforcement, was a ſufficient motive for his dividing his forces, and leaving his heavy baggage behind him; as without ſo doing, it muſt have been impoſſible for him to have reached the Fort time enough to have prevented the enemy from entering it. And it muſt be conſidered, that General Braddock's opinion of his own military ſkill could not have been ſo exceſſive as to make him wholly neglect the inſtructions of a ſo much older and more experienced General as the late Duke of Cumberland; and that he muſt have totally neglected ſuch inſtructions, to be juſtly cenſured for the defeat he ſuſtained, will appear from the directions which were given to him by his Royal Highneſs.'

The inſtructions are given in this place; after which the Writer proceeds: 'It has been aſſerted that General Braddock, in direct contradiction to theſe inſtructions, led on his men without ſo much as ſecuring his flanks, or ſending out ſcouts to reconnoitre the country. But I have authority to affirm that this aſſertion is abſolutely falſe. His flanking parties were driven in by the enemy, and no detachments were made by the advanced guard to repel the attack on its flanks. Had ſuch detachments been made in proper time, they moſt certainly would have beaten off the enemy. This was by no means the General's fault; for the advanced guard fell into confuſion before it was poſſible that the General could ſend his orders to put into execution what ought to have been done without any orders from him. Had it not been for this neglect, inſtead of the confuſion, ſlaughter, and flight, we have been relating, we ſhould have had to tell of the triumphant entrance of the Engliſh into Fort Du Queſne.' Mr. Mante gives his reaſons for this opinion; and from the facts he produces, it appears that M. de Contrecœur, who commanded that fort, 'found himſelf ſurpriſed into a victory over troops, to whom a few hours before he was making every preparation to become priſoner of war.' He concludes the affair thus:—'Had he (Braddock) been ever ſo incautious, had he been guilty of the greateſt neglect, had fortune but favoured him, cenſure in all probability, would never have dared to open her peſtilential mouth againſt him. But the aſhes of the dead were treated with indignity, to prevent the eye of ſcrutiny from penetrating into the conduct of the living.'

There is nothing inconſiſtent in this apology; and the viciſſitudes of warfare are often ſo ſudden, from the moſt unforeſeen cauſes, that however politic it may be to reward for ſucceſs and chaſtiſe for diſappointment, the true character of a General cannot always be determined from a ſingle tranſaction; but muſt be eſtimated from a collective view of his conduct, under various circumſtances.

After tracing the ſeveral ſucceſsful ſteps that led us to the reduction of Canada, our Author makes the following remarks on the importance of that conqueſt.

'England and France never contended for a greater prize, except when to attain the crown of either kingdom was the object of their armaments.—To form an eſtimate of the juſt value of this conqueſt, we muſt not alone conſider what Great Britain has gained by it. What the French might have acquired from equal ſucceſs, ought to have the greateſt weight in the calculation. Had victory inclined to their ſide, the continent of which the Engliſh now enjoy the dominion, would at this time be obedient to their laws; and this would ſtrengthen them to ſuch a degree, as to enable them to ſeize on the Britiſh iſlands in the Weſt Indies. Were they poſſeſſed of theſe, little leſs than the total ruin of Great Britain muſt be the conſequence. The continent of North America, and the iſlands in the Weſt Indies derive from each other a mutual ſupport, and a ſound policy would cauſe the riches of both to center in Great Britain.

'If in a war which has terminated ſo honourably to this nation, ſoldiers merit reward for patiently enduring every ſpecies of diſtreſs, and encountering every danger with the moſt ready obedience, Britain never had an army whoſe claim to her favour and protection was ſo juſt as that which ſerved in America; and though ſhe had been mortified with repeated accounts of diſgraceful checks, her general officers, and not her ſoldiers, were the cauſe of them. It muſt be confeſſed, that it was a difficult taſk to ſurmount the numerous obſtacles which obſtructed the buſineſs of every campaign; but when Britain had a miniſter who could diſtinguiſh abilities, theſe difficulties in ſome degree vaniſhed. Firmneſs in the commander in chief ſurmounted every oppoſition, and the views of General Amherſt being confined to the acquiring honour to his maſter's arms, and the putting a ſpeedy period to the expence and horrors of war, they were happily crowned with that ſucceſs, which ſuch patriotic and diſintereſted views, joined to the moſt irreproachable conduct, gave every Britiſh ſubject the beſt grounded reaſons to expect.'

It is not practicable, on account of the length of the operations, to ſelect any of the ſieges or actions as ſpecimens of the performance; we muſt therefore content ourſelves with another extract, containing a retroſpective view of the conqueſt of the Havanna: by which we may conceive the many hardſhips overcome by the ſteady perſeverance of our brave countrymen; at the ſame time that we cannot but lament when occaſion calls for putting their military virtues to ſo ſevere a trial.

‘ From their firſt landing to the 13th of Auguſt, this important conqueſt coſt the Engliſh in killed, wounded, and priſoners, including thoſe who died, two thouſand ſeven hundred and ſixty-four men. Hiſtory perhaps does not record a ſiege with ſuch a variety of difficulties to retard the approaches, as what attended the aſſailants of the Moro-Caſtle. Not only there was ſcarce a ſpit of earth near any of the intended batteries, but the cutting down, binding up, and carrying, the vaſt quantity of faſcines, which it was neceſſary to ſubſtitute, proved a work of infinite labour; nay, the earth neceſſary to give ſtability and reſiſtance to the faſcines, was not to be obtained but by ſcratching it from between the crevices of rocks, at a great diſtance from the ſpot where it was to be uſed.

‘ Though a great part of the proviſions brought from England had been ſpoiled by the heat of the climate, the moſt diſtreſſing circumſtance of the campaign, was the ſcarcity of water. Of the vaſt catalogue of human ills, thirſt is the moſt intolerable. On this occaſion it ſoon cauſed the tongue to ſwell, extend itſelf without the lips, and become black as in a ſtate of mortification; then the whole frame became a prey to the moſt excruciating agonies, till death at length intervened, and gave the unhappy ſufferer relief. In this way hundreds reſigned themſelves to eternity. A greater number fell victims to a putrid fever. From the appearance of perfect health, three or four ſhort hours robbed them of exiſtence. Many there were who endured a loathſome diſeaſe for days, nay weeks together, living in a ſtate of putrefaction, their bodies full of vermin, and almoſt eaten away before the ſpark of life was extinguiſhed. The carrion crows of the country kept conſtantly hovering over the graves, which rather hid than buried the dead, and frequently ſcratched away the ſcanty earth, leaving in every mangled corpſe a ſpectacle of unſpeakable loathſomeneſs and terror to thoſe, who by being engaged in the ſame enterprize, were expoſed to the ſame fate. Hundreds of carcaſſes were ſeen floating on the ocean; yet all theſe accumulated horrors damped not the ardour of the ſurvivors. Uſed to conqueſt and to brave every kind of danger, every one exerted himſelf with ſuch a particular aim to victory, as if the whole enterprize depended on his ſingle arm.

‘ Having ſaid thus much in praiſe of the bravery of the Engliſh, candour requires we ſhould add, that the Spaniards were far from being deficient in point of valour; and had their conduct been equal, it is more than probable, that the Engliſh had never obtained the nobleſt wreath of victory that ever graced the brow of a conqueror in this quarter of the world. But perhaps the Reader will be curious to know how the principal officers among them were received and treated by their Sovereign on their arrival in Old Spain.

'Don Juan de Prado, Governor of the Havanna; Don Gutiriez de Heveia, Marquis del Real Tranſporte, the Admiral; Don Superunda, Lieutenant General of his Majeſty's forces, and late Viceroy of Peru; and Don Diego Tavarez, late Governor of Carthagena; being all tried by a council of war at Madrid for their behaviour on this occaſion, were puniſhed with ſequeſtration of their eſtates, and baniſhment forty leagues from the court, during his Majeſty's pleaſure.

'The ſentence againſt Don Juan de Prado is in force. Don Gutiriez de Heveia was pardoned in conſequence of the merit of his father-in-law, the Marquis de la Vitoria, Commander in Chief of the Spaniſh navy. Don Diego Tavarez was not only pardoned, but ſince promoted to the command of the Spaniſh lines at St. Rocque, the barrier againſt Gibraltar, which he ſtill holds. Viſcount Superunda was offered a pardon, but refuſed it; declaring he could not accuſe himſelf of any crime: he is ſince dead.

'As to Don Louis de Velaſco *, his family was ennobled; his eldeſt ſon created Viſcount Moro, and a ſtanding order made, that ever after there ſhould be a ſhip in the Spaniſh navy called the Velaſco.'

There is a ſimilarity in the events of wars which happen between people whoſe actions are governed by common principles, and whoſe manners are ſimilar to each other; but when it is carried on between poliſhed nations and ſavages, the tranſactions wear a peculiar complexion, and the hiſtory of ſuch a war carries an air of *inſtructive novelty*. This kind of novelty is found in thoſe parts of the preſent work which relate to the campaigns in the interior parts of the continent of North America; where, on occaſion of the expedition againſt the Cherokees, in 1760, we find the native Indians thus characterized:

'The Indians are of ſuch a diſpoſition, that unleſs they really feel the rod of chaſtiſement, they cannot be prevailed on to believe that we have the power to inflict it; and accordingly whenever they happen to be attacked by us unprepared, they had recourſe to a treaty of peace, as a ſubterfuge, which gave them time to collect themſelves; then, without the leaſt regard to the bonds of public faith, they on the firſt opportunity renewed their depredations. Negociations and treaties of peace they deſpiſe; ſo that the only hopes of being able to bring to reaſon their untractable minds, and of making them acknowledge our ſuperiority, and live in friendſhip with us, muſt ariſe from the ſeverity of chaſtiſement: that which they now experienced operated more ſtrongly to make them enter into articles of accommodation, than all the preſents the province of South Carolina had to beſtow.'

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* Velaſco was Captain of a man of war, but intruſted with the command of the Moro-Caſtle; the Governor, when the Engliſh arrived, being old and infirm. His ſpirited conduct juſtified the choice made of him, but he was killed during the ſiege.

The events of the war afford too much room to credit this repreſentation; but to ſhew, what we have often had occaſion to obſerve, how little theſe general characters are to be depended on, we ſhall find that when, after the peace, the Author is comparing the conduct of the French and Engliſh toward the Indians, greatly and perhaps juſtly to the diſadvantage of the latter, theſe Indians are no longer ſuch perfidious tribes as we have juſt now ſeen them deſcribed.—'We mention theſe particulars, ſays our Author, not only to recommend the manner in which the French treat the Indians as highly deſerving to be imitated by us, but to wear out of the minds of ſuch of our deluded countrymen as are not entirely deſtitute of good ſenſe and humanity, *the prejudices conceived againſt an innocent, much abuſed, and once happy people, who, with all their ſimplicity, are no ſtrangers to the firſt principles of morality*; and accordingly entertain as deep a ſenſe of the juſtice, benevolence, and condeſcenſion, of their former friends the French, as they do of the injuſtice, cruelty, and inſolence, with which they have been uſed by their preſent fellow ſubjects the Engliſh.'

The Engliſh may not, and we verily believe, do not, treat theſe Indians in every reſpect as they ought to do, all circumſtances conſidered: but will the natural inference be, that *therefore* they are a ſimple inoffenſive people, guided by the firſt principles of morality? The advocates for what is called natural ſociety, fondly conceiving virtue to reſult from ignorance, frequently appeal to Indians as illuſtrations of their ideal ſyſtems; while thoſe who have been among them, and have had tranſactions with them, do not appear to entertain ſuch exalted notions of their virtues;—at leaſt ſince the late war improved our acquaintance with them. They have undoubtedly laws or cuſtoms, which ſerve as the bonds of ſociety; and what ſocieties can be upheld without? Even thoſe who ſubſiſt by open and avowed depredations on others, are forced to preſerve points of *honour* among themſelves. It is not to be doubted but many inſtances of genuine Indian virtue and integrity are to be found, worthy of praiſe; but if we may credit the relations of travellers, it is much oftener that their integrity laſts only until a *ſecure* opportunity offers for a profitable violation of it: and their modes of making war are as inſidious and daſtardly, as their behaviour to priſoners is capricious and inhuman.

After all, as interlopers among them, it behoves us not to corrupt what little ſhare of morals they have, either by precept or example; but while we profeſs to hold out the truths of the Goſpel to them, to ſhew them alſo the influence of it, and while we guard againſt their deceit, to deal ſincerely by them: ſo ſhall we colonize to mutual advantage; and reclaim them by degrees from a ſavage ſtate of life, which requires extenſive hunting grounds void of inhabitants, and which conſiders cultivation and population as public injuries.

Art. VIII. The Antiquities of England and Wales; being a Collection of Views of the moſt remarkable Ruins and ancient Buildings, accurately drawn on the Spot. To each View is added, an hiſtorical Account of its Situation, when and by whom built, with every intereſting Circumſtance relating thereto: Collected from the beſt Authorities. By Francis Groſe, Eſq; F. A. S. 4to. Vol. I. (15 Numbers) 2 l. 5 s. unbound. Hooper. 1775.

(With ſome mention, alſo, of the ſubſequent *Numbers* of this Work.)

THE publication before us, claims our attention, from the reſpect which the curious and inquiſitive mind ever pays to hiſtorical reſearches into antiquity; and although it may not be conſidered as altogether an original undertaking, this tribute of praiſe is due to Mr. Groſe,—that he has very ſenſibly, and laudably, employed his talents, to a very pleaſing and generous purpoſe, in thus endeavouring to reſcue theſe venerable piles from the proſcription of Time,—as denounced by Shakeſpeare,

"The Cloud-capt Towers,
The Gorgeous Palaces,
The Solemn Temples—
—Shall Diſſolve," &c.

As the hours of life are of too much importance to be ſquandered away, the method which this ingenious Gentleman has taken to fill up every interval of leiſure, does him much honour, and is pregnant with very particular advantages; for while he is drawing from oblivion, and introducing to our acquaintance, many noble and ancient families, he is raiſing a monument of Fame to himſelf. And, beſide, the different changes which theſe periſhing memorials of pride and dominion have undergone ſince the days of their earlieſt poſſeſſors, exhibit a ſtriking and inſtructive, though it may ſeem a trite, leſſon of morality, in pointing out and proving the mutability of human greatneſs.

A collection of ſuch portraits as the preſent, with the annals ſubjoined, may, like a cabinet of medals, be conſidered as a body of hiſtory. With deference to thoſe learned gentlemen who have inſiſted on the erudition of the latter, we fix a relative value on the drawings before us; for, like other epitomes, theſe performances may greatly contribute to aſſiſt the memory, ſettle many diſputed points, and prove eminently ſerviceable in the illuſtration of our national hiſtory.

Mr. Groſe has introduced his elegant engravings with a very copious and entertaining preface, perfectly adapted to the ſubject, and illuſtrated with nine very curious copper-plates. In this preliminary diſcourſe, he has ingeniouſly diſcriminated the different forms and manner of building, and of beſieging, caſtles, &c. at the different periods of time, with a ſuccinct account of the ancient Engliſh architecture, in general; he has deſcribed the ſtate of the monaſteries, in the earlieſt ages of their exiſtence in this country; and has explained that venerable monument of Britiſh antiquity, the *Doomeſday-book.*

It is not, perhaps, known to every Reader of our Review that this ancient record, for which we are indebted to William the Conqueror and his parliament, is compriſed in two volumes; one a large folio, the other a quarto. The firſt, we are here informed, 'is written on 382 double pages of vellum, in a ſmall but plain character*, each page having a double column.—The other volume, in quarto, is written on 450 double pages of vellum, in a ſingle column, and in a large but very fair character.' In theſe volumes we have an account, and ſurvey, of all the lands in the ſeveral counties of England, except Northumberland, Cumberland, Weſtmorland, Durham, and part of Lancaſhire; deſcribing the quantity and particular nature of them, whether meadow, paſture, arable, wood, or waſte land; and mentioning their rents, and taxations. This work alſo records the ſeveral poſſeſſors of lands, their number, and diſtinct degrees.—Our Author recites the ſeveral conjectures which have been formed, concerning the derivation of the ſad and ſolemn title of this book, but without preſuming abſolutely to ſettle its preciſe meaning.—'Until of late years, ſays Mr. Groſe, doomeſday book has been kept under three different locks and keys, one in the cuſtody of the treaſurer, and the others of the two Chamberlains of the Exchequer. It is now depoſited in the Chapter-houſe at Weſtminſter, where it may be conſulted, on paying to the proper officers a fee of 6 s. 8 d. for a ſearch, and 4 d. *per* line for a tranſcript.'

The want of an entire *printed copy* of this curious record, hath often been mentioned with regret. Our Author takes notice of a deſign which was ſet on foot ſome time ago, for effecting ſo laudable a work, by engraving a fac-ſimile copy of the book; but, he obſerves, ſeveral difficulties occurring, it is ſaid to have been changed, for that of printing it with types. But this, he judiciouſly remarks, ſeems not entirely to anſwer the end, there being many abbreviations in the original, the readings of which are diſputable. The intended copy will therefore, Mr. Groſe apprehends, only give the ſenſe of the Editors, without leaving every one to judge for themſelves. It has, indeed, he adds, been ſuggeſted, 'that of the doubtful paſſages, exact copies might be engraved; but then it remains to be agreed what paſſages ſhall be deemed doubtful.'—But to return to what is the general object of Mr. Groſe's publication—the *views* of the *ruins*, &c. of remarkable ancient buildings and natural curioſities in this country.

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* Mr. Groſe has given in one of his plates, ſome curious ſpecimens of the hand-writing made uſe of, in this celebrated regiſter. Its compilement was the work of about ſeven years; but we are not told how many hands were employed in it.

Theſe views are uniformly engraved, on diſtinct plates, which meaſure ſix inches by four; and are each the ſubject of one entire leaf of the book: ſtanding as head-pieces to the letter-preſs accounts, or annals, of the reſpective buildings, and the families, &c. to which they belonged.

The drawings, though limited by ſo narrow a ſcale, are maſterly; and the engravings are, in general, very well executed.—We have heard it remarked, by ſome connoiſſeurs, that if the plates, inſtead of being ſo highly finiſhed, had been etched, in the manner of Piraneſi, they would have preſerved a ſpirit and freedom, more expreſſive of the deſign; whereas, in their preſent ſtate, the engravers have, in ſome inſtances, laboured away Mr. Groſe's deſign, by repairing the ruins which he meant to repreſent.—This may have been the caſe, with regard to a few of theſe views; but we apprehend that with reſpect to the majority of purchaſers, had theſe deſigns been executed wholly in the manner here recommended, they would, *as pictures*, have had a leſs pleaſing effect; and we are perſuaded that the work will be more popular, and conſequently more advantageous, though poſſibly more expenſive to the publiſher, if continued in the ſtyle and manner of the ſpecimens exhibited in the volume before us *.

The mode of publication, in ſeparate numbers †, at a moderate expence, will, no doubt, be deemed a circumſtance of convenience, by many ſubſcribers; who, notwithſtanding their taſte for theſe entertaining and ornamental productions, might have thought the purchaſe of the whole work together, too much for an article of amuſement, however rational in itſelf or however elegant in the execution.

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* Since the completion of this firſt volume, the work has been continued as far as No. 25.—The whole is to be comprized in 60 Numbers, making 4 volumes.

† At 3 ſhillings each.

Beſide the military and monaſtic buildings, the palaces, &c. we here find ſome views which do not properly fall within the direct line of architectural remains, but which will, nevertheleſs, range within the claſs of antiquities; and therefore not foreign to the primary intention of the work; ſuch for inſtance, as *Ket's Coity-houſe*, in Kent, mother Ludlam's Hole[*], near Farnham in Surry, &c. Of the firſt of theſe we gave a ſhort account in our Review for laſt month, p. 255. Mr. Groſe, in his explanatory deſcription of this ſepulchral monument, adopts the general opinion that it was the burial place of *Catigern* the brother of Vortimer, King of the Britons, and not of *Horſa*[†] the Saxon, and brother of Hengiſt, as Mr. Colebroke apprehends. On this ſubject Mr. G. has the following conjecture: —Perhaps the appellation of Ket's Coity-houſe may be thus illuſtrated: Ket, or Cat, is poſſibly the familiar abbreviation of Catigern; and in Cornwall, when there are many of theſe monuments, thoſe ſtones whoſe length and breadth greatly exceed their thickneſs, are called *Coits*: Ket's Coity-houſe may then expreſs Catigern's houſe built with Coits; and might have been a taunting reflection on the ſepulchre of that champion for Britiſh liberty, uſed by the Saxons where in poſſeſſion of the county of Kent!—There is probability in this: nevertheleſs the Author of the article above referred to, in our laſt Month's Review, maintains that Catigern was buried in a field in the pariſh of Addington in Kent, in which place are the remains of ſome huge ſtones which he ſuppoſes to have been erected to his memory by the Britons.

Mother Ludlam's hole or grotto, indeed, is neither a piece of antiquity, nor even entirely a work of art; but is here inſerted, we are told, in compliance with the requeſt of ſeveral of its admirers. It ſeems, ſays Mr. G. 'to have been originally the work of nature, formed by a rill of water, and afterwards enlarged by art.'—From the entertaining account here given of it, this cavern ſeems, indeed, to be a great curioſity; though not equal to thoſe ſtupendous natural excavations in Derbyſhire, Pool's-hole, near Buxton, and that ſtill more tremendous chaſm at Caſtleton, to which the country people have given a name which even the humourous Dr. King ſeems to have thought it a ſhame to repeat[‡]: ſee his Poem on *Mully of Mountown.*

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[*] See No. 18.

[†] Theſe chiefs were both ſlain in a battle fought here, between the Britons and Saxons, in the year 445.

[‡] A mincing lady at Buxton Wells is ſaid to have ingeniouſly contrived to evade the groſſneſs of the vulgar appellation, by calling the horrid place *Satan's tail.*

We ſhall now, for the preſent, take leave of this very pleaſing publication:—When the 2d Volume is finiſhed, we ſhall have an opportunity of again recommending Mr. Groſe's ingenious labours to the notice of ſuch of our Readers as are fond of reſearches into antiquity, and admirers of the polite arts.

Art. IX. *Obſervations on various Subjects.* I. On the Seven Times Seventy Years of Daniel, Ch. ix. 24—27. II. On the Canon of the Old Teſtament. III. On the true reading of the Paſſage 1 Tim. iii. 16. By John Caſpar Velthuſen, one of his Majeſty's German Chaplains. 8vo. 1 s. 6 d. Heydinger. 1773.

MR. Velthuſen is already known to the learned world by his criticiſms on a paſſage in the book of Job *, and ſome other publications. He appears to be an aſſiduous and faithful critic, and very attentive to thoſe *minutiæ* which, in this line of ſtudy, it is ſometimes abſolutely neceſſary to regard.

We ſhall preſent to our Readers his paraphraſtical tranſlation of the paſſage under review in the firſt diſſertation; it is as follows:

"As ſeventy was the appointed number for the Babyloniſh captivity, ſo now *ſeven times* SEVENTY *is determined in regard to thy people and to thy holy city, that the tranſgreſſion may be reſtrained, and ſins aboliſhed, and iniquity expiated, and everlaſting righteouſneſs brought in, and viſions and prophecies fulfilled, and the* MOST HOLY *anointed. Further thou ſhalt know* the time more exactly indicated, *and conſider:—From the publication of the edict that Jeruſalem ſhould be rebuilt unto victorious Meſſiah, ſeven times* SEVEN *and ſeventy; ſixty and two!—It will be built again, as to the ſtreets and the wall; but in times of trouble.—And after the ſeptenaries, ſixty and two!—Meſſiah will be extirpated and have no* poſterity *left to him, and a victorious people which is to come ſhall deſtroy the city and the ſanctuary: and it will end* as it were in a *deluge* or in a total confuſion, *and until the end of the war which is to be ſhortened,* there will be perpetual and the moſt cruel *devaſtations. However,* one peculiar *WEEK ſhall magnify THE COVENANT to many; and THE MIDDLE OF THIS WEEK ſhall cauſe ſacrifice* and oblation to ceaſe.—*But on the wings of the moſt abominable* and profaning *deſolations the deſtroyer* of Jeruſalem ruſhes on! *And until the total deſtruction (although it is to be ſhortened)* wrath *will be poured forth upon the ruins* of this devoted place."

'From hence then it appears, obſerves our Author, that the time of the *Meſſiah*'s coming is determined by two different numbers, the ſecond number being ſtill more exact than the firſt, but both of them expreſſed in ſuch a manner as might eaſily be retained in the memory of the people. (*Shabbuim ſhibbim.*) There might otherwiſe have ariſen ſome chronological diſpute concerning the ſingle years between *Daniel* and the *Meſſiah*; but by indicating *one period of ſeventy years* BEFORE which he was not to be expected, and *another period of ſeven years* AFTER which he was to be expected to be no more, the angel adopted a method, of all others the leaſt liable to miſtakes.'

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* Vid. Appendix to Rev. vol. xlvii. p. 547.

We muſt not, here, pretend to enter into an account of the obſervations by which this Writer illuſtrates and ſupports his tranſlation, or evinces the accompliſhment of the prophecy. We can only remark that, in the beginning of the diſſertation, we are told, that his conjectures were occaſioned by, and are chiefly founded on the Letters † of the learned *Michaelis* to Sir John Pringle; and in the concluſion, it is added, that the conjectures, together with the eſſay itſelf, are to be conſidered as *the reſult of* Dr. Kennicott's *collation of Hebrew manuſcripts.*

In the obſervations on the Canon of the Old Teſtament, which conſtitute the ſecond diſſertation, the book of *Canticles* is particularly conſidered. Mr. Velthuſen, on the whole, is inclined to believe that it *ought* to be received among the canonical books, and he offers ſome learned and ingenious reaſons to ſupport his conjecture.

The laſt diſſertation manifeſts the great attention and induſtry of our Author, in labouring to diſcover the true reading of that celebrated paſſage, 1 Tim. iii. 16. On the whole, he concludes that ΘΣ or ϑεος is the moſt ancient, and the beſt ſupported. But for a more accurate account of his reaſoning we muſt refer our Readers to the book itſelf. Mr. Velthuſen generally appears to be an impartial and candid enquirer, but he is ſomewhat ſevere on Wetſtein, of whom he was obliged to take notice, in connection with this paſſage of ſcripture, and who poſſibly may have deſerved ſome reprehenſion.

The two laſt of theſe diſſertations were originally publiſhed in German.

ART. X. *De Anima Medica Prælectio*, &c. *i. e.* The Soul medically conſidered, in a Lecture delivered before the College of Phyſicians in the Year 1748; agreeable to the Inſtitution of Lumley and Caldwall. By Fran. Nicholls, M. D. F. R. S. and Phyſician in Ordinary to the King. With copious *Notes*. The Second Edition. To which is added, *An Inquiry concerning the Motion of the Heart, and the Circulation of the Blood, both before and after Birth.* Illuſtrated with Copper-plates. 4to. 7 s. 6 d. ſewed. Walter. 1773.

DR. Nicholls hath here given the Public a very elegant edition of a celebrated oration, which was firſt publiſhed before the commencement of our Review.

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† See our laſt-month's Review, p. 265.

This elegant defence of a ſyſtem, which has been adopted under a ſomewhat varied form by Pereira, Helmont, and Stahl, is more ingenious than ſatisfactory; for it is extremely difficult to conceive of the intentional agency of a principle, which is employed in the cure of diſeaſes and the preſervation of health; and of which intentional agency we have not the leaſt conſciouſneſs: and yet ſuch is the medical province of the ſoul, according to Dr. Nicholls.—'Such truly is the ſoul, as ſhe preſides over the human frame; which, was ſhe but in all reſpects wiſe; would ſhe but throw aſide trifles and follies; carefully watch over the preſervation of the body; conſtantly purge away what is amiſs; and attack diſeaſes on their firſt approach; ſhe would long retard the coming on of old age; and poſſibly extend the term of life, which would otherwiſe have been much ſhortened from the activity of internal cauſes, to the ſix hundredth year. On the other hand, was ſhe either entirely to abſent herſelf, or not be at leiſure to conduct the affairs of the body, not one thouſandth part of the human race could ſurvive the damages and depredations of a ſingle year.'

We ſhall only obſerve, that it is greatly to be lamented, if the ſoul, medically conſidered, has ſo much in her power, that ſhe ſo frequently neglects her very important buſineſs.

Our ingenious Author, in the anatomical diſquiſitions which are ſubjoined to this oration, endeavours to prove that the *mode* of the circulation through the heart, and its appendages, is in ſome reſpects different from that which has been pointed out by the immortal Harvey.

This great anatomiſt, from a number of very accurate and attentive obſervations, concludes, that the contractions of the two auricles are ſynchronous, or performed at the ſame time; that the contractions of the ventricles, are likewiſe ſynchronous; and laſtly, that the contractions of the pulmonary artery, and of the aorta, are ſynchronous. But, according to the ſyſtem of Dr. Nicholls, theſe contractions do not ſucceed each other in the order here repreſented: and he reaſons thus. Suppoſe,

A, The Right Auricle.	*B*, The Right Ventricle.	*C*, The Pulmon. Artery.
D, Left Auricle.	*E*, Left Ventricle.	*F*, The Aorta.

Since *A* then is contracted at the time that *B* is dilated; and *C* likewiſe is contracted at the ſame time that *B* is dilated; *A* therefore and *C* are contracted at the ſame time. But while *C* is contracted, *D* is dilated; *D* therefore is dilated at the time that *A* is contracted; and conſequently the contractions of the two auricles are not ſynchronous, or performed at the ſame time. In like manner, the contractions of the ventricles may be proved to be aſynchronous.

But theſe active powers do not lie in the uninterrupted ſucceſſion laid down by Dr. Nicholls: for the pulmonary vein comes in between the pulmonary artery and the left auricle. And as the left auricle will take as much time to be filled from the pulmonary vein, as the right auricle does to be filled from the vena cava; the pulmonary vein will make one diſtinct ſtep in the progreſs, and the rout will be thus:

A, Right Auricle. *B*, Right Ventricle. *C*, Pulmon. Artery.
D, Pulmon. Vein.
E, Left Auricle. *F*, Left Ventricle. *G*, Aorta.

And if the ſame method of argumentation be here applied, which was before uſed by Dr. Nicholls, it will clearly appear, that the contractions of the auricles, of the ventricles, and of the pulm. artery and aorta, are performed agreeable to the experiments and obſervations of Dr. Harvey.

But there is a ſingle fact which puts this matter beyond all doubt. The *ſeptum* of the two ventricles is *common* to both, and conſiſts of muſcular fibres ſo intermixed as to form one ſubſtance: it is impoſſible therefore, that this ſeptum can at the ſame time be in a ſtate of contraction and dilatation, which muſt be the caſe, did not both the venticles contract at once. The ſame argument may be uſed with reſpect to the auricles, and their common ſeptum.

But Dr. Nicholls ſtill further argues, that if the ſtate of the contractions be as Harvey teaches, there muſt be a retrograde motion of the blood in the pulmonary vein, and conſequently a pulſation in this vein, *which is abſurd.* It is moſt certain, however, that the pulmonary vein has this pulſation *. And this pulſation is an additional proof of the truth of the doctrine which has been laid down by Harvey.

For the other anatomical diſquiſitions, we muſt refer our Readers to the work itſelf, which is happily illuſtrated with very elegant and well executed engravings.

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* Haller's Elem. Phyſiolog. vol. i. p. 415, 423.

Art. XI. *Inſtitutes of natural and revealed Religion.* Vol. II. Containing, the Evidences of the Jewiſh and Chriſtian Revelations. By Joſeph Prieſtley, LL. D. F. R. S. 12mo. 2 s. 6 d. Johnſon. 1773.

THIS ſecond * volume of Dr. Prieſtley's Inſtitutes contains an uſeful epitome of the arguments which ſupport our faith in the Scriptures of the Old and New Teſtament, together with the anſwers returned to ſeveral objections that have been raiſed againſt them. Dr. Prieſtley writes chiefly for the inſtruction of the *young*, the *ignorant* or *unſettled*; to whom, he hopes, the obſervations he offers may be ſerviceable, but as to

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* See our account of Vol. I. Rev. May, 1772.

confirmed unbelievers, he does not ſeem to expect that they will ſo much as look into his performance, much leſs that they will give it a deliberate and impartial peruſal: a circumſtance which, we are told, he mentions with no other view than to admoniſh young perſons of the very great care they ought to take in forming their judgments on a ſubject of ſo much importance, 'ſince, ſays he, in the courſe of a few years, the effect of the impreſſions to which their minds muſt neceſſarily be ſubject, will be either a firm and joyful perſuaſion of the truth of Chriſtianity, a great indifference to it, or an obſtinate and gloomy unbelief.'

It cannot be ſuppoſed that a work of this nature ſhould be executed without calling in the aſſiſtance of other writers, accordingly the Doctor informs his readers that in the firſt part of this volume, which treats of the ſtate of religion in the heathen world, he has made great uſe of Dr. Leland's treatiſe on this ſubject, in order to evince the advantage and neceſſity of the Chriſtian revelation. He likewiſe tells us that, on the topic of prophecy, he has had much recourſe to Biſhop Newton's valuable diſcourſes; but as to other particular writers, he has not, he adds, made ſuch conſiderable uſe of them, as to render an acknowledgment neceſſary; unleſs it be with reſpect to his having borrowed from *Dr. Dodridge's lectures*, ſome arguments againſt the pretended miracles of Apollonius Tyanæus.

This work is divided into ſeven parts; the firſt of which conſiders the ſtate of the heathen world; the ſecond conſiſts of obſervations previous to the examination of the proper evidences of revelation; the third lays down the evidences of the Jewiſh and Chriſtian religions, derived from *teſtimony*, and eſpecially that of its friends; the fourth contains the evidences of the Jewiſh and Chriſtian revelations derived from preſent appearances; the fifth treats of Prophecy; the ſixth is an examination of the evidence of ſeveral miracles which have been ſaid to have been wrought for other purpoſes than the confirmation of the Jewiſh and Chriſtian revelations; the laſt part gives us a view of the principal *objections* to the Jewiſh and Chriſtian revelations.

We agree with Dr. Prieſtley in eſteeming the *general diſtribution* of his materials to be more commodious, eaſier, and more natural, than that of ſome others, and better calculated to exhibit the evidences of revelation with ſtrength and perſpicuity. We are debarred by the narrow limits of our review from making many extracts from this performance; but the few which follow, will, probably, be agreeable to many of our readers. However peculiar ſome of Dr. P's explications of ſcripture may be deemed by ſome, or however *heterodox* his *tenets* in any reſpect may be accounted by others, Chriſtianity does not appear to have a warmer friend; and in our opinion few of its advocates ſeem better qualified to plead in its defence.

In the ſection which treats on the importance of teſtimony and the credibility of miracles, the Doctor has the following juſt remarks:

'Conſidering, ſays he, the great weight which teſtimony naturally has with mankind, we cannot but conclude that any thing may be proved by it, except ſuch things as are contradicted by ſuperior evidence, and ſuch is, certainly, that of our own ſenſes, comprehending not only our immediate perceptions, but even neceſſary concluſions from thoſe perceptions. How incredible, therefore, ſoever, any fact may be *a priori*, ſince, if it be not abſolutely impoſſible, it *may* be true, ſo alſo a certain degree of hiſtorical evidence muſt be ſufficient to prove the truth of it.

'We judge of other perſons, and of the connection between their ſentiments, language and conduct, by ourſelves; and knowing, by our own conſciouſneſs, that a *regard to truth* is a natural and very ſtrong principle in the human mind, we take it for granted that the ſolemn declarations of others are founded in truth; and the general experience of *human veracity* confirms our diſpoſition to give credit to human teſtimony, unleſs we can diſcover ſome reaſon for ſuppoſing that thoſe who give us any information were either deceived themſelves, or were much intereſted in deceiving others.

'Mr. Hume, indeed, has advanced, that we ought not to liſten to *any* evidence in favour of *miracles*, or of there ever having been a departure from the laws of nature, becauſe every ſuch evidence is contradicted by our own conſtant experience, of the abſolute uniformity of the laws of nature.—But, with reſpect to paſt facts, this is taking for granted the very thing to be proved, becauſe it is aſſerted by the friends of revelation, that the courſe of nature has not always proceeded without interruption, but that, for great and good purpoſes, the divine author of it has not confined himſelf to it, but has occaſionally departed from it. In reality, therefore, all that Mr. Hume has advanced, with reſpect to this caſe, is, that there have been no miraculous events becauſe there have been none. At leaſt, it is judging from the experience of one age, againſt the expreſs teſtimony of former ages, and in a caſe in which there is no contradiction between them; ſince both may be equally true. For the courſe of nature may be perfectly uniform now, and yet may not have been ſo in all caſes formerly.

'But let us ſuppoſe that we lived in the age in which the firſt miracle was ſaid to be performed, and that there was no pretended evidence of any thing like it having happened before. In this caſe our conſtant experience of any courſe of events can only be a foundation for *a reaſonable*, or *a certain degree of*, expectation, that the ſame courſe will be continued, and by no means amounts to any thing like a demonſtration that the ſame courſe will *always* be continued. The uſual operations of nature, we have ſeen, are only different modes of the divine agency; but though the Divine Being has thought proper to act in a perfectly uniform manner, during any given period of time, caſe, it cannot follow from thence, that there never can be a reaſon for his changing that mode of operation; unleſs our reaſoning concerning him, and his agency be quite different from our reaſoning concerning other intelligent beings, and their agency; and in this caſe there can be no foundation for ſuch a difference.

'Beſides, if there be a God, and if the world in its preſent ſtate have not been eternal, there muſt have been a time when the Divine Being did properly *interpoſe*, ſo as to form both it, and the plants and animals which are peculiar to it; and if there *has been* but one proper interpoſition in any period of time paſt, there *may*, according to Mr. Hume's own method of reaſoning, be another.

'It would alſo follow from Mr. Hume's principles, that every new *fact* in philoſophy muſt be abſolutely incredible, till we ſee how it ariſes from principles, the operation of which we have ſeen in other caſes; and ſo the King of Siam will be juſtified in giving no credit to the Dutchmen, who informed him, that in their country, water became ſometimes ſo hard, that it would even bear men and carriages; for living in an uniformly warm climate, he had never ſeen ſuch a thing, and could not conceive that it was poſſible.

'The evidence that the courſe of nature has been departed from, is the very ſame with that by which we judge when it is not departed from, and muſt be equally competent in both caſes. For certainly the eyes, ears, and other ſenſes of men are equally capable of judging concerning all things which they are equally capable of perceiving. If a number of perſons could diſtinguiſh their friend from all other men before he died, they muſt, being poſſeſſed of the ſame organs, be equally capable of diſtinguiſhing him from all other perſons after he ſhould be riſen from the dead. And whatever Mr. Hume or any other perſon may pretend concerning the *natural incredibility* of all accounts of miracles, I doubt not but that ſuch teſtimony as this would have weight even with themſelves.

'Nothing can naturally be more improbable than the caſe I have mentioned, of a perſon riſing from the dead; and yet I do not believe that any perſon can be ſo incredulous, but that, if only half a dozen perſons, of his own previous nomination, ſhould ſeriouſly report, that having perfectly known a perſon who was ſaid to be riſen from the dead, and having converſed with and examined him, they were ſatisfied that he was no impoſtor, but the very ſame perſon with whom they had been acquainted before, he would believe them; ſo that his own real feelings would be ſuch a demonſtration of the *actual power of teſtimony*, as none of his ſophiſtry could evade. Now it will be ſhewn, that the evidence of the reſurrection of Chriſt, is even much more ſatisfactory than this; the witneſſes of it being, in reality, more unexceptionable, than ſuch as any perſon would have previouſly nominated for the purpoſe.'—

We have inſerted the above extract, in preference to ſome other parts of this performance, chiefly on account of its relation to the famous aſſertion of the celebrated Mr. Hume. The next paſſage we ſhall ſelect, regards ſome ſtrange obſervations made by the ſame gentleman concerning the miracles aſcribed to the Abbe Paris. It ſeems indeed ſurprizing, that a Writer of Mr. Hume's penetration and judgment ſhould have been led by any illuſive conſiderations to aſſert, (according to Dr. Prieſtley's quotation) that no where elſe can there be found ſuch a number of circumſtances, agreeing to the corroboration of one fact, and that nothing can be oppoſed to ſuch a cloud of witneſſes, but the *abſolute* impoſſibility or miraculous nature of the event. He even contends, adds the Doctor, that thoſe miracles may be ſaid, with ſome appearance of reaſon, to ſurpaſs thoſe of Chriſt in evidence and authority. *Philoſophical Eſſays,* p. 198, &c.

Our Author proceeds to conſider a few circumſtances which the philoſopher ſeems to have overlooked, when he gave his judgment in this caſe:

"At the time, he obſerves, when theſe miracles were ſaid to have been performed, there was a ſtrong and numerous party in France, under the conduct of very able and learned men, who were ſtrongly prepoſſeſſed in favour of that cauſe which thoſe miracles were calculated to ſupport; and on the firſt rumour of them, they were eagerly cried up, and conſidered as the clear deciſion of heaven in favour of the Janſeniſts.

"The character of this Abbe was ſuch as makes it highly improbable that any miracle ſhould have been wrought by him, or in his favour. His whole life was a courſe of the moſt abſurd and painful ſuperſtitions. He abridged himſelf even of the neceſſaries of life, and was, in fact, acceſſary to his own death, by refuſing proper aſſiſtance, and even better nouriſhment, when he was manifeſtly drawing near his end, in conſequence of his extreme auſterities.

"By the manner in which Mr. Hume writes on this ſubject, one would imagine that theſe miracles never had been contradicted, and that the evidence for them had never been diſputed; and yet the fact is, that they were always ſuſpected by moſt perſons who heard of them; that the Archbiſhop of Sens conſidered twenty-two of them as impoſtures; that the counſellor Mountgeron, who undertook to confute him, gave up ſeventeen of theſe pretended cures, and defended only five; that M. Des Voux proved to him that he defended them very ill; that in the judicial proceedings on the occaſion, the falſity of many of theſe prodigies was demonſtrated; that many witneſſes abſconded to eſcape examination; that others depoſed that their certificates had been falſified, by the addition of circumſtances which were not true; that many of the ſick perſons proteſted againſt the account which had been publiſhed of their cures; that many of thoſe who had been ſubject to convulſions confeſſed to M. De Herault, the Lieutenant of the Police, that their convulſions were artificial; that the cures, true or falſe, were but gradual, and accompliſhed by ſeveral ſteps; that they were obliged to go nine times at leaſt, and often more, to the tomb of the Abbe; ſo that the cures might very poſſibly be either the work of time, of a lively imagination, or of the medicines which they continued to take; that by far the greateſt number of thoſe who applied for a cure were diſappointed; that it was *very unlikely* that the aſſiſtance of the Divine Being *ſhould not have been* obtained but by means of convul*ſions, ſwoonings, violent* and ſometimes very indecent geſtures, which thoſe who applied for a cure made uſe of; and laſtly, that theſe miracles entirely ceaſed when no credit was given to them; and inſtead of drawing the Janſeniſts out of the low reputation into which they were fallen, they only ſerved to make the whole party more ridiculous and contemptible*.

Mr. Hume alſo mentions, after Cardinal De Retz, a miracle which was ſaid to have been wrought in Saragoſſa; but by Mr. Hume's own account, the Cardinal himſelf did not believe it.

'The laſt inſtance I ſhall mention is one on which Mr. Chubb lays great ſtreſs, viz. a miracle ſaid to have been wrought among the Camiſards, or the proteſtants in the South of France, and which he ſays cannot be diſtinguiſhed from a real miracle. The principal thing that was exhibited on this occaſion was one Clary's ſeeming to ſtand or dance about in the flames unhurt. The account was publiſhed by Mr. Lacy, an Engliſh gentleman, who joined the French proteſtants when they took refuge in England, from the depoſitions of John Cavalier, a brother of the principal leader of the Camiſards, but a perſon of an infamous character, who afterwards turned Papiſt, and inliſted in the French king's guards.

'But M. Le Moine, who anſwered Mr. Chubb's treatiſe on miracles, in which this fact was mentioned, having taken ſome pains to inquire into it, found, on the teſtimony of the moſt unexceptionable witneſſes, eſpecially that of one Serres, who had been a member of the privy council of the Camiſards, that the whole buſineſs was a trick, contrived by themſelves, in order to encourage their troops. This perſon, when near his death, gave a circumſtantial account of the manner in which the artifice had been conducted; and the particulars, together with the proofs of the whole diſcovery, may be ſeen in M. Le Moin's treatiſe on miracles, p. 420, &c.'

The foregoing extracts will probably meet with peculiar acceptance from the younger part of our Readers, who may have heard ſuch *objections* to the important doctrine of miracles, as thoſe which are here noticed, but have not been made acquainted with the *anſwers*, by which thoſe objections have been removed, to the complete ſatisfaction of the diligent and candid inquirer, and the total overthrow of all the Humes, Morgans, Annets, Chubbs, and Bolingbrokes of the age.

Art. XII. *A Treatiſe on the Management of Pregnant and Lying-in Women, &c.* Illuſtrated with Caſes. By Charles White, F. R. S. Surgeon to the Mancheſter Infirmary, &c. 8vo. 5 s. Dilly, 1773.

IN this treatiſe are comprehended many excellent obſervations relating to the management of women, both in the pregnant and puerperal ſtate; together with ſome uſeful directions concerning the delivery of the child, and particularly of the placenta. It contains likewiſe many judicious obſervations on the milky,

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* Lettres de Rouſſeau, p. 85, &c.

pre-

eral, and milk fevers incident to child-bed women; fol-
l by the recital of ſeveral caſes which illuſtrate and confirm
ſtice of the practical doctrines advanced by the Author.

new and more ſucceſsful ſyſtem of management has been
long time paſt gaining ground, in the treatment of febrile
lers in general, and of thoſe attending the puerperal ſtate
ticular. But though in the former claſs, the introduction
e cool or temperate ſyſtem has been effected without much
ition, the adoption of it in the latter has been attended
no ſmall difficulty, as it attacks the deep rooted prejudices
norant nurſes and old women; under whoſe powerful pro-
n, the hot regimen, after having been nearly expelled from
other quarter, has made its laſt retreat into its *ſtrong hold*,
ed-chamber of a lying-in woman: where, in conjunction
ſtagnant air, contaminated with putrid animal effluvia, it
vates the ſymptoms of all the febrile diſorders attendant on
uerperal ſtate; and, in ſome inſtances, is juſtly chargeable
the having originally produced them.

is laſt obſervation may more peculiarly be applied to the
y fever, which, as we have obſerved on a former occaſion,
rs not to be the natural or neceſſary offspring of the puer-
ſtate in particular, but is moſt frequently a child of art,
he product of miſmanagement *. A ſpecimen of the me-
of producing, or manufacturing this diſorder, occurs in the
ing anecdote related by the Author:

hen he firſt began to practiſe midwifery at Mancheſter, a
ular midwife there had for a long time been in poſſeſſion of
practice among all ranks of women, and had been tole-
ſucceſsful in the *operative* part of that profeſſion. It was
ved, however, that a remarkable number of women under
are were affected with the miliary fever, which proved
o many, particularly the wives of ſeveral of the principal
men, and became ſo alarming and notorious, both in that
bourhood, and in diſtant parts of the country, as to acquire
me of the *Mancheſter Fever*.

e good woman's *ſecret*, it ſeems, conſiſted in keeping her
nts very cloſe and warm, ſo as ſcarcely to admit a breath
into the room; and to confine them many days ſweating
l in a horizontal poſition. ‘ At the ſame period of time,
the ſame town, other practitioners, who purſued a dif-
plan, met with no ſuch fever.’

e *puerperal* fever is a diſorder of a very different nature,
ſtill greater importance. With reſpect to the cauſe of it,
uthor contraverts the opinion delivered by Dr. Hulme on

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ee Monthly Review, vol. xlvii. September, 1772, p. 215.

this ſubject, in his ingenious treatiſe on this diſorder †; and offers ſome conſiderations tending to prove that the inflammation of the inteſtines and omentum, which was obſerved by that gentleman, on the diſſection of thoſe who died of it, are not, as he has ſuppoſed, the cauſes, but the effects, of this diſeaſe; that theſe appearances almoſt conſtantly attend fevers of the putrid or malignant claſs that terminate fatally, in which there can be no ſuſpicion that theſe parts were the original ſeat of the diſeaſe; and that therefore they are to be looked upon as the conſequences, rather than the cauſes, of that diſorder.

On this head the Author lays down a ſet of rules and directions, by a ſtrict obſervance of which, he declares that this alarming diſorder, has, in his own extenſive practice, been either totally prevented, or removed without difficulty. But for theſe and many other uſeful practical obſervations delivered in this treatiſe, we muſt refer our medical Readers to the work itſelf, which contains many particulars highly worthy of their attentive conſideration.

Art. XIII. *Practical Obſervations on the Child-bed Fever: Alſo on the Nature and Treatment of Uterine Hæmorrhages, Convulſions, &c.* By John Leake, M. D. Member of the College of Phyſicians, London, and Phyſician to the Weſtminſter Lying-in Hoſpital. 8vo. 5s. Boards. Becket. 1773.

THE fatality frequently attending the *puerperal* or child bed fever, particularly in the hoſpitals inſtituted in the metropolis for the reception of pregnant women, though under the management of the moſt able practitioners, renders an enquiry into its cauſe and nature, and the proper manner of treating it, a matter of the greateſt importance to the community. In one of theſe receptacles, as we are informed by the Author of the preceding article, of *thirty-two* patients, who were in one particular year, and in the ſhort ſpace of two months, attacked by this diſorder, only *one* recovered. Various and contrary methods of treating this deſtructive fever proved equally unſucceſsful; and even in private practice, the fatality was ſo great, that at leaſt three in four who were ſeized with it died.

In the preſent performance, the Author, who appears to have been a very attentive obſerver of the nature and progreſs of this formidable diſeaſe, introduces his obſervations on it by an accurate hiſtory and deſcription of it, as it fell under his obſervation, both in hoſpital and private practice. In moſt particulars he coincides with Dr. Hulme, whoſe work we have above referred to; and further lays claim to ſome points of doctrine relating to this diſeaſe, publiſhed in that Author's treatiſe as *new*, which our Author had repeatedly advanced about three years ago, in his *public courſe of Lectures on Midwifery*; where he laid it down as his opinion, that this fever was not cauſed by corrupted milk, or an obſtruction of the putrid *lochia*, or was owing to an inflammation of the *uterus*, or other morbid affection of that organ, as had been generally believed and aſſerted by different authors; but that it ought to be referred to other cauſes, as a '*diſeaſe of a peculiar nature*,' and in which the *omentum* and inteſtines were peculiarly affected.

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† See an abſtract of Dr. Hulme's theoretical and practical remarks on this diſeaſe, in the article above referred to, p. 273.

Our Author differs, however, as well as the preceding Writer, from Dr. Hulme, in affirming, that, though the omentum and inteſtines are found, on diſſection, to be in an inflamed and mortified ſtate, yet the diſeaſe is not occaſioned by the preſſure of the gravid *uterus* on the abdominal *viſcera* in general, or on the *omentum* in particular: for if ſuch preſſure were the cauſe of it, he obſerves, no good reaſon can be aſſigned why women in the laſt ſtages of pregnancy ſhould not be ſubject to it, as well as thoſe who have been lately delivered; which, however, is contrary to experience. His opinion on this matter is, that the *mechanical change* produced in the body *by delivery*, is the principal prediſpoſing cauſe of the diſeaſe, and the true reaſon why it is peculiar to women *after delivery* only. The long continued preſſure of the gravid *uterus* on the contiguous parts being then ſuddenly taken off, the branches of the *aorta deſcendens* diſtributed to the adjoining *viſcera*, will, on the ceſſation of this preſſure, and the conſequent influx of blood into them, be violently ſtretched, and pain, inflammation, and fever will be produced; particularly in the *omentum* and inteſtines, where theſe veſſels are numerous, and moſt lax and yielding.

He obſerves on this occaſion that the pregnant women in the Weſtminſter lying-in hoſpital who, *before* their delivery, aſſiſted the nurſes in attending the ſick, continued perfectly free from this fever, even when it was moſt prevalent; but that, *after* they were delivered, many of them ſoon ſickened, and were affected with the ſame ſymptoms as thoſe whom they had attended.—Other cauſes, however, beſide that above aſſigned, muſt concur in the production of this diſorder; among which may be reckoned, a peculiar ſenſibility or irritability of the habit; and ſtill more particularly, an epidemical diſpoſition or '*noxious conſtitution of the air*,' by which it has been rendered remarkably frequent and fatal at particular ſeaſons.

On the whole, the Author conſiders this fever as being of a truly inflammatory nature at its commencement; though it afterwards naturally aſſumes a *putrid* type, in conſequence of a morbid tranſlation of matter from the ſuppurated *omentum*, and of the abſorption of the putrid fluid found ſtagnating in the abdomen. On account of its inflammatory nature, he ſtrongly inſiſts on the neceſſity of early and copious bleeding, at the very firſt onſet of the diſeaſe, notwithſtanding all the objections which have been urged againſt this practice. Without ſhaping a theory to coincide with any particular or favourite mode of treatment, he declares that the reaſons for this operation ‘ are as manifeſt and cogent as in the pleuriſy itſelf.’ He conſiders phlebotomy indeed as the *principal* remedy to be depended upon at the beginning of the diſeaſe; as being adapted ſuddenly to take off the tenſion of the veſſels, and to abate the pain, fever, and inflammation: but it will ſeldom, he obſerves, ‘ prove of ſervice after the *ſecond* or *third* day of the attack, and if directed ſtill later, will only further exhauſt and enfeeble the patient, and haſten her end.’

We ſhall not enter further into the Author’s obſervations on this diſeaſe; as the ſenſible manner in which he has treated the ſubject, and the new lights which he has thrown upon it, both by his reaſonings and practical obſervations, entitle his performance to the attentive peruſal of thoſe who are concerned in the medical direction of lying-in women.

MONTHLY CATALOGUE,

For NOVEMBER, 1773.

DRAMATIC.

Art, 14. *The Fair Quaker; or, the Humours of the Navy.* Formerly written by Mr. Charles Shadwell, and now altered with great Additions, and a new Character, by the Author *. As it is now performed at the Theatre-Royal in Drury-Lane. 8vo. 1s. Lowndes, &c. 1773.

THE Fair Quaker of *Deal* has long been an acting comedy, and is allowed to contain ſome ſtriking portraits, copies of maritime originals; and in this circumſtance conſiſts the whole merit of the piece; which is extremely farcical, and the very reverſe of what we underſtand by *genteel* comedy: and, in our opinion, it ſtill ought, notwithſtanding its amendments, to be cut down to a farce or afterpiece. In its newly altered ſtate, however, it is a much more tolerable performance than it was before its preſent revival. The new character of Binnacle is well hit, ſtrongly marked, naturally interwoven with the reſt of the compoſition, and judiciouſly adapted to the comic powers of Mr. Weſton, who played it.—The reſt of the maritime characters exhibited in this piece, ſome of which are equally natural and humorous, are brought nearer to our own times; and, on the whole, we muſt include ourſelves in the number of thoſe who (as the Editor obſerves in his preface) will ſay, 'that none but a ſailor could have made theſe alterations.'—At the end of the play is introduced a ſcenic and well-timed repreſentation of the *Fleet*, and late *Review, at Spithead*; with a dance of ſailors, and the fine manly ſong of RULE, *Britannia*; which could not fail of producing the effect intended.

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* This may ſeem to imply, in the *natural* conſtruction of the words, that the alterations were made by Mr. Shadwell, the *Author* of the play; but *that*, we conceive, could not well be, as the ſaid Author hath been dead theſe ſeven and forty years. This part of the title muſt, therefore, no doubt, mean to inform us, that *the alterations were made by the alterer*.

Art. 15. *Albumazar*; a Comedy. As it is now revived at the Theatre Royal in Drury-Lane. With Alterations. 8vo. 1 s. Becket. 1773.

Our Readers will find a good account of this laughable old comedy in the firſt volume of the Playhouſe Dictionary. To which may be added, from a judicious paper inſerted this month in one of our daily prints, that the origin of it is an Italian comedy, printed at Venice in 1608, entitled, *Lo Aſtrologo*, written by a famous phyſiognomiſt, named Battiſta Porto, of Naples; that the tranſlator is ſaid to be Mr. Tomkins, a Fellow of Trinity College [Cambridge, we ſuppoſe]; that it was acted at the ſame univerſity in 1714; and that Dryden muſt have been miſtaken in his aſſertion that Ben Johnſon copied his Alchymiſt from this play,—as Ben's performance was brought on in 1610. It muſt, however, be granted, that *Lo Aſtrologo* being prior in time to the Alchymiſt, Johnſon might have ſeen it in the original; and Dryden might not mean to refer to the Engliſh tranſlation. On the other hand, this anonymous writer very properly remarks, that the plot, character, and incidents of the Alchymiſt are ſo very different from thoſe of the Italian play, that our countryman may fairly be acquitted of plagiariſm—unleſs the idea of a ſtar-gazing cheat can be ſuppoſed to have given the general hint of ridiculing and expoſing the pretenders to, and believers in, the philoſopher's ſtone.

This is an excellent upper-gallery comedy; and has in its preſent * revival been ſucceſsfully played off againſt *the melancholy pack of tragi-comic-ſentimental* plays, as the droll and laughing Prologue expreſſes it. There is alſo a witty Epilogue, which was admirably ſpoken by Mrs. Abington.

Art. 16. *The Deſerter*; a new Muſical Drama, as it is performed at the Theatre-Royal in Drury-Lane. 8vo. 1 s. Becket. 1773.

Taken from *Le Deſerteur*, a very indifferent ſing-ſong ſort of comedy acted a few years ago, at Paris; and ſince (viz. in 1770) transformed into an Italian opera, and performed at the King's Theatre in the Haymarket. Mr. Dibdin, the Durſey of the age, has introduced this trifle, with ſome alterations, as an after-piece at Drury-Lane; and has added ſome airs of his own compoſing, which have merit, in their way; as hath the muſic of the whole piece, in general: and for the ſake of the muſic, the abſurdity, frivolity, and poverty of the work, with reſpect to the buſineſs, contrivance, and characters, hath been good-naturedly overlooked by the Public.—But we think the Author ſhould not have forgotten to have acknowledged in the preface, his obligation to the old ſong of *[illegible] like the Sea*; the words of which, with a ſlight alteration, he has made free with, in Air XII.

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* It was firſt revived by Mr. Garrick, in 1747.

Art. 17. *The Bow-Street Opera*, in Three Acts. Written on the Plan of the Beggar's Opera; all the moſt celebrated Songs of which are parodied, and the whole Piece adapted to modern Times, Manners, and Characters. 8vo. 1 s. 6 d. Marriner, &c.

The Weſtminſter Juſtices, and the City Patriots, are the principal objects of the ſatire contained in this burleſque of a burleſque. The humour and wit are quite of the St. Giles's caſt; and the parodies of the ſongs in Gay's opera are ſuch as might be expected from an Old-Bailey Muſe. The following is a favourable ſpecimen of what is atchieved in this way: Cock-ey'd Jack ſings—

Patriots are like the fair flower in its luſtre,
Which in the garden enamels the ground,
Near them the Citizens buſtle and cluſter,
While Common-Council-Men gather around:
But when once known, they're no longer alluring,
Though ample the promiſe, and ſumptuous the treat,
They ſoon fade and ſhrink, and grow paſt all enduring,
By the rabble themſelves they are trod under feet.

The Writer may, however, be capable of better productions; and has, perhaps, bent his genius down to the preſent low and ludicrous *whim*; which (as he obſerves, in the dedication, to Mr. Garrick), was occaſioned by 'the laudable indignation which Mr. G. manifeſted, when he refuſed to ſuppreſs the exhibition of the Beggar's Opera, at the requiſition of the Bow-ſtreet magiſtrates.'

Art. 18. *The Duelliſt*; a Comedy. As it is acted at the Theatre Royal in Covent-Garden. Written by W. Kenrick, LL. D. 8vo. 1 s. 6 d. Evans. 1773.

Thoſe who read this play, and were not preſent at its *ſingle* repreſentation, which is *our* caſe, will be ſomewhat ſurprized at the ſeverity of its fate. Its general deſign was laudable, viz. to ridicule and diſcountenance the miſchievous, and, at preſent, faſhionable cuſtom of duelling. There is in it at leaſt as much ſenſe, wit, and humour, as are to be found in many of our modern dramas which have met with a more fortunate reception. But a variety of unfavourable circumſtances ſeem to have combined againſt this comedy, moſt of which the Author has very properly noticed in his preface. To this preface we muſt refer, having neither time nor room to enter into farther particulars concerning a publication which appeared at the cloſe of the month, when we were diſpatching our laſt copy to the preſs. One remark, however, *en paſſant*, we ſcruple not to hazard:—Had Dr. K. truſted more to his own ſtrength, had he been more original, we imagine, he would have been more ſucceſsful. Had he not leaned upon Henry Fielding*, it is probable he had not fallen.

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* The *Amelia* of that celebrated writer, confeſſedly furniſhed Dr. K. with ſome of the principal characters and incidents of this play.

NATURAL HISTORY.

Art. 19. *Inſtitutions of Entomology*: Being a Tranſlation of Linnæus's *Ordines et Genera Inſectorum*, or Syſtematic Arrangement of Inſects: Collated with the different Syſtems of Geoffroy, Schæffer, and Scopoli; together with Obſervations of the Tranſlator. By Thomas Pattinſon Yeats. 8vo. 5 s. bound. Horſfield. 1773.

Never was there a time in which the ſpirit of curioſity and enquiry is known to have exerted itſelf more than in the preſent age. The *arcana* of nature are diligently ſought after, and one good effect of theſe purſuits is, to lead us to admire and venerate the wiſdom of the great Creator, whoſe ways and works are equally excellent and wonderful, and after all, in great meaſure, to us inſcrutable.

The Author of this treatiſe appears to have taken pains to render the meaning of Linnæus as plain as poſſible, and conſidering that it would be an advantage to beginners to be acquainted with the ſyſtems of ſome other authors, who have made alterations in that of the learned Swede, he has undertaken to compare the different ſchemes, and explain the reaſons which induced their authors to differ from their common maſter. He had ſome thoughts of enriching his volume by an engraving of each genus of inſects; but the extraordinary expence which this would have occaſioned, was likely to defeat the principal deſign of his work, by preventing a number of ſuch perſons as have moſt occaſion for it from purchaſing it: he found that this expence muſt have been greater, as it would not have ſufficed to have figured one inſect of each Linnæan genus, but would have been abſolutely neceſſary to have given one, at leaſt, of each family or ſection of ſuch genera as contain inſects differing much from one another in their external appearance. Beſide which, he obſerves, that he could have done little more than copy the excellent figures of Geoffroy and Schæffer, the firſt of which he ſuppoſes are to be purchaſed nearly at as eaſy a rate, as he could have afforded them, with the advantage of adding another uſeful work to the purchaſer's library.

For farther particulars relative to this performance, we muſt leave our Readers to conſult the volume for themſelves; only remarking, that it ſeems to be executed with care and judgment, and is likely to be uſeful to thoſe who chuſe to engage in this branch of ſtudy.

LAW.

Art. 20. *The experienced Solicitor* in Proceedings under the Appellant Juriſdiction of the Right honourable the Houſe of Lords, in Appeals and Writs of Error, and the Juriſdiction exerciſed by the Houſe in Matters of Peerage. By George Urquhart of Gray's Inn. Folio. 10 s. 6 d. Boards. Uriel, &c. 1773.

The limited uſe of compilations of this nature renders it the leſs neceſſary to enlarge on their contents. The work before us conſiſts merely of official forms of tranſacting buſineſs. The Author informs us, that 'previous to ſending the copy to the preſs, he offered a humble petition to the Houſe of Lords, praying their Lordſhips for an order of leave to him and his aſſigns to publiſh the work, leſt offence ſhould be taken, on the ancient order of the houſe, of the 27th of February 1698, ſhould be made a ground for reprehending the publication; it having by that order been *reſolved to be a breach of the privilege of the houſe, for any perſon whatſoever to print, or publiſh in print, any thing relating to the proceedings of the houſe,* (the words) *without leave,* being added on the margin annexed to the order. He ſoon found, that the houſe conſidered, it would be irregular to make an order, without a careful examination of the whole book; and this appearing impracticable, he dropt his petition; and apprehending that his aſking leave, ſufficiently ſhewed his dutiful reſpect to the houſe and their Lordſhips orders, he reſolved to publiſh his treatiſe without giving their Lordſhips the trouble of making any order, and without the patronage of any particular great man. It is more natural to think that the Houſe of Lords, for ſome other unmentioned reaſon, declined giving their ſanction to the work, than that it ſhould appear impracticable for them to be ſatisfied as to the merits of it. The Author however ought to be the beſt judge how far his publication may be conſiſtent with the reception his application met with; as he diſclaims the patronage of any particular great man, we are to ſuppoſe his dedication to the Lord Chancellor to be in like manner without leave. Be theſe matters as they may, the forms of applying to the Houſe of Lords, here laid down, may be of uſe to young ſolicitors; but, if the writer had beſtowed more attention in correcting the preſs, his work would have reaped ſome advantage from it.

Art. 21. *The Proceedings at large,* in a Cauſe on an Action brought by Anthony Fabrigas, Gent againſt Lieut. General John Moſtyn, Governor of the iſland of Minorca,—for falſe Impriſonment and Baniſhment from Minorca to Carthagena in Spain. Tried before Mr. Juſtice Gould, in the Court of Common Pleas, in Guildhall, London, July 12, 1773. Containing the Evidence *verbatim* as delivered by the Witneſſes; with all the Speeches and Arguments of the Counſel and of the Court. Taken in Short-hand, by Mr. Gurney. Folio. 3 s. 6 d. Kearſly.

So much hath been publiſhed in the news-papers concerning this extraordinary trial, and the merits of the cauſe, that the leſs is required to be ſaid on the ſubject, in this Review. For the ſatisfaction, however, of thoſe, among our Readers, who may be yet ſtrangers to the matter of this litigation, we ſhall briefly inform them, that Mr. Fabrigas is a native of Minorca, or what the Engliſh there may conſider as a Spaniard, ſubject, by the conqueſt and ceſſion of that iſland, to the crown of Great Britain; that the ſaid Mr. F. being a dealer in wines, had, in the year 1771, conceived himſelf to be aggrieved in certain reſtrictions, (which are here fully explained) reſpecting the ſale of his goods; that he repeatedly applied to Governor Moſtyn for redreſs; that the Governor made the neceſſary enquiry into the nature of the complaint, and found that, in fact, Mr. F. had ſuſtained no real injury, but had been led into an error, by not duly attending to *all* the regulations which had been made by government, with reſpect to the ſale of wines in the garriſon of St. Phillip's; that Mr. F. hereupon growing impatient, renewed his application, and ſignified that about 200 men, dealers alſo in the ſame way with himſelf, would back his petition; that theſe words being *conſtrued* to indicate ſedition and violence, the Governor, who conceived himſelf to be poſſeſſed of abſolute power in the fort, and in the diſtrict of country appertaining to it, thought it requiſite, in a ſummary way, to ſecure Mr. F. as a turbulent and dangerous perſon; that he adviſed with the ſeveral officers civil and military, in the garriſon, who all concurred in judging it highly expedient and neceſſary to arreſt the plaintiff; that Mr. F. was hereupon thrown into priſon, where he was ſtrictly confined, neither his wiſe, or children, nor any other perſons being permitted to ſee him, or to furniſh him with neceſſaries; that, at the end of ſix days, he was baniſhed for the ſpace of one year, and actually tranſported to Carthagena, in Spain, without any previous form of trial, or legal proof of guilt whatever; and that having made his eſcape from Carthagena, he had found means to bring his caſe before "that palladium of juſtice, an ENGLISH JURY."

It hath been ſaid that Minorca being under the government of its own peculiar laws and conſtitution, Mr. F. had no more right to apply for juſtice in *our* courts, than in Holland, or any other country in Europe *; and that he was not puniſhed for a *ſuppoſed* crime, but for an actual attempt to excite a commotion among the inhabitants, at a time when an invaſion from the Spaniards was daily expected; and, of conſequence, that ſuch a commotion muſt have proved very dangerous: but neither of theſe poſitions are eſtabliſhed by any thing that appears on the face of this trial. In brief, it was the opinion of the court, that Governor Moſtyn had been 'guilty of an inordinate uſe of his power;' and the jury brought in a verdict for the plaintiff, with 3000 l. damages and coſts: at the ſame time giving in their opinion, that 'the plaintiff was not guilty of mutiny or ſedition, or [had] acted in any way tending thereto.' A new trial, however, is talked of.

MATHEMATICS.

Art. 22. *An Introduction to the Mechanical Part of Clock and Watch Work,* &c. By Thomas Hatton, Watch-Maker. 8vo. Price 6 s. 6 d. bound. Longman, &c. 1773.

Contains an uſeful compilation of every thing material relating to the conſtruction of clocks and watches. The Author has taken great pains to illuſtrate the principles and practice of this valuable and very curious art: and though he is much indebted to Mr. Derham's *artificial clock-maker*, and other (later) publications from which he has tranſcribed ſeveral whole pages, he has interſperſed many obſervations and improvements of his own, which deſerve the attention and thanks of thoſe, for whom they are immediately intended.

When we conſider the very ſingular diſadvantages under which Mr. Hatton laboured in his education, as he has modeſtly ſtated them, we are ready to admit them as a ſufficient apology for ſeveral miſtakes and inaccuracies, which have eſcaped his notice. The hiſtory of clock and watch work in general, of pendulum clocks and watches, and of repeating clocks, is tranſcribed *verbatim* from the 6th, 7th, 8th and 9th chapters of Mr. D——'s book above mentioned. The continuation of the hiſtory, to the preſent time, is comprized in a very narrow compaſs; and is ſupplied chiefly from Mr. *Ludlam's* report to the board of longitude, relating to Mr. *Harriſon's* time-piece. We could have wiſhed Mr. *Hatton* had contracted his work, as it would have been more likely to anſwer the uſeful purpoſe, for which he intends it. A book of 400 pages will ſtrike terror into thoſe, who have little leiſure and uſually leſs inclination for reading and ſtudy; and ſuch, we apprehend, thoſe are in general, who may derive inſtruction from this performance. Our Author has by miſtake quoted Mr. *Durham*, as the author of the *artificial clock-maker*; but it was written by Mr. William Derham, F. R. S. though ſigned only by the initial letters of his name.

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* Serjeant Glynn, on the contrary, maintains, in his noble ſpeech for this plaintiff, 'that every perſon born, [as Mr. F. was] in the Britannic dominions, is a free-born citizen of Great Britain, and intitled to all its liberties and privileges.'

MISCELLANEOUS.

ART. 73. *An Eſſay on Military Education.* By Lewis Lochée, Maſter of the Military Academy at Little Chelſea. 8vo. 1s. Nourſe, &c. 1773.

The Author of this Eſſay begins with illuſtrating, in a very ſenſible and ſpirited manner, the importance of a military education in general; and what he delivers with this view is compriſed in the following obſervations, viz. 'That, as mankind, with reſpect to the natural powers of the underſtanding, and the great tendencies of the will, are nearly upon a level, the diverſified diſtinctions of intellectual compaſs, and of vicious and virtuous manners, that have appeared among them either as individuals or as formed into ſtates and kingdoms, are to be aſcribed to the nature and power of education:

'That no ſtate can long ſubſiſt, let its form of government be what it will, if the education of its youth is not peculiarly adapted to the nature, end, and principle of that government:

'That, in the Britiſh ſtate, education implies the attainment of all that enlarged knowledge and generous virtue, by which its conſtitution of government has been formed, and by which alone it can be ſupported; and that, therefore, a Britiſh ſoldier, whoſe profeſſion is not valuable for its own ſake, but for its ſubſerviency to the welfare of the ſtate, is in a more peculiar manner bound to make ſuch attainment, leſt that which is intended as a benefit ſhould be perverted into an injury:

'That a Britiſh ſoldier, to anſwer the ends of his inſtitution, requires the ſuper-addition of the higheſt excellence in his own profeſſion, conſidered as a ſcience:

'And that excellence in military ſcience cannot poſſibly be attained, without the knowledge of the moſt extenſive theory, illuſtrated and confirmed by the continual application of it to practice.'

Our Author then proceeds to explain more particularly what he means by military education; and ſhews, that it may be divided into the two branches, of the exerciſes of the body, and the operations of the mind. Under the former head he includes dancing, fencing, ſwimming, and riding: and in illuſtrating the neceſſity and uſe of theſe exerciſes, he keeps in view the main object for which his plan of education is propoſed, and ſhews how they conduce to the ſafety, honour, and ſucceſs of the Britiſh ſoldier.

Under the ſecond head, he evinces the importance and utility of cultivating the mind, by eſtabliſhing thoſe principles of moral truth and duty, and by forming thoſe habits of ſevere virtue, eſpecially of ſelf-denial, that will ſupport the dignity of his character in all ſituations, and render his actions not leſs honourable and uſeful in the ſtillneſs of peace, than in the activity and buſtle of war. He then vindicates the neceſſity of recommending the principles and maxims of Chriſtianity to the regard and practice of his pupils. Our Author next proceeds to inculcate the ſtudy of the languages, chiefly the French and German: and he ranges the other articles of ſcience under the general heads of mathematics, the natural and civil rights of mankind, ancient and modern hiſtory, and the conſtitution of their own country. He then concludes with a ſhort abſtract of the plan and regulations of his own *Military Academy*, which, as far as we can judge, ſeem to be liberal, judicious, and uſeful; and we ſhall therefore cloſe this article with wiſhing him ſucceſs.

Art. 24. *A Diſſertation, Hiſtorical and Political, on the ancient Republics of Italy:* from the Italian of Carlo Denina. With original Notes and Obſervations. By John Langhorne, D. D. 8vo. 5 s. Becket. 1773.

We have given an account of Signor Denina's original work, entitled *Rivoluzione d' Italia*, in the Appendix to the 43d vol. of our Review, and in the number for February, 1771. The foreign book is in two vols. 4to; the preſent Engliſh tranſlation contains only an extract from it; and concludes with the Author's reflections on the admiſſion of the Italian ſtates to the franchiſes of Rome, in the year 665, U. C. The tranſlation is liberal and correct; and the notes, though not numerous, are judicious and pertinent.

This publication is not only very entertaining, but may be highly inſtructive to the Engliſh Reader; for, as Dr. L. has well obſerved in his dedication, to Lord Folkſtone, to prevent the decline of our own happy conſtitution, nothing can more effectually inſtruct us, than a due attention to the cauſes of the decline of other ſtates. The revolutions of foreign eſtabliſhments, particularly if they proceed from internal cauſes, afford us the moſt uſeful leſſons of polity; and thoſe writings that exhibit the aſpect of government under the various influences of times and manners, naturally lead us to obſerve the genius and character of our own:—of this kind is the diſſertation which we here commend to our Readers.

Art. 25. *A Letter to the Clergy of the County of Norfolk.* In which the Neceſſity for the abolition of Tithes is plainly proved, and the Propriety of other Plans is fully evinced. By No Tithe Gatherer. 8vo. 6 d. Norwich printed, and ſold by Becket, London, 1773.

All weapons, from ſpiritual thunder down even to that long reprobated one, recommended by the ingenious Earl of Shafteſbury, are now wielded, to deſtroy the propoſal of aboliſhing tithes; which we are taught to believe is calculated to baniſh religion, ſtarve the clergy, throw the whole nation into confuſion, bring back ancient chaos, and leave not a wreck of order behind. As we have already had occaſion to enter into this alarming ſubject farther than we wiſhed, we ſhall content ourſelves with referring to what has been ſaid of it, under the title of *Correſpondence*, in the month of September, and at the cloſe of the preſent number. Some reverend gentleman has now condeſcended to try the force of ridicule, in defence of tithes, but more dexterity is required to uſe this mode of argument ſucceſsfully, than the preſent Writer ſeems to poſſeſs:—perhaps his failure may ſpring from his being too much in *earneſt*.

Art. 26. *A ſhort Trip to, at, and from Paris.* Addreſſed not only to ſuch as propoſe being preſent at the Ceremony of the Marriage of *Compte d'Artois*, Grand-ſon to the French King, to the Princeſs *Mary*, Siſter to the King of *Sardinia*, in November, 1773; but to ſuch who have lately been at, are now reſiding in, or intend to go to Paris. By a Gentleman lately returned from thence. 8vo. 2 s. Almon, &c.

An ill-compiled, but not unuſeful, directory.

Art. 27. *Lord Cheſterfield's Witticiſms*; or the grand Pantheon of Genius, Sentiment, and Taſte, &c. &c. 12mo. 1 s. 6 d. Snagg.

An impudent fellow! A CHESTERFIELD's *witticiſms!* O ſhame, where is thy bluſh?

What a variety of Jeſt-books we have had; from Joe Miller to my Lord! who knows but in time we may go higher yet, and be happy in ROYAL witticiſms!

Art. 28. *The Hiſtory of a Voyage to the Malouine, or Falkland, Iſlands*, in 1763 and 1764; under the Command of M. de Bougainville, in order to form a Settlement there: and of two Voyages to the Streights of Magellan, with an Account of the Patagonians. Tranſlated from Dom Pernety's Hiſtorical Journal, written in French. Illuſtrated with Copper-plates. 4to. 10 s. 6 d. Goldſmith, &c. 1773.

In the *Appendix* to the 42d vol. of our Review (1770), we gave ſome account of the original of M. Pernety's Journal; in which we obſerved that the Author had been equally attentive to the nautical circumſtances of the voyage, and to the natural hiſtory, and other particulars, of the countries which he viſited. He attended Mr. Bougainville in his firſt voyage to the Malouines, when they made a ſettlement on Falkland's Iſland; but did not embark in the ſecond, which was undertaken for the ſupport and improvement of that little eſtabliſhment*; ſo that the greateſt part of the preſent volume is employed in the detail of the firſt expedition: but there is given, by way of appendix, ſundry letters and obſervations, by M. du Clos Guyot and others, who made the ſecond trip, giving a brief account of what they obſerved in the Streights of Magellan, and particularly concerning the Patagonians, of whom ſo much has been ſaid, and of whom ſtill ſo little is known.

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* The ſovereignty of theſe iſles being, ſoon after, claimed by the King of Spain, and his right being acknowledged by France, M. Bougainville was again employed, in 1766, to viſit the Malouines, to 'deliver the ſettlement to the Spaniards, and to proceed to the Eaſt Indies, by croſſing the South-Seas, between the Tropics.' See an account of his relation of this voyage (in which he touched at Otaheite) Rev. vol. xlvi. p. 204.

This work is not ill tranſlated; and may be read with particular ſatisfaction, as a prelude to M. Bougainville's more conſiderable publication of his 'Voyage round the World, in the Years 1766, 1767, 1768, and 1769,' of which we have a good tranſlation, by Mr. John Reinhold Forſter: See the Review already referred to, in the *note.*—And here it may not be improper to remark, that this laſt mentioned performance ought to be read by all who have attentively peruſed the celebrated Engliſh circumnavigators whoſe journals have lately been publiſhed by Dr. Hawkeſworth; as the French and Engliſh accounts mutually ſerve to illuſtrate each other, and (where they diſagree) to furniſh proper ſubjects for farther enquiry and examination.

The preſent Editor of Dom Pernety's Journal, acquaints his readers, that 'nothing has been omitted in this tranſlation, but the detail of ordinary occurrences, common to every voyage;' and that 'whatever ſeemed, in any view, peculiar to *this* expedition, has been retained.'

In reſpect to the engravings, ſome alterations and additions have been made. 'A general chart, ſhewing the ſituation of Falkland's Iſlands in the ſouthern ocean, which was not given in the original, is here inſerted. Plans of the iſlands of St. Catherine, and of Buenos Ayres, are alſo added. The birds, fiſh, &c. are claſſed in their proper order.'

Art. 29. *The great Advantage of eating pure and genuine Bread,* comprehending the Heart of the Wheat with all the Flour Shewing how this may be a Means of promoting Health and Plenty, preſerving Infants from the Grave, by deſtroying the Temptation to the Uſe of Allum and other Ingredients in our preſent wheaten Bread: Recommending to Magiſtrates, particularly in London, ſuch an impartial Diſtribution of Juſtice in the Execution of the Act for regulating the Aſſize of Standard Wheaten Bread, as may prove equally beneficial to the Miller, the Baker, and Conſumer of Bread. By an Advocate for Trade. 8vo. 1 s. Wilkie, &c. 1773.

The late wholeſome act for regulating an article ſo highly important to the community as *bread*, has given riſe to this performance, which is well intended, and diſcovers a competent knowledge of the ſubject. We ſhall therefore make a few extracts from ſuch parts of it as appear to be peculiarly worthy of general notice and regard.

Speaking of the conduct of our anceſtors relative to *bread*, the Author obſerves that, perhaps they never refined ſo much, they never preyed ſo much on each other, nor, he preſumes, made ſo many laws neceſſary for their reſtraint, as we do. 'In looking back,' ſays he, 'for ſome hundred years, it appears that they adopted a certain plan, ſuppoſing that nature had given nothing in vain, and that every part of the wheat which may be called flour, was not only intended to be eaten by *men*, but that it really made the beſt bread; as that might be called the *beſt*, which is beſt adapted to general uſe, and in itſelf ſo fine, as to contain no parts of the coat, or huſks of the grain. As the ſame time it is obvious that the *poor*, being leſs able to pay, may introduce a portion of the coat or huſk, ground into a powder, whilſt ſome eat the *whole wheat* ground and made into *bread*. The populace in Holland, in many parts, at this time, eat the whole wheat ſo made: and we know that horſes find nutrition in bran; it is ſometimes given them medicinally, at others as part of their food; the *horſe-bran* being as well known as hay or oats. The infuſion of bran is alſo given in ſome diſorders to human creatures.

'The inference which I mean to draw from what is premiſed, is to remind my fellow-citizens of the unfortunate deluſion of thinking that even the *whole flour* of the wheat is not good enough for *them*: that part of it muſt be taken away, and ſent into the country to others at leaſt as uſeful as themſelves; or given to *birds* or *beaſts*. By this deciſion, ſuppoſing a certain quantity of wheat appropriated to their uſe, (and this is the view they ſhould ſee it in) they loſe one third part of the flour, and conſequently have ſo much the leſs bread to ſupply their wants. Is it not then monſtrous to hear them complain of ſcarcity? Is it not abſurd to talk of poverty, and yet pay a *ſeventh* or *eighth part* more than they need, to gratify a fantaſtic appetite? Had it not been for the cuſtom of eating whiter bread than the whole flour of the wheat will make, ſhould we have thus impoſed on ourſelves? Would the miller and baker employ all his art to make the bread as *white* as poſſible, and oblige us to pay for this *artificial* whiteneſs? They tell the conſumer, the whiter it is, the finer; and the finer, the more nutritive. Thus we become *dupes*, ſo far as to overlook the eſſential good properties of genuine bread, made of all the flour of the wheat, and alſo the difference in the price. We are taught to favour a groſs deluſion, at the ſuggeſtion of intereſted perſons, againſt our own ſubſtantial welfare. It is the intereſt of every one to be *honeſt*, and ſay nothing contrary to his real ſentiments, as it is the duty of thoſe who have knowledge, to inform ſuch as are ignorant. Thoſe who have never eaten bread of all the flour in a pure ſtate, with the native taſte of wheat, and the moiſture which it preſerves, can know nothing of the comparative excellence of it, with reſpect to the whitened city bread, which they have been accuſtomed to eat all their lives.'

After having mentioned the act paſſed the laſt ſeſſion of Parliament, this Writer proceeds to obſerve; 'Let the flour be produced, and the baker will give us *ſtandard wheaten bread*. Knowing that we do not expect it to be ſo white as the preſent aſſized bread called *wheaten*, he will ceaſe to play tricks injurious to the health of the conſumer. The event depends on the good ſenſe of maſters and miſtreſſes of families, and their right underſtanding of what they mean to eat, that is, of what parts of the wheat the bread they conſume is made. If they are ſatisfied that the bread is more pure than what they uſed to eat, and *ſufficiently fine*, we may preſume, if they are in their right minds, they will prefer it for domeſtic uſe Every family of fourteen or fifteen perſons, conſuming at the rate of one pound each in a day, pays near ſixteen ſhillings a week: if they can ſave two ſhillings and ſixpence, or one ſhilling and ſixpence, it is an object: To a poor man who ſpends five ſhillings in bread, if he can ſave eight or ten-pence, it may purchaſe two or three pounds of animal ſubſtance towards making one feaſt in a week. In one view, a farthing a day on a pound of bread for an individual, is a trifle; but for a poor family of five, in a week it comes to eight-pence halfpenny, and in a year to thirty-ſix ſhillings and ten-pence; call it, as it well may be, forty ſhillings. He might, perhaps, ſmile if I were to tell him that this annual ſaving, with compound intereſt, in twenty years, would amount to near fifty pounds; from whence he may learn how frugality in ſmall matters produces comfort and wealth. And if the time ſhould come, in which extravagance in the uſe of bread ſhould create a famine, he might then look back and ſay, "Had it pleaſed heaven to give me common prudence, I might have preſerved my life."

We ſhall add only two ſhort paſſages; referring our Readers for other *material* reflections, to the pamphlet itſelf:—'That the fineſt flour,' ſays he, 'is moſt coheſive and nutritive, I grant; but it is obvious, that a mixture of the leſs finer parts (being real flour) keeps the body cool, and opens the paſſages for circulation, from whence health, nutrition, and *ſtrength* flow. It muſt be alſo granted, that to waſte ſo much wheat; or give it to the brutes; or condemn the peaſant, who labours hardeſt, to eat the offal (or coarſeſt parts) of his own wheat, and ours alſo, and at the ſame time plead for *fine bread* for *common* uſe, as beſt for ſtrength, is as repugnant to common ſenſe, as it is to common honeſty and national œconomy. The ſource of this evil ariſes from confounding *coarſe bread*, (viz. *brown bread*, with a conſiderable portion of the bran in it) which is purgative to people not uſed to it, and *genuine bread* made of the whole pure flour of the wheat; thus puzzling the queſtion, and giving a ſanction to tyranny over the poor.'

'—Let us have time to ſubdue our prejudices, and we ſhall find that bread of all the flour of the wheat, for the general uſe, is better both in quality and price than the preſent aſſized wheaten bread.'

The Writer proceeds to offer ſome calculations in ſupport of his aſſertion. He ſeems to ſpeak equitably on thoſe points that are peculiarly relative to the bakers; and he propoſes ſome directions for our magiſtrates: but however the caſe may be with reſpect to magiſtrates in London, it is well known that in country-places this article is ſeldom any object of their attention; it is left entirely to the venders of the commodity, to conduct and manage it at their pleaſure. As to the late act of parliament, it does not appear that much regard is paid to it any where.

Art. 30. *A Dictionary of the Hindoſtan Language*; in two Parts. I. Engliſh and Hindoſtan. II. Hindoſtan and Engliſh. The latter containing a great variety of Phraſes, to point out the Idiom, and facilitate the Acquiſition of the Language. To which is prefixed a Grammar of the Hindoſtan Language. By John Ferguſon, A. M. Captain in the Service of the Eaſt India Company. 4to. 2 l. 2 s. Cadell. 1773.

Although this work is by no means a complete performance of the kind, it may be of conſiderable ſervice to thoſe for whoſe uſe it is intended; as we have at preſent no better, indeed no other, dictionary

ary of the language of the Hindoos *, nor any particular expectation of another.

NAVIGATION.

Art. 31. *Elements of Navigation*, &c. By William Wilſon. 8vo. Price 7 s. 6 d. Printed at Edinburgh, ſold by Robinſon, London, 1773.

Dr. *Robertſon*'s two volumes on this ſubject are ſo comprehenſive and compleat; they ſo clearly trace from its firſt principles, and ſo fully exemplify both the theory and practice of this art, that we may juſtly reckon them a rich treaſure of nautical knowlege. There are, however, many things in thoſe volumes, though rendered as plain as the nature of the ſubject would allow, which are not adapted to the capacity or leiſure of all who may apply themſelves to the ſtudy of this art. To have omitted theſe would have been inconſiſtent with Dr. R—'s plan, nor would his work have been near ſo perfect and acceptable without them.

The Author of theſe *Elements* mentions the valuable work above-mentioned with great reſpect; yet he regrets, "that there is not a book extant, which, within the compaſs of a ſingle volume of convenient ſize, contains a ſufficiency for the mariner's inſtruction in the principles, and aſſiſtance in the practice, of his art, in its lateſt ſtate of improvement, notwithſtanding the evident utility and advantage of ſuch a book, both to the learner and the practitioner:" and he propoſes the preſent *treatiſe* as an attempt of this kind. How far the Public may think he has kept within proper limits, in a volume of 510 pages, we ſhall not take upon us to determine. This remark however is by no means intended as a reflection on the work itſelf. There are few books of this kind ſo replete with uſeful knowlege, as this of Mr. *W.*'s work; the navigator will find every thing comprized in it that is neceſſary to facilitate the attainment of this art. It ſeems to have been formed on the ſame general plan with that of Dr. Robertſon's; and the Author candidly acknowledges his obligations to that Writer: he hopes that "nothing is omitted, which is either neceſſary to the mariner's underſtanding the reaſons of his various operations (thoſe of a ſingle chapter only excepted, relating to the ſpheroidical figure of the earth) or materially uſeful for his aſſiſtance in performing them. At leaſt, he adds, this was the end propoſed, and pains have not been ſpared in order to attain it. But with what ſucceſs, the candid judgment of the Public muſt determine."

Art. 32. *The Young Sea-Officer's Aſſiſtant*, both in his Examination and Voyage. By John Adams. 4to. 3 s. Davis, 1773.

This is a kind of *Mariners Catechiſm*; as it contains, in the form of queſtion and anſwer, whatever relates to the management of a ſhip from the taking in of her cargo to her quitting the land; di-

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* Theſe are the original, moſt reſpectable, and moſt numerous claſs of the inhabitants of Hindoſtan; which is a tract of country ſaid to be of no leſs extent than 2000 miles every way. The number of the people is ſaid, by Mr. Ferguſon, in his preface, to be computed at about an hundred millions.

rections for working a ſhip, in all different caſes at ſea; neceſſary *obſervations* in making the land and ſailing up the channel, together with general inſtructions and allowances from the owners of Eaſt-India ſhips to the ſeveral commanders in that ſervice. Thoſe who learn this catechiſm need not fear an examination either for the navy or Eaſt India ſervice; but we would adviſe them not to truſt themſelves at ſea, without a catechiſm in their cheſt; otherwiſe they may find it difficult to remember ſo much as the anſwer of a ſingle queſtion. Let the following ſerve for a ſpecimen of the reſt. "Q. How would you tack a ſhip with all her ſails ſet? *A.* Square the ſprit-ſail-yard, and put the helm a lee; let go the fore-top bow line; jibb and fore ſtay-ſail ſheets let go; brace-to, and back the fore-top ſail, as occaſion requires; and, when the wind is on the bow, out tacks and ſheets, the wind a-head, hawl mainſail: when the ſhip has paid round, and the after ſails full, haul off all, ſhift the helm, get aboard the tacks, and all aft the ſheets, and brace up the yards, as occaſion may require." A vocabulary we ſhould think would have been of great uſe as an introduction or appendix to this catechiſm.

RELIGIOUS and CONTROVERSIAL.

Art. 33. *Deus laudis meæ:* The common Engliſh Tranſlation of the Hundred-ninth Pſalm, carefully *corrected* according to the true *meaning* of the Hebrew original; with a Paraphraſe and Notes: By Thomas Crane, ſecond Grammar-Maſter of the King's-School, in Cheſter. 4to. 6 d. Cheſter, printed: Sold by White in London. 1772.

We are obliged to a correſpondent for informing us of this little pamphlet, which having been publiſhed at a diſtance from the metropolis, and perhaps but ſeldom if ever advertiſed in the London papers, had eſcaped the notice of our collector.

The explication which this Writer gives of the 109th Pſalm is not new: Dr. Sykes entertained the ſame ſentiments, and ſeveral learned men have concurred in his opinion. But Mr. Crane has the credit of rendering the knowledge of this interpretation more eaſy and general, by the ſmall compaſs in which it is here printed, and of ſhewing how it correſponds to the ſeveral parts of the pſalm: He has alſo added ſome criticiſms which diſcover ingenuity and learning. After the fifth verſe (*They have rewarded me evil for good, and hatred for my love*) he inſerts the word, *ſaying*; and concludes, that the following verſes to the twentieth, contain the imprecations of David's *enemies* againſt *himſelf*: 'It is obſervable, he remarks, that there is only *one complainant*, in this pſalm; only *one object* of this curſe, or rather aſſemblage of curſes!—this *one complainant*, this *one object* is *David*: but *many* are *they*, who unite in curſing and calumny, and theſe *many* are *David*'s enemies. The learned Reader is deſired to obſerve the ſudden *change of perſon* in v. 6. and the quick tranſition in v. 20. after the curſe is completely ended. Surely the commentators have amazingly miſtaken the ſenſe of this ſublime poem; the righteous pſalmiſt, with a ſpirit broken through ill-treatment, inſtead of *curſing*, *Prayeth* for the preventing aid of the Moſt High, and promiſeth the public acknowledgments of a grateful ſoul. Nor did he pray in vain: God ſpeedily gave him quietneſs, and exaltation, in Iſrael; while his impious adverſaries were clothed with ſhame.'

The twentieth verſe of the pſalm, ſeems to furniſh an objection againſt this interpretation: it is rendered in our common Engliſh verſion, *Let this be the reward of mine adverſaries from the Lord, and of them that ſpeak evil againſt my ſoul.* Mr. Crane tranſlates the verſe, *This is the work of mine adverſaries before* Jehovah, &c. On which he farther comments, 'Thus do mine adverſaries utter curſes and untruths againſt me before the *Lord*.' To which is added the following note:

'V. 20. *hebr.* zoth peüllath, &c.] *Junius and Tremellius*, hoc eſto præmium: *Caſtellio*, hæc merces a Jova meis adverſariis eveniat: it would be more proper to adhere to the obvious meaning of the Hebrew text: peüllah (in regimen, peüllath) ſignifies, *work*, from *päal* to work; the words of v. 20. are in the Hebrew *declaratory*, not *imperative*, and the *verb* is *underſtood*. The *ſeventy* write truly τουτο το εργον: in an ancient *Latin* verſion, we read, hoc opus eorum qui detrahunt mihi. The ſubſtantive verb is rightly underſtood in both theſe verſions: but modern tranſlators have expreſſed it *without reaſon*, and made it imperative *againſt reaſon*. Beſides, *mëeth jehovah* ought not here to be rendered '*from the* Lord' (*a* Domino vel *a* Jova: for mëeth is a compound prepoſition, ſignifying literally *from with*; which, according to the *hebrew* idiom, is equivalent to *concerning* or *before*. It was not improper to ſay thus much, becauſe *eth* has been miſtaken by many for the objective article.'

Our correſpondent who recommends this little performance to our notice, ſeems perfectly convinced of the juſtice of the interpretation; and tells us that Mr. Crane has *fully proved* the paſſages to be imprecatory. We cannot pretend to decide with ſo much confidence, becauſe in ſuch a caſe, where two or three explications of a paſſage are propoſed, though one may have greater probability than another, we do not ſee that, without ſome farther aſſiſtance than we have reaſon, in theſe inſtances to expect, any perſon can abſolutely pronounce on one of them as certainly and undoubtedly true. Though the ingenious interpretation given above, appears to us very much to reſemble the truth, in regard to this pſalm, there are yet ſome parts of ſcripture liable to the objection that has been raiſed in the preſent caſe, and which muſt, we apprehend, either be conſidered as imprecatory on the enemies of the writer, or more generally as prophetic denunciations of the calamities which in ſome period and manner will accrue to the wicked. It will, however, be a valuable addition to biblical learning, if in any one of theſe inſtances, the difficulty attending the common tranſlation is conſiderably leſſened, though it ſhould not be wholly removed.

Art. 34. A *preſent for your Neighbour*; or, the right Knowlege of God, and of ourſelves: opened in a plain, practical and *experimental* Manner. By Richard Hill, Eſquire. 12mo. 4d. Dilly. 1773.

If your *poor* neighbour be a Methodiſt, this preſent will be very acceptable to him; but if he be unacquainted with certain points of doctrine, about which even the learned and wiſe are not agreed, he may find himſelf more puzzled * than improved by the peruſal of this little tract;—in which, however, there are things of a moral and uſeful kind, which all our ſectaries will allow to be right.

Art. 35. *Appendix to an Enquiry into the Principles of Toleration,* &c. By Joſeph Fownes. 8vo. 6 d. Buckland 1773.

In our Review for Nov. 1772, we gave an account of the *enquiry,* &c. †: and have only to ſay, with regard to this appendix to it, that the Author has illuſtrated, and enlarged upon, ſeveral points concerning religious liberty, the general principles of toleration, and the equity of the Diſſenters requeſt; and that he has executed his deſign with great ability, judgment, and moderation.

NOVELS.

Art. 36. *All's Right at Laſt:* or the Hiſtory of Miſs Weſt. 12mo. 2 Vols. 6 s. Noble.

This is an affecting ſtory, not ill related, in the epiſtolary ſtile; where the hero and heroine, are ſeparated by the folly and ambition of the mother of the latter, and are otherwiſe diſpoſed of in marriage. This is undoubtedly a woeful caſe; but a novel-wright, having about as much tenderneſs as a butcher, who deſtroys one ſet of animals to feed another, knows how, by duels and broken hearts to remove the unhappy interloping parties, and bring the fond, diſpairing lovers together again; and thus *all's right at laſt,* however wrong the means may be, that bring it about. There is little novelty to be found in the thread-bare patterns of modern novels; for as ſoon as the perſonages are deſcribed and their ſituations are unfolded, it is no difficult matter to anticipate ſtep by ſtep the cataſtrophe of their adventures. As the ſcene is ſoon ſhifted from England to Canada, this hiſtory may poſſibly come from the ſame pen as that of Emily Montagu, mentioned in Rev. vol. xli, p. 231; which contained ſome amuſing deſcriptions of that wild romantic country.

Art. 37. *The Diſintereſted Marriage:* or the Hiſtory of Mr. Frankland. 12mo. 2 Vols. 6 s. Noble.

A lady of quality is here made to forfeit her inheritance by marrying agreeably to her inclinations, but contrary to the injunctions contained in the will of her father; who had bequeathed her and her fortune, or her fortune alone, if ſhe refuſed to go with it, to another nobleman, in diſcharge of a gaming debt too large to be paid during his life. It muſt be added, in juſtice to the generoſity of the Writer, that he at laſt rewards the happy couple by ſeaſonably killing a rich couſin to whom the lady was heir.

Whatever may be objected againſt the ſentimental comedy, the ſentiments conveyed in novels are perhaps of more importance; as they are the chief ſtudy of the youthful part of the female ſex. The principles inculcated in this narrative may indeed cover many imperfections, and render it *innocent* reading, at leaſt: it might be added,

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* We have here in view, particularly, what is ſaid, in p. 45. of 'knowing by *experience* that the goſpel of Chriſt is truly the power of God unto Salvation;' alſo the *note* extracted from the 13th article of religion,—*of works before juſtification.*

† Firſt publiſhed without the Author's name.

profitable too, were it not known how eagerly young Miſſes ſkip from incident to incident; carefully overlooking every obſervation or reflection that might impede the immediate gratification of their eager curioſity.

Art. 38. *The Hiſtory of Rhedi*, the Hermit of Mount Ararat. An Oriental Tale. 12mo. 3 s. Cadell. 1773.

The Hermit of Ararat relates the adventures and misfortunes which befel him, while he was a member of ſociety at large, and likewiſe ſince his retirement to the deſart; and the benevolent Reader cannot but ſympathize with him in all his ſufferings and ſorrows.—A few Scotticiſms diſcover this Eaſtern Tale to be the production of North Britain; and it is a pity that they were not corrected before the publication of the book. Defects of this kind, however, but rarely occur; and they are not here mentioned with a view to detract from the merit of a work which, without being a firſt rate performance, is both moral and entertaining.

POLITICAL.

Art. 39. *Thoughts on the preſent Diſtreſſes of Great Britain*; with Obſervations on the Foibles of the Age. 8vo. 1 s. Fryer, 1773.

Common-place declamation on the threadbare topics of the luxury of the great, the diſtreſſes of the poor, the monopolizing of farms, &c. &c. But though the obſervations are trite, they are doubtleſs well intended, as the Author writes with great earneſtneſs, and the ſtrongeſt expreſſions of zeal for the welfare of his country:—He writes, however, ſo very indifferently, that, we fear, neither the public, nor himſelf, nor his Bookſeller, will profit much by the productions of his pen.

MEDICAL.

Art. 40. *Free Thoughts on Apothecaries and Empirics*; ſhewing the Neceſſity and Utility of their Regulation by Act of Parliament, &c. &c. 8vo. 1 s. 6 d. Harris, 1773.

The intention of the Author of this pamphlet, we apprehend, is to eſtabliſh a kind of *Medical Inquiſition*, under the direction of the Maſter, Wardens, and Aſſiſtants of the Apothecaries Company.

He propoſes, that all Empirics and noſtrum mongers ſhould be brought before this awful and reſpectable tribunal, and that they either give a proper account of themſelves or ſuffer a heavy fine; that all Apothecaries throughout the kingdom be examined by perſons inveſted with authority from this tribunal; that thoſe who are found duly qualified ſhall be dignified with *diplomas*, and that without ſuch diploma no one be allowed to practiſe.—From theſe regulations, our anonymous *peſtle-bearer* expects, that conſiderable advantages will be derived to the body of Apothecaries; as the number he thinks would be diminiſhed at leaſt one fourth.

But here are ſome more of our Author's *free thoughts* for the benefit of the community of Apothecaries;—he earneſtly inſiſts, '*that no Apothecary ever recommends a Phyſician, that ſends his preſcription to be diſpenſed at a druggiſt's*'. '*And that the Apothecaries publicly agree, not to purchaſe any drug whatever from thoſe who diſpenſe the preſcriptions of a Phyſician.*'

Our Author's laſt propoſal is, that the Apothecaries ſhould be paid not only for their *medicines*, but for their *judgment*.'—This in our humble opinion is a *modeſt* way of demanding *fees*.

But what is to become of the regular Phyſicians?—They are to live, we ſuppoſe as well as they can, on knowlege and a ſpare diet.—Be comforted however ye ſons of Æſculapius, and for once take the advice of the Reviewers:—as the Apothecaries are to all intents and purpoſes commencing Phyſicians, do you Phyſicians commence Apothecaries; and as in the days of old, not only preſcribe but *diſpenſe*.

To be ſerious, we much fear that the ſcheme here laid down, would be productive of much worſe evils to ſociety, than the preſent very defective mode of practice.—There is one way in which theſe matters might be ſettled with mutual advantage to the ſtate and to individuals;—let the fees of the Phyſician be properly regulated, and let the Apothecary be confined to his ſhop.

Ne ſutor ultra crepidam.

Art. 41. *Experiments on the Spa at Mount Sion, near Liverpool*; with a View to aſcertain its Contents, and to inveſtigate its Medicinal Properties. By James Worthington, Surgeon. 8vo. 1 s. Johnſon. 1773.

This is a pompous, verboſe little pamphlet, on a very plain ſubject.

The Liverpool Spa appears to be a common, tame chalybeate, containing little or none of that ſpirit which diſtinguiſhes the Pyrmont, and ſome other of the German chalybeates: for it does not ſparkle in the glaſs, neither, according to Mr. Worthington's experiments, does its volatile part occaſion any precipitation from lime-water.

Art. 42. *Eſſay on the Liverpool Spa-Water.* By Thomas Houlſton, M. D. 8vo. 1 s. Hawes, and Co. 1773.

Another pamphlet on the Liverpool Spa! Surely the Mount Sion of Liverpool has been in labour, and has proved almoſt as prolific as the mountain in the fable.

The firſt part of this publication is on mineral waters in general, and is chiefly taken from Rutty's Synopſis.

Dr. Houlſton then comes to the Liverpool Spa, and employs a great part of what follows, to aſcertain that *fixed air* is the volatile ſolvent in this water. And yet it is very clear, from both theſe pamphlets, that the Liverpool Spa contains little or no fixed air.

Diſſolve common green vitriol in water, and expoſe the filtred ſolution to the air, a decompoſition ſoon takes place, and an ochre is precipitated. Is the part thus volatiliſed fixed air, or the vitriolic acid? Moſt undoubtedly the latter.—The caſe is this, the vitriolic acid, which in its natural ſtate is very fixed, is, when combined with Iron, eaſily volatiliſed.

It is well known that iron is ſoluble in fixed air; and this is evidently the ſolvent in many of the German chalybeates. But it is clear, from the experiments in both theſe pamphlets, that the impregnation of the Liverpool Spa, is iron diſſolved in the vitriolic acid.

To this Eſſay is added an Appendix, on the accidental uſe of Lead. Here Dr. Houlſton points out a variety of ſources from which this poiſon may be derived, and inadvertently conveyed into the body. He likewiſe mentions ſome inſtances of its being deſtructive to brute animals: and ſays, its external uſe alone has ſometimes been attended with pernicious effects.—‘ A piece of ſheet lead worn upon an iſſue, a plaiſter of which lead is the principal ingredient, a poultice, or an injection of a ſolution of lead, have, in certain irritable habits, produced effects ſimilar to thoſe conſequent on the internal uſe of it. Even duſting the excoriated parts of children with white-lead, have been known to cauſe convulſions.’

But the whole of this ſubject has been very fully and learnedly diſcuſſed by Dr. Baker, in the Medical Tranſactions *.

Art. 43. *Medical Conſultations on various Diſeaſes.* Publiſhed from the Letters of Thomas Thompſon, M. D. Phyſician to his late Royal Highneſs Frederic Prince of Wales. 8vo. 5 s. bound. Hawes, &c. 1773.

We obſerve in theſe Conſultations, a conſiderable degree of accuracy in diſtinguiſhing and aſcertaining diſeaſes; and the method of cure is in general ſimple and efficacious.

That our Readers, however, may judge for themſelves, we ſhall lay before them the firſt conſultation in the book.

CASE I. *Of a Vomiting.*

‘ Sir, I received your letter yeſterday, reſpecting the lady who is troubled with a vomiting. The circumſtances, of which you accurately inform me, are, that ſhe is about thirty-ſix years of age, and, before the diſorder ſeized her, was of a plump habit of body, though now ſhe is greatly fallen off: that this complaint firſt attacked her ſome months ago, at the time when ſhe was a nurſe, and that ſhe vomits almoſt all the food ſhe takes, within two or three minutes after eating.

‘ As it appears that ſhe formerly enjoyed a good ſtate of health, but has always been ſomewhat delicate in her conſtitution, I am inclined to aſcribe her preſent complaint, not to any fixed diſorder in her ſtomach, but merely to a weakneſs, occaſioned probably by ſuckling, which is often the cauſe of various diſorders in delicate women; and from this conſideration I would entertain great hopes of her recovery.

‘ I am not in the leaſt ſurpriſed that ſhe is ſenſible of no benefit from ſpear-mint water, in the uſe of which, it ſeems, ſhe has ſo long perſevered. That water, as far as I have obſerved, contains only a ſedative, not a ſtrengthening quality; and where it failed of removing an irritation in the ſtomach, on being taken once or twice, I have ſeldom or never known a continuance in the uſe of it attended with any ſucceſs.

‘ What I have always found to produce the beſt effects in complaints ariſing from a debility of the ſtomach, next to the waters of Bath, and Aix la-Chappel, are, the Peruvian bark, and ſteel medicines, united with ſome of the moſt grateful bitters. To you I ſhould think it wholly unneceſſary to mention any particular preſcription; but being confident of the laudable attention you pay to medical facts, I ſhall embrace this opportunity of ſpecifying a compoſition, which I have ſeveral times found effectual in curing ſuch complaints. It is as follows:

‘ R. Cort. Peruvian. craſſe pulver. aurantior. ana uncias duas, vin. Liſbonenſ. lib. duas; infunde per quatuor vel ſex dies, collaturæ adde, vin. chalybeat. uncias quatuor.

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* See alſo Review, vols. xxxviii and xxxix. Conſult the Indexes.

‘ I commonly adviſed the patient to begin with one ſpoonful of this tincture, twice or thrice a day, and increaſe the doſe gradually to two or three ſpoonfuls, as it is found that the ſtomach can bear it. This medicine generally performs a cure in the ſpace of ſix weeks, or two months; but moderate exerciſe, the beſt of which is certainly riding on horſeback, ought always to be uſed along with it. I need not mention the concomitant injunctions, of uſing aliments of the lighteſt kind, and of taking them in ſmall quantity at a time, until the ſtomach has recovered its ſtrength; nor yet of preſerving, as much as poſſible, tranquillity of mind, than which nothing is more requiſite in the cure of ſtomachic complaints.

‘ I ſhall be glad to know the ſucceſs of our endeavours, and am, &c.

‘ From the time that the lady began to uſe the above-mentioned tincture, the complaint in her ſtomach gradually abated, and in the ſpace of two months were entirely removed.’

N. B. There are ſome typographical and other errors, which the Editor ſhould have taken care to correct.

BOTANY.

Art. 44. *The Univerſal Botaniſt and Nurſeryman, &c.* By Richard Weſton, Eſq. Vol. III. 8vo. 5 s. 3 d. Boards. Bell, &c. 1773.

See Review, vol. xliv. p. 130, and vol. xlv. p. 237. In this volume of Mr. Weſton's valuable work, the herbs, flowers, and bulbous roots are continued.

POETICAL.

Art. 45. *The Britiſh Spouter*; *or*, *Stage Aſſiſtant:* Containing the moſt celebrated Prologues and Epilogues, that have been lately ſpoken in the different Theatres, &c. 12mo. 1 s. 6 d. Roſon, &c. 1773.

The Editor profeſſes that his deſign, in giving this collection of head and tail-pieces to our modern plays, is to make young perſons acquainted with the *art of ſpeaking*. This may, poſſibly, in ſome meaſure, be allowed; but when he adds that theſe prologues, &c. will impreſs upon the minds of the ſaid young perſons *ſentiments of morality*, ſome grave Readers will be apt to ſhake their heads, and aſk him if he particularly refers to the prologue to *She Stoops to Conquer*, or to the epilogue ſpoken in the character of Dr. Squintum?

Art. 46. *The Aſylum*; a Poem. By a GENTLEMAN. 4to. 2 s. Davies. 1773.

GENTLEMAN, and POET, are not ſynonimous terms.

SERMONS.

I. *The Nature and Extent of Induſtry.*—Preached before his Grace, Frederick, Archbiſhop of Canterbury, the 4th of July 1773, in the Pariſh Church of Shiplake, in Oxfordſhire. By James Granger, Vicar. 8vo. 6 d. Davies.

This Author lately diſcovered his humanity and good ſenſe, and, we may add, his piety, in pleading the cauſe of *brute animals* *, in oppoſition to thoſe viler brutes who act as if they thought they had an unqueſtionable right to treat *them* with ſeverity and cruelty. He now appears in behalf of a virtue which is certainly of high importance and neceſſity to the well being of ſociety, and to the comfort of individuals: would the votaries of indolence or of pleaſure, who form ſo conſiderable a part of mankind, be perſuaded to read his performance, it might, perhaps, prevail with them to think of living to ſome valuable purpoſe.

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* See Review, vol. xlvii. p. 490.

As Mr. Granger prefixed a kind of humorous, though not improper, dedication to his former ſermon, he preſerves ſomewhat of the ſame method in the preſent, which is introduced by the following addreſs: *To the inhabitants of the pariſh of* Shiplake, *who neglect the ſervice of the church, and ſpend the Sabbath in the worſt kind of* Idleneſs, *this plain ſermon, which they never heard, and probably will never read, is inſcribed, by their ſincere well wiſher, and faithful miniſter.* &c.

The ſermon is plain, ſenſible, and very well adapted to recommend and inforce the virtue propoſed. A ſhort extract, from that part of the diſcourſe which conſiders the *importance* of induſtry, may give our Readers ſome view of his manner:

'It was a principle of induſtry, obſerves our Preacher, as well as benevolence, that originally brought mankind into communities, and prompted them to regulate and ſecure themſelves by laws. To this we owe *the origin* of thoſe occupations and callings which are neceſſary to the ſupport, ornament, and defence of the commonwealth. We may conſider induſtry as the bond of all political union; as without it muſt follow a total diſſolution of all order and government. It is to this we owe the improvement of thoſe talents in which the perfection of human nature conſiſts; as it quickens our apprehenſion, ſtrengthens our reaſon, and ripens our judgment. Hence ariſes that harmony which we ſee in well governed ſtates, and all the advantages in morals, arts, and learning, which we have over uncivilized and barbarous nations. Nothing but want, diſorder, and confuſion, would reign in the world without it: inſecurity of property, rapine, and violence, muſt neceſſarily enſue from the neglect of it; and mankind, like brutes, would prey on and deſtroy one another. We may regard a ſtate or commonwealth, as one great machine, and all the uſeful members of it as the ſeveral ſprings from which it derives its motion; ſome having greater and others leſs operations; but all muſt act together in order to the uniform and juſt movement of the whole; and the leaſt of theſe ſprings may, in its proper office, be as uſeful as the greateſt. In a well ordered government, the ſeveral degrees and ſubordinations of men one to another, are eſſential to the regulation of the whole ſyſtem. The huſbandman, the builder, the artizan, and the ſcholar, are all neceſſary in their different employments, and are under an obligation to promote the general good, by being induſtrious in their various occupations.'

We ſhall only obſerve, that while Mr. Granger recommends induſtry from the pulpit, he has, in one inſtance at leaſt, manifeſted his own regard to it, we mean by his Biographical Hiſtory of England, which was publiſhed in 1769; a ſecond edition of which, we are told, will ſoon make its appearance. See an account of this work in our Review, vol. xli. p. 206.

II. A dreadful Phenomenon deſcribed and improved: Being a particular Account of the ſudden Stoppage of the River Severn, and of the terrible Deſolation that happened at the *Birches*, between Coalbrook-Dale and Buildwas-Bridge, in Shropſhire, May 25, 1773. And the Subſtance of a Sermon preached the next Day, on the Ruins, to a vaſt Concourſe of Spectators. By John Fletcher, Vicar of Madely in Shropſhire, and Chaplain to the Earl of Buchan. 12mo. 1 s. Buckland, &c.

Mr. Fletcher, who is a man of learning, and conſiderable abilities, has given us a curious account of this phenomenon, which hath been ſo frequently mentioned in our news-papers. He has minutely, but in very flowery language, deſcribed the awful appearances left by this extraordinary convulſion of the earth, on the ſpot where the rupture happened; and he fairly ſtates the different opinions which were formed, in regard to the cauſe of ſo wonderful an event, by thoſe who, as well as himſelf, went to viſit the place. One party, he tells us, have ſuppoſed that the deſolation they beheld was occaſioned by a ſlip of the ground towards the Severn, which had undermined its banks; while others impute it to an earthquake. The arguments urged in ſupport of each of theſe opinions, are here particularly recited; but Mr. Fletcher tells us that, for his own part, being led, both by his employment and taſte, rather to ſearch out the myſteries of heaven, than to ſcrutinize the phenomena of the earth, and to point more toward the wonders of Grace than thoſe of Nature; he piouſly choſe to take advantage of the ſeriouſneſs ſtamped by this alarming occurrence on the minds of the country people, in order to preſs upon them a proper ſenſe of the *firſt* or *moral* cauſe of ſo tremendous a diſpenſation. And this he has done, in a manner as rational as could well be expected, from the peculiarity of the occaſion, and the known enthuſiaſtic ſpirit of the Preacher.

CORRESPONDENCE.

IT is as far from the inclinations, as from the province, of the Monthly Reviewers, to aſſume the invidious character of arbiters between the parochial clergy and their flocks, or any other contending parties. Unluckily, however, in the courſe of our proper duty, we ventured to hazard a hint on the delicate ſubject of Compoſition for Tithes; and we ſtill think that tithes ought to be aboliſhed, in favour of ſome more ſettled maintenance *, were there no other objection to them than that cogent one of their being an endleſs ſource of ill blood between the temporal and ſpiritual huſbandmen.

In our Review for September, we acknowledged the receipt of a judicious letter on this ſubject, under the ſignature of *Norfolcienſis* †. Whatever that gentleman thought of our obſervations on his epiſtle, they have not, it ſeems, proved ſatisfactory to another Correſpondent ‡, who has honoured us with ſome animadverſions on the ſubject; which, however, though very candidly urged, are not altogether ſatisfactory *to us*.

This Gentleman, as well as *Norfolcienſis*, gives up the ſcheme of an allotment of land in lieu of tithes, as impracticable; and ſtarts

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* This was effected with regard to the London clergy, by the ſtat. 22 & 23 Car. II. c. 15.

† See p. 236.

‡ *Who ſigns himſelf Wiltonienſis.*

one farther objection to it, which, reaſoning as a clergyman, ought certainly to be admitted: *viz.* 'that the incumbent might, through negligence or avarice, deliver the farm to his ſucceſſor, ſo greatly impoveriſhed and beggared, as not to produce, for many years to come, more than half the value of the tithes. This we know, by experience, frequently happens in the caſe of glebe lands.' We may therefore ceaſe to wonder at the heart-burnings between the clergy and the farmers, when we find that the former cannot even confide in each other, in a truſt of this nature! But leaving this circumſtance to the reflection of thoſe whom it may concern, it remains for us only to juſtify our opinion in favour of ſubſtituting a parochial aſſeſſment, or tithe rate, as an univerſal modus.

Wiltonienſis admits, in general terms, that tithes ought to be lett at a moderate rate; but we are ſorry to find that when this moderation is to be carried into act, he cannot part with the 'diſtinction between the *rent* of the land, and the *value* of its *produce*.' The nature of the rate we recommended, has already been ſufficiently explained, and therefore need not be repeated; nor are we willing to enter into intricate diſtinctions, which oftener tend to perplex, than to elucidate a ſubject. The farmer well knows, to his frequent diſappointment, that rent is certain, while crops are variable; and it is natural to think that an incumbent would, for that very reaſon, be induced to prefer a regular ſtated income to an uncertain produce; without repining when Providence bleſſes the huſbandman with a balance in his favour, to ſweeten his toil. As to clergymen being 'liable to be impoſed on by colluſions between landlord and tenant,' and 'the extream difficulty there would be in getting at the real value of thoſe many eſtates which are occupied by their reſpective owners;' it need only be replied that the ſame power which eſtabliſhes a compoſition for tithes, can ſecure the clergy from thoſe colluſions and difficulties, as far as human means can ſecure them: and even if ſome ſuch inconveniences ſhould ſtill remain, what are they but the common lot of human affairs? Government is ſometimes impoſed on, and ſo are individuals, when knavery prevails; and can it appear reaſonable that the clergy ſhould expect ſtronger ſecurity than the reſt of mankind enjoy, in their temporal concerns?

Wiltonienſis introduces another apology for the clergy, in regard to their inſiſting on tithing their pariſh without abatement. 'I moſt heartily join with you, ſays he, in applauding the benevolent ſpirit of your Correſpondent. But let it be conſidered, on the other hand, at what expence the clergy are educated, that a great majority of them are very poorly provided for, and that their incomes, ſuch as they are, always die with them: ſo that if a *loaf of bread* be not wanting in *their own* families while they live, God knows it is too often the caſe when they are taken from them.' Any man of common ſenſibility, independent of that regard ſo juſtly due to the clerical profeſſion, will ſincerely lament that this ſhould ever be the caſe: but clergymen are *at leaſt* in as good a ſituation as other claſſes of men whoſe employments are perſonal, and whoſe incomes die with them; yet *ſuch* families, where œconomy is not wanting, are not, when thoſe events take place, marked out by peculiar diſtreſs.—However tender the ſubject may be, truth may ſurely be hinted at, without incurring the cenſure of 'prejudice againſt the clergy of the eſtabliſhed church,' or of deſcending to common-place reflections. If a clergyman, poſſeſſed of a warm comfortable living, is not prematurely ſnatched away, and if he can be content with making a decent appearance, ſuited to his income and character, without ſuffering his family to emulate the dreſs and modes of living of the moſt opulent part of his pariſh (a fault of which they are too often guilty, and to guard againſt which, conſidering their office, is one ' exemption from human infirmities' juſtly to be expected from them) his family would not be ſo liable to be left deſtitute, and thrown upon annual muſic meetings for charitable ſupport. It may be added, that though a fund is raiſed for the widows of the gentlemen of the army, it is raiſed *among themſelves*; and we apprehend that the church, collectively, is rich enough, however unequally her emoluments may be divided, to adopt ſome ſuch plan, with equal credit, without having recourſe to ſchemes of amuſement in order to entice the public to bear the burden for them.

Our Correſpondent profeſſes moderation in general terms, but he connects it with a ſaving clauſe extenſive enough to deſtroy *all* the operation of this virtue, in the preſent caſe. ' *Moderation*, ſays he, in all ranks of men, is confeſſed to be a quality highly commendable; and I will add, that it is more particularly to be expected in a clergyman. But Chriſtian moderation does not require even a clergyman to be eaſy and indifferent, when he apprehends the intereſts of his order to be at ſtake. There is *then* a call upon him in point of duty, to defend thoſe intereſts to the utmoſt, even though they ſhould be of a temporal nature.' It is very natural for a clergyman to think it improper in him to relax his pretenſions in any point that he may ſuppoſe to affect his own intereſts, or thoſe of his order; and this conduct may be expected in every claſs of mankind. Let it not be forgot, however, that if the conſent of the clergy had been thought neceſſary by Henry VIII. and Elizabeth, we ſhould have been overrun with monaſtic foundations to this day, nor could the church of England have been freed from a dependence on that of Rome. But are legiſlative bodies to view things in ſo partial a light, when they are the choſen guardians of the intereſts of *all* orders of men in a nation? Is it not their peculiar province to conſider what rights are proper to be enjoyed by particular claſſes, conſiſtent with a due regard to the welfare of the whole, collectively? In this inſtance, however, no invaſion of clerical rights is intended or pleaded for; but only an alteration in the mode of raiſing the preſent average value of their incomes from tithes: the ſettling which upon a regular eſtabliſhment is calculated to free the clergy from the embarraſſments of collecting their tithes in kind, or of driving temporary pecuniary bargains; ſo inconſiſtent with their ſpiritual engagements, and ſo ſubverſive of the cordiality that ought to ſubſiſt between them and their flocks.

Wiltonienſis thus concludes: ' I will beg leave, Gentlemen, in the moſt modeſt terms, to conclude with a hint, in which yourſelves, as Reviewers of the works of literature, are nearly concerned. It is that the intereſts of learning would moſt certainly ſuffer, if the pretended grievance of tithes (I ſay *pretended*, for it is in reality no more a grievance *now*, than it has been from the beginning) ſhould be taken away, and a deficient and precarious mode of proviſion for the clergy be adopted in the room of it.' A gentleman intereſted on the clerical ſide of this queſtion may be expected to deſcribe the dangers of any alteration, in as ſtrong terms as his apprehenſions may dictate; but to ſay that tithes are no more a grievance now, than they have been from the beginning, as it is ſaying nothing, it requires no anſwer. Let it be noted however, that a permanent eſtabliſhment, ſo permanent as to be affected only by thoſe circumſtances that muſt equally affect the property of all other claſſes of men, ill deſerves the epithets of 'a deficient and precarious mode of proviſion:' ſince, notwithſtanding any thing that has yet been urged to the contrary, neither the intereſts of learning, nor thoſe of the clergy, appear to be neglected in it.

Having thus, without reſerve, yet we hope without offence, exhibited ſuch reaſons as occurred to us in favour of parochial tithe-rates, in anſwer to two very ſenſible Correſpondents, who we truſt will credit us with being above any little prejudices in the argument; we wiſh to be releaſed from continuing a contraverſy from which there is no advantage in proſpect, on either ſide, deſiring to preſerve the good-will of all orders of men, ſo far as the general intereſts of literature, and the enjoyment of the ſacred right of private judgment, will permit.

⁂ If REMEMBRANCER had paid the requiſite attention to our *ſecond* Article on Miſs AIKIN's Poems, and particularly to the note in p. 136 of the Review for February, he would, perhaps, have ſpared himſelf the trouble of reminding us that we '*ought* to have noted' the fair Writer's 'defects as well as beauties.'

Is not our Correſpondent guilty of another overſight, when he aſſerts that we have diſtinguiſhed the Lady's Poem on CORSICA as the *beſt* of her performances? We do not obſerve that we have ſaid any thing like it. His remark, however, on one line of that poem, does not ſeem impertinent, viz. ſpeaking of LIBERTY, ſhe ſays,

> "'Tis heaven's beſt *gift*, and muſt be *bought* with blood."

Here is certainly an appearance of ſome incongruity; for, as our Correſpondent intimates, a *gift* is not uſually conſidered as a *purchaſe*.

We do not think the ſlight ſimilitude which REMEMBRANCER has obſerved between one image in her DELIA, and another in Mr Cartwright's ARMINE AND ELVIRA *, amounts to any proof of a want of originality in either inſtance; nor does it appear *which* of the two poems was firſt *written*, although the laſt-mentioned piece was firſt publiſhed.

Our Correſpondent's remark, that 'though it would otherwiſe be ignoble to attempt to diſcover faults, when thoſe faults are ſo well concealed among the numberleſs beauties, yet, as it might prove the means of a ſtricter attention in HER for the future, it would be a real kindneſs,—is doubtleſs very juſt, and will hold equally good if applied to every other author:—which thoſe young and haſty writers who paſs in review before us will do well to bear in mind.

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†‡† We have, this Month, received ſeveral Letters written to remind us of certain late publications, which have not yet appeared in our Review. Our Correſpondents may be aſſured that the books alluded to will not be overlooked.

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* For an account of this excellent poem, ſee Rev. for Aug. 1771.

THE

MONTHLY REVIEW,

For DECEMBER, 1773.

Art. I. *The Plays of William Shakeſpeare.* With the Corrections and Illuſtrations of various Commentators; to which are added, *Notes,* by Samuel Johnſon and George Steevens. With an Appendix. 8vo. 10 Vols. 3 l. bound. Bathurſt, &c. 1773.

AMONG the accumulated proofs of the high eſteem in which the writings of Shakeſpeare are held, in the preſent age, we may conſider the multiplicity of editions which his plays have undergone, in a few years, as not the leaſt. This multiplicity, perhaps, ſurpaſſes all other examples in the annals of literature: Such a tribute of praiſe, we believe, has never been paid to any other writer.—But the Immortal Bard (who, poſſibly, by the way, never imagined that his works would have paſſed a ſecond edition) richly deſerves every honour that can be paid to the memory of ſo aſtoniſhing a genius; and to the EXALTED, and almoſt infinitely VARIOUS, merit of his productions.

Shakeſpeare, as Dr. Johnſon has obſerved, 'begins now to aſſume the dignity of an ancient, and claim the privilege of eſtabliſhed fame, and preſcriptive veneration. He has outlived his century, the term commonly fixed as the teſt of literary merit. Whatever advantages he might once derive from perſonal alluſions, local cuſtoms, or temporary opinions, have for many years been loſt; and every topic of merriment, or motive of ſorrow, which the modes of artificial life afforded him, now only obſcure the ſcenes which they once illuminated. The effects of favour and competition are at an end; the tradition of his friendſhips and his enmities has periſhed; his works ſupport no opinion with arguments, nor ſupply any faction with invectives; they can neither indulge vanity, nor gratify malignity; but are read without any other reaſon than the deſire of pleaſure, and are therefore praiſed only as pleaſure is obtained: yet, thus unaſſiſted by intereſt or paſſion, they have paſſed through variations of taſte, and changes of manners, and, as they devolved from one generation to another, have received new honours at every tranſmiſſion.'

' The plays of Shakeſpeare,' as Mr. Steevens remarks in his preface prefixed to his edition of *Twenty of the old Quarto Copies* *, ' have been ſo often republiſhed, with every ſeeming advantage which the joint labours of men of the firſt abilities could procure for them, that one would hardly imagine they could ſtand in need of any thing beyond illuſtration of ſome few dark paſſages.' Yet thoſe who attentively peruſe the account given by this accurate Scholiaſt of the induſtry and labour required in *collecting* and faithfully *collating* the old copies (and to the toil of which he appears to have moſt zealouſly and cheerfully ſubmitted) will be convinced that much, after all, remained to be accompliſhed, in order to do that juſtice to the fame of this Prince of Poets, which the more curious and diſcerning of his admirers would expect from a competent Editor. For notwithſtanding the pains beſtowed in reviſing, and commenting on, his works, by the Rowes, the Theobalds, the Hanmers, and even the Popes and Warburtons, who have ſucceſſively republiſhed them, it might ſtill be ſaid that almoſt innumerable errors eluded their ſearch, and that many of their conjectural emendations only ſerved to '*obſcure the ſcenes*' they meant to '*illuſtrate*.'—How much is it to be lamented that the Great Bard did not happily prevent all the injuries which his works have received from the rude hands of their earlieſt publiſhers, and all the difficulty of RESTORATION (the main object of the preſent reviſal) which hath ſo often defeated the laudable views of the later Editors, by giving, himſelf, a complete edition of them!—But, as Dr. J. has remarked, ' it does not appear that Shakeſpeare thought his works worthy of poſterity, that he levied any ideal tribute upon future times, or had any further proſpect than that of preſent popularity, and preſent profit.' When his plays had been acted, the Doctor imagines that his hope was at an end; and that ' he ſolicited no addition of honour from the reader.'—' So careleſs was this great poet of future fame, that though he retired to eaſe and plenty, while he was yet little *declined into the vale of years*, before he could be diſguſted with fatigue, or diſabled by infirmity, he made no collection of his works, nor deſired to reſcue thoſe which had been already publiſhed * from the depravations that obſcured them, or ſecure to the reſt a better deſtiny, by giving them to the world in their genuine ſtate.'

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* See a ſhort account of this edition, in the 34th volume of our Review, p. 237.

But how aſtoniſhing is this indifference to the fate of his writings, in the Author of ſuch admirable productions,—who could thus indolently reſign † his glorious compoſitions to the horrible mangling of ſuch Vandal publiſhers! The tenderneſs of an Author for the fruit of his brain, hath often been compared to that of parents for their children: but, in the inſtance before us, Shakeſpeare, ſo juſtly ſtyled the great Poet of Nature, ſeems to have been, of all parents, the moſt unnatural ‡!

What an amazing contraſt does this negligence of fame afford to the anxiety of Cicero and Pliny, with reſpect to the celebrity which they hoped for, and even earneſtly ſolicited, at the hands of their learned friends!

This new edition comes recommended to the public under the ſanction of the two reſpectable names which appear in the title-page. Dr. Johnſon's edition of Shakeſpeare was firſt printed

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* By the players, from no better copies, perhaps (as Mr. Pope remarks) than the *prompter's book*, or *piece-meal parts*, written out for the uſe of the actors, whoſe very names are ſometimes, through careleſſneſs, ſet down, inſtead of the *Perſonæ Dramatis*: while in others, the notes of direction to the *property-men* for their *moveables*, and to the *players* for their *entries*, are inſerted into the text. From ſuch inſtances of ignorance and heedleſſneſs in the copiers, who were not much outdone in care or ſagacity by the firſt printers, are we to wonder how it could poſſibly happen that Shakeſpeare's works ſuffered more *depravations*, as Dr. J. expreſſes it, than perhaps ever fell to the lot of any other Writer. But how wonderfully do the jewels emit their radiance thro' the rubbiſh in which they have been buried!

† Dr. Johnſon, however, has ſuggeſted a reaſon for this ſeeming indifference in Shakeſpeare to literary fame, which is, we own, much more probable, as well as more honourable to the memory of the venerable Bard, than what we have, it is hoped, not ill-naturedly, ſaid of his want of natural affection to the offspring of his brain. The Doctor ſuppoſes it poſſible that this great Poet's negligence of fame might proceed from that ' ſuperiority of mind, which deſpiſed its own performances, when it compared them with its powers, and judged thoſe works unworthy to be preſerved, which the critics of following ages were to contend for the fame of reſtoring and explaining.'

A Hint for the PAINTERS.

‡ A good picture has been painted, repreſenting Garrick, courted by Tragedy and Comedy. Might not a ſimilar thought employ the pencil of a Gainſborough, a Hoare, or a Reynolds?—SHAKESPEARE, addreſſed by NATURE, and by FAME; and turning away, with a proper expreſſion of indifference, from the latter,

in 1765; and was amply conſidered in our Reviews for that year. Mr. Steevens's ſeparate publication of the *Twenty Plays* came out in the year following, and was briefly but reſpectfully regiſtered in our Journal, at the time of its appearance, as mentioned in the firſt note of this article.—As thoſe performances may be deemed ſufficient indications of what the Public might expect from the critical talents of theſe Gentlemen, it will probably be thought unneceſſary for us to enlarge on the particular merits of an undertaking, executed under the joint auſpices of ſcholiaſts, whoſe abilities for a work of this kind are ſo well known, and ſo generally admitted.

With reſpect to what has actually been performed by the preſent Editors, Mr. Steevens, who ſeems to have had by much the largeſt ſhare in the undertaking, has given an account of it, in his preliminary advertiſement. The detail of particulars would take up too much of our ſcanty room; and therefore we ſhall only obſerve on the whole, that enough, in our opinion, has been done to render this the beſt edition of Shakeſpeare's dramatic works which hath yet been offered to the Public.

The plays are preceded (as in Dr. Johnſon's former edition) by a collection of prefaces, written by the moſt conſiderable of Shakeſpeare's editors; and we cannot but commend the preſent publiſhers for ſtill retaining them, as they unqueſtionably comprehend a great variety of remarks on the genius and writings of the Author, many of them learned and inſtructive—others ingenious and curious—and all of them entertaining to the attentive and critical reader.

Dr. Johnſon's elaborate preface ſtands firſt; and is here reprinted with no alteration, or addition, except a decent compliment to his colleague, introduced at the end of the piece.

The Doctor's prefatory diſcourſe is followed by an advertiſement of conſiderable length, from Mr. Steevens. This previous addreſs we have already mentioned. To this paper is ſubjoined a very large catalogue of thoſe tranſlated authors, to many of whom reference has been made, in the diſputes relating to a queſtion which, by ſome critics, hath been deemed of much importance,—the *Learning* of Shakeſpeare: a point which we join with Mr. Steevens in pronouncing to have been deciſively ſettled by the Rev. Mr. Farmer's judicious pamphlet: ſee Review, vol. xxxvi. p. 153. Moſt of the obſervations contained in this ingenious tract are, we find, interſperſed among the very numerous notes and various readings with which this edition is enriched.

Next to Mr. Steevens's preface, and the liſt of thoſe Greek and Roman poets, orators, &c. who had been rendered acceſſible to Shakeſpeare, by the old Engliſh tranſlations, we have the dedication and preface of the two players, *Heminge* and

Condell, prefixed to the firſt folio edition, of 1623; which was printed ſeven years after the Author's death: and is the firſt collection of his works.

Mr. Pope's preface comes next; and then we have Mr. Theobald's. Following the order of time in which the editions appeared, Sir Thomas Hanmer's preface is given; and this is ſucceeded by Biſhop Warburton's. Mr. Steevens's advertiſement to his edition of the *Twenty Plays*, follows the Biſhop's critical performance; and the rear * of this prefatory proceſſion is brought up by Rowe's *Life* of Shakeſpeare. To Mr. Rowe's account † our Editors have added the following paſſage, which, they inform us, Mr. Pope related, as communicated to him by Mr. Rowe: viz.

"In the time of Elizabeth, coaches being yet uncommon, and hired coaches not at all in uſe, thoſe who were too proud, too tender, or too idle to walk, went on horſeback to any diſtant buſineſs or diverſion. Many came on horſeback to the play, and when Shakeſpeare fled to London, from the terror of a criminal proſecution, his firſt expedient was to wait at the door of the playhouſes, and hold the horſes of thoſe who had no ſervant, that they might be ready again after the performance. In this office he became ſo conſpicuous for his care and readineſs, that in a ſhort time every man as he alighted called for Will Shakeſpeare, and ſcarcely any other waiter was truſted with a horſe while Will Shakeſpeare could be had. This was the firſt dawn of better fortune. Shakeſpeare finding more horſes put into his hand than he could hold, hired boys to wait under his inſpection, who, when Will was ſummoned, were immediately to preſent themſelves, *I am Shakeſpeare's boy, Sir.* In time Shakeſpeare found higher employment; but as long as the practice of riding to the playhouſe continued, the waiters that held the horſes retained the appellation of *Shakeſpeare's Boys*."—This laſt-mentioned circumſtance is new.

To the tenth and laſt volume of this edition is added a large *Appendix*, conſiſting of notes which were communicated by correſpondents, or collected from publiſhed volumes, ſince the

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[*] We had nearly forgotten to mention the copy of Shakeſpeare's *Will*, which is ſubjoined to the collection of prefaces, &c. alſo the copy of an inſtrument from the Heralds' Office, tranſmitted to the Editors by John Anſtis, Eſq; Garter King at Arms; relating to the grant of a *Coat* to Shakeſpeare, on the merits of his anceſtors, and by which it appears that his family had, at that time, continued in Warwickſhire, "by ſome deſcents, in good reputation and credit."

[†] Rowe's Life of Shakeſpeare, Dr. J. obſerves, is written without elegance or ſpirit; but he retains it as the beſt account that has been given of particulars not generally known before.

impreſſion of the plays was completed. Among theſe communications we obſerve a letter from the Rev. Mr. Farmer ‡ before-mentioned; containing a pretty long ſeries of annotations; wherein it has been a favourite point with the ingenious Author, to ſupport Shakeſpeare's old text, againſt the attacks of former commentators: which is the grand object of Mr. Steevens himſelf.

In this Appendix too (but not among Mr. Farmer's notes) we find the *curious* diſquiſition concerning the *provocative* virtues of the *potatoe:* with which the news-paper wits have made themſelves, if not their readers, ſo extremely merry. There is certainly too much of this *luxurious* piece of natural hiſtory, with, perhaps, no truth for its foundation; and we apprehend our learned Editors have gone pretty far out of their way to bring it in. The name of COLLINS ſtands at the foot of this long note; which is given as a comment on a paſſage in *Troilus and Creſſida*, where Therſites talks of "The Devil Luxury, with his fat rump and *potatoe finger*." Shakeſpeare alſo ſtrongly alludes to the ſame ſuppoſed quality of this root, in the Merry Wives of Windſor: "Let the ſky rain *potatoes*, hail kiſſing comfits, and ſnow eringoes;—let a *tempeſt of provocation* come." All this ſerves to ſhew, however, that the root itſelf, whatever may be its qualities, has been longer known in England than is generally imagined.

We ſhall now cloſe this article, in the words of Mr. Farmer, as they ſtand at the beginning of his letter to Mr. Steevens:—"The edition you now offer to the Public, approaches much nearer to perfection than any that has yet appeared; and, I doubt not, will be the ſtandard of every future one." The ſentence does not terminate elegantly; but we heartily adopt the writer's opinion.

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‡ This gentleman is of Emanuel College, Cambridge.

ART. II. *Miſcellany Sermons, extracted chiefly from the Works of Divines of the laſt Century.* 8vo. 4 Vols. 1 l. Boards. Cadell. 1773.

THE ſermons compoſed by many of the Engliſh Proteſtant divines of the laſt age, may be read with peculiar advantage, by all who have a prevailing regard for manly ſenſe, and plain truth, delivered in honeſt and blunt language. They were not, indeed, of the delicate race of your refined court preachers, who "ſcorn to mention hell to ears polite." Not ſo the worthy champions of the church who fought the good fight a century ago. They were not only diſpoſed to render to God the things that were God's, but they thought it incumbent on them alſo to give Satan his due; and if a proſpect of the bliſs of heaven would not tempt men to tread the paths of righteouſneſs, they ſcrupled not to diſplay to their view, the fatal alternative, in all its terrors.—In truth, provided reformation was wrought, they were not over-nice about the means uſed for accompliſhing ſo deſirable a purpoſe. Whether *Hope* or *Fear* were the moving principle, the choice or difference of the motive gave them little concern. If the flock were edified by either means, the venerable ſhepherd was happy in the idea of his own inſtrumentality toward effecting ſo good a work.

It would be no unprofitable amuſement, to conſider the changes that have happened in the modes of Engliſh preaching, ſince the full eſtabliſhment of the reformation, in the happy reign of Elizabeth. On this head, the Editor of the collection before us hath the following very ſenſible obſervations; which we ſhall tranſcribe from his preface:

'The method of inſtruction from the pulpit, ſince the revival of literature in this kingdom, hath undergone various changes. During the reigns of King Henry the Eighth, Edward the Sixth, Queen Mary, and Queen Elizabeth, it was, from the circumſtances of the times, merely controverſial; as it was alſo in a great meaſure in the reign of King James the Firſt, but altered for the worſe, by an oſtentation of learning, a quaintneſs of expreſſion, and an affectation of puns and quibbles. In the former part of the reign of King Charles the Firſt, the ſtyle became more rational and temperate. But during that whole proceſs of time, thoſe ſermons, which Kings and Queens conſtantly frequented and liſtened to with attention, were what would have been thought at this day unſufferably tedious and inſipid.

'Upon the downfall of epiſcopacy, in the latter end of the reign of King Charles the Firſt, came in an unlettered tribe, who did not mend the matter at all. They did not indeed (for a very obvious reaſon) weary the audience with Latin and Greek quotations from the Fathers, but what they could they did; they ranſacked the bible from one end to the other for proofs and illuſtrations, which was an inexhauſtible fund for ekeing out an extemporary effuſion to any given length; and an hour-glaſs was placed by them, whereby to eſtimate the quantity of their labour.

'But though they preached extempore, yet it was not commonly without ſome kind of preconceived plan, which contained the ſketch and outlines of their intended diſcourſe; which, for the ſake of memory, was divided and ſubdivided into numberleſs branches. And this indeed was the caſe in a great meaſure of their more learned predeceſſors. To furniſh out a ſermon of an hour, or (as it ſometimes happened) two hours long, it was neceſſary to take a large compaſs, and divide the ſubject into many heads, and thoſe into others and others again; and the ſame notes of tranſition, as 2dly, 3dly, 4thly, recurring over and over, the hearer was bewildered, and what was intended for perſpicuity became the occaſion of confuſion.

'The reign of Charles the Second was eſteemed, and not undeſervedly, an age of learning; not from any extraordinary Mæcenaslike encouragement from the prince, but from this cauſe: during the uſurpation of Oliver Cromwell, moſt of the clergy of liberal education and genius, being diſplaced from their offices in the church, had leiſure to apply thoſe faculties to ſtudy, which, if they had continued in their functions, would have been employed in the ſcenes of active life. Theſe, upon the reſtoration of King Charles the Second, ſhone out with redoubled luſtre. Thoſe twelve years of uſurpation, which (ſo far as one can judge from the printed diſcourſes of thoſe times) did not produce one rational preacher, laid the foundation of a glorious ſuperſtructure in the next ſucceeding period. But ſtill the length of ſermons was not much diminiſhed, and in that age of diſſipation began to be looked upon as a grievance. Inſomuch that the Hon. Robert Boyle compoſed an eſſay on purpoſe of conſolation againſt long ſermons, but in the concluſion he takes occaſion to wiſh nevertheleſs that the clergy would confine themſelves to their hour. Had he lived half a century longer, he would have found a conſiderable reformation in this particular. Perhaps we may be now haſtening into the other extreme. It ſeemeth indeed to be ſomewhat unaccountable, that a congregation, who would think themſelves cheated and ill-uſed if they had not a ſermon preached to them, yet will univerſally agree, that the ſhorter it is, the better.'

In explaining the particular deſign of this republication of compoſitions which appeared in the laſt age, Dr. Burn* profeſſes that his intention is 'only to revive, and, as it were, modernize certain works of genius, which were the productions chiefly of divines of the laſt century; and that, not of thoſe divines of that period, who are yet in deſerved eſteem and reputation, but of ſuch whoſe works are almoſt conſigned to oblivion; and conſequently this revival of them may have ſomething even of novelty to recommend it.'

By this time the Reader is impatient to learn the names of the divines on whom the Editor's choice hath fallen. Theſe, however, are here deſignedly paſſed over in ſilence; and the reaſon for this is both ſingular and politic: 'the recital, ſays he, might perhaps be here a kind of ſtumbling-block in the entrance; and therefore it is thought fit to refer to the book itſelf for ſatisfaction in that reſpect.'—For the ſame reaſon, too, we infer, none of the authors' names appear in the Tables of Contents prefixed to each volume;—which *we* are ſorry for, as the omiſſion will give us the trouble of again turning to the head-title of every diſcourſe contained in the four volumes, in order to ſatisfy the curioſity of our Readers: who, probably, would not hold us excuſed, ſhould we, in complaiſance to the Editor's very pardonable fineſſe, withhold from them a piece of information, which they will certainly think it was our duty to give them.

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* Author of the celebrated treatiſe on *the Office of a Juſtice of the Peace.*—It is not uſual for us to mention the name of any Author, who does not himſelf affix it to his work; but in the preſent caſe we are the leſs ſcrupulous, as the concealment of the learned name has proved like Teague's myſtery, "which *all the world* knew to be a great *ſecret.*"

LIST of AUTHORS.

Kettlewell,
Clagget,
Sherlock,
Bray,
Scott,
Biſhop Taylor,
Owtram,
Pelling,
Biſhop Wilkins,
Biſhop Hall,
Biſhop Patrick,
South,
Newcome,
Horneck.

Beſide the diſcourſes collected from the above-mentioned divines, we have here five ſermons by the Editor, the ſubjects of which are—On *Drunkenneſs*—*Pſalmody*—GOD'*s Knowledge*—The *Folly of Sin*—On *Reſtitution.*

As *Dr.* Burn is more generally known by his publications as a lawyer, than in the character of a divine, we ſhall here give a ſpecimen of his compoſitions for the pulpit; and this we ſhall take from his ſermon on Pſalmody, as the ſubject is not very common.

The expreſſion of our gratitude to our almighty and eternal Benefactor, in ſongs of praiſe, is founded, as the worthy Author obſerves in his exordium, ‘ in the nature of man, and conſequently is as old as the creation :’ but he traces it ſtill higher; for it was, ſays he, ‘ the employment of heaven before man was made—and will be ſo after the conſummation of all things.’

In conſidering the antiquity of this part of public worſhip, he has the following obſervations on the ſtate of Pſalmody under the Jewiſh diſpenſation :

‘ David, ſays our Author, was a proficient in the knowlege of ſounds, and was himſelf both a performer in the ſervice, and compoſed the words which were ſet to muſic by his chief muſicians. He procured perſons ſkilful in the art, at a royal expence; and gave all poſſible encouragement to the profeſſors of it. He employed in his ſervice no leſs than two hundred and fourſcore and eight ſingers and muſicians. It is indeed a loſs to be lamented, that no footſteps of the ancient muſic are now to be found, whereby we might be enabled to form an adequate compariſon between the ancient and modern muſic.

‘ We read of mighty things performed by the muſicians of old; that they could tranſport a man to rage and fury, and immediately and in a moment quell the commotions of the ſoul, inſpire the tender paſſions, and infuſe the ſoftneſſes of love, or the extaſies of devotion; nay, that they could charm even the brute creation, and move things ſenſeleſs and inanimate.

‘ But theſe are only the exaggerations of poets, or hyperbolical expreſſions of ancient authors, whoſe manner it was to repreſent things beyond the life; and it is in this inſtance as in many others, the more ancient the more figurative.’

The Doctor however acknowledges that what is ſaid of the influence which ancient muſic had upon the ſoul, may in a great meaſure be true; and yet, as he obſerves, the ancient muſic might not be more excellent than the modern; for a good modern compoſition will produce equal effects: 'eſpecially, ſays he, if we conſider that one man is more ſuſceptible of impreſſions of this kind than another; and that ſomething may be owing to the unuſualneſs of the thing, for a perſon who hears muſic but ſeldom, or who never heard it before, would be much more affected than he who hears it frequently.

'Nevertheleſs, proceeds the Author, I will attribute to the ancient muſic its juſt praiſe. The human voice was the ſame then that it is now; and all inſtruments are more agreeable to the ſenſation of man, as they approach the nearer unto that ſtandard. For God hath ſo framed our nature, that the voice of man is more acceptable to man than any other ſound; and that, for ſocial reaſons, and alſo that we might have this, amongſt the other ingredients of our happineſs, within ourſelves.

'Some inſtruments likewiſe, eſpecially of the vocal kind, might perhaps be nearly the ſame in ancient times, as they are now. Other inſtruments undoubtedly have received what are called improvements, and eſpecially in extending to a much greater compaſs of notes*. But it may be queſtioned (upon the principle aforegoing) whether this ſhall univerſally and without exception be deemed an improvement, as it deviates ſo much the further from nature, the ſtandard whereof (as I ſaid) is the human voice. And in fact thoſe are not deemed the beſt compoſitions, which traverſe the whole ſcale of a modern inſtrument, but are looked upon as extravagances, or rather diſtortions of fancy; and the moſt applauded compoſitions of the beſt maſters, and the moſt applauded parts of thoſe compoſitions, if we examine them, we ſhall find to be ſuch, as take in no large compaſs of inſtrument.

'The ancients generally followed nature: hence the works of Euclid, Plato, Ariſtotle, Hippocrates, and many others, have ſuſtained their rank, through all the changes of times, and the viciſſitudes of learning, for two thouſand years: and the reaſon is plain, becauſe nature is the ſame now, that it was two thouſand years ago.

'Hence alſo the ancient painters and ſtatuaries were never equalled, being contented not to mend, but only to imitate the works of God. Hence thoſe ſtriking proportions, in the naked body of man, which are exhibited in ſome of the ancient ſtatues, affect the mind with an inexpreſſible ſatisfaction; whereas the like workmanſhip, employed upon the body of a man with his clothes on, would have the contrary effect, and leave the mind diſſatisfied and uneaſy, although we did not immediately ſee the reaſon of it: but the reaſon is this; the one is the imitation of the works of God, and the other of the works of a taylor.'

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* 'An inſtrument of ten ſtrings David calls forth to be exerciſed upon extraordinary occaſions, Pſ. xxxiii. 2. xcii. 3. cxliv. 9. Perhaps their common inſtruments, as was moſt natural, comprehended an octave, and no more.'

After curſorily hinting at thoſe *refinements* in muſic by which it becomes *unnatural*, the Doctor judiciouſly obſerves that there are many reaſons why, in a mixed congregation, it ought not to be exquiſitely refined; and that the ancients more ſtrictly followed nature, in their muſical compoſitions, than the moderns do. And here he takes occaſion to remark, with reſpect to *languages*, that the ſounds in the Hebrew, above all other languages, correſpond with the thing ſignified; and that 'therein, it hath the moſt remarkable ſignatures of the language of nature. Matters of grief are expreſſed by ſlow-ſounding ſyllables; of rage, by harſh and difficult pronunciations; and matters of joy gently glide away in ſounds of eaſy and delightful utterance. I will not be tedious upon this head, and therefore ſhall only exemplify what I have ſaid in one well-known inſtance. The expreſſion in the Hebrew, which ſignifieth, *Praiſe ye the Lord*, hath nothing in it of that harſhneſs, which theſe words do bear in Engliſh; and therefore the modern compoſers leave it untranſlated; I mean, the term *Hallelujah*, which is a kind of *Gloria Patri* in miniature. There ſeemeth to be ſomething inchanting in the very ſound of it. So free it is from all ruggedneſs of accent, and plays upon the tongue with ſuch liquid fluency, that when they have once taken it up, they know not how to leave it. They toſs it to and fro, and transfuſe it through all the variety of melody; catching at every ſyllable, and every echo of a ſyllable; until at length, like an expiring taper (as it were exhauſted of its ſubſtance) it languiſhes, trembles, and dies away.

'I will not delay in examining how far the pſalms of David were compoſed in *metre*. Rhyme, or a determinate number of feet or ſyllables, in expreſſing our ſentiments, have no foundation in the nature of things, or of languages. Theſe are refinements of later ages. And to attempt to reduce David's meaſures unto the like ſtandard, ſeemeth to be an undertaking prepoſterous and abſurd. And upon the whole, the Hebrew meaſures ſeem to be no otherwiſe than thus; that is to ſay, verſes or lines, the latter part whereof correſpondeth to the former by a kind of antitheſis in the ſenſe and ſignification, without any gingle in the ſound, or artificial determination of the ſyllables as to number or quantity; but the expreſſion flows as nature dictates. So that the difference between the moſt ancient and the modern verſification is this; that in the former nature predominates; in the latter, art hath the upper hand, and nature is made ſubſervient to it; which in very deed is a contradiction, for art is, or ſhould be, nothing elſe but an imitation of nature.'

With reſpect to the ſacred poetry of the Hebrews, we may refer ſuch of our Readers as may be deſirous of farther ſatisfaction in regard of its *metre*, to the excellent work publiſhed on that ſubject by Dr. Lowth, now Biſhop of Oxford; in which he hath completely refuted the hypotheſis of Biſhop Hare: ſee Rev. vol. viii. p. 401; and vol. xii. p. 485. See alſo, more particularly, our ſentiments on this ſubject, in our 14th vol. p. 249—253.

Having cloſed his obſervations on the Jewiſh pſalmody, our Author comes next to our *obligation* to follow the practice of pſalm-ſinging, as an act of Chriſtian worſhip. In this part of his diſcourſe he ſhews that we are not enjoined, or bound to it, by any human authority; but that the practice is allowed, as conducive to edification. The Doctor is, however, an advocate for the expediency and utility of the practice, on the following conſiderations, viz. that it habituates the people to a love of the divine ſervice; that every perſon approves the work in which he is himſelf employed; and that it is one of the excellencies of our liturgy, that the people have a greater ſhare in the ſervice than hath been allowed in any other eſtabliſhed form, or than is practiſed in any of the Diſſenting congregations.

'And it is a rule,' continues the ingenious Preacher, 'which will always hold, becauſe the foundation is in nature. Hence we may account for people's being ſo fond of their own offspring, and of their own ſpeeches and actions, in which others perhaps ſee nothing that they can ſo much admire.

'Hence, in the ſinging of pſalms, the ſatisfaction doth not always ariſe from the excellency of the compoſition, but from the perſon himſelf being concerned in the execution. And upon the introduction of any new method of ſinging, they who bear no ſhare in the performance are apt to conclude in favour of the former way; not becauſe it is leſs uncouth and diſagreeable, but becauſe it is their own.

'Theſe indeed are diſagreements which ought to be avoided; but in the mean time the thing itſelf is certain, that every man will take delight in that ſervice, in which he himſelf is a performer †.'

In the third head of his diſcourſe, Dr. Burn gives us his obſervations concerning our conduct in the execution of this part of our public devotions: And, firſt,

'Let us not, ſays he, addreſs ourſelves thereunto with impetuoſity and precipitation, as the horſe ruſheth into the battle. Vociferation is the leaſt part of it; and to exclaim as loud as poſſible we can, ſeemeth rather calculated to infuſe terror than complacency; and more eſpecially if a perſon hath a remarkably ſtrong voice, and withal much zeal, he ſpoils the harmony by overbearing; and diſappoints himſelf and others of the ſatisfaction which ſhould ariſe, from a proportionable adjuſtment of the ſeveral parts of the compoſition. Beſides, alſo, that it is an affront to all the reſt; for every one hath a right to be heard in his turn: even as in converſation, he who aſſumes more than his ſhare of the diſcourſe, intrenches upon the natural liberty of mankind, and conſequently is a public nuiſance.

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† On this principle we may ſubſcribe to the policy of the Moravian and Methodiſt teachers, who allow their people ſo large a ſhare in the performance of their public devotions, and whoſe ſinging is ſo much ſuperior to that in other, leſs enthuſiaſtic, aſſemblies. It is well known that they have adopted the muſic of ſome of our fineſt ſongs, &c. ſuch as, HE COMES! THE HERO COMES, &c. And they have given good reaſons for ſo doing: for, as Whiteſield ſaid, "Why ſhould the devil have all the beſt tunes?"

‘ Secondly, Let us not (on the other hand) apply ourſelves thereunto with a ſpruce affectation, and an effeminate delicacy, unnatural to the Engliſh nation.—A grave ſolemn movement, eſpecially where the ſeveral parts accompany each other in ſolemn counterpoint (as the muſicians term it) ſeems beſt adapted for the common uſe of a popular congregation. A quick tranſition in any of the parts is improper, for reaſons drawn from the nature of man, and from the nature of ſounds. All perſons have not a genius alike adapted to muſic; and thoſe who have the leaſt knowledge in any ſcience, are frequently apt to make the greateſt ſhew of it. This would create an inſufferable jarring in the divine worſhip, if the performance depended upon any nice modulation in point of time or of voice. Beſides, as I ſaid, it is inconſiſtent with the nature of ſounds. Sound doth not paſs inſtantaneouſly, but moves in compariſon by ſlow advances. In a church of any conſiderable dimenſions, a ſhort note is over at one end of the church, before it is heard, and conſequently before it is begun at the other end. And this is the cauſe, why a perſon at the low end of a church is always behind the reſt of the congregation in his reſponſes. And a variation in ſinging, in the point of time, if it were but for half a note, cauſeth as great a jumble, and diſcord, and confuſion, as if the difference were as far as between heaven and earth. For it is in muſic as in other things, that the moſt agreeable is parted by a very narrow interval from the moſt diſagreeable.

‘ And as too much air, although perhaps agreeable in itſelf, ought to be excluded out of the *compoſition*; much more ought all affected air to be excluded out of the *performance.* This ſpoils all harmony at all times, and in all places. Where two ſounds or more do coincide and are agreeable, any one of thoſe ſounds variegated with a tremulous exaltation or depreſſion, although but for a very little, is capable to make the coincidence moſt ſhocking and monſtrous; and being beſide the compoſer's intention, ought not to be introduced by perſons who probably underſtand not the firſt principles of compoſition.

‘ And as all unnatural decorations ought to be avoided between the individual notes, much more ought all meretricial ornaments (as I preſume to call them) between the ſeveral parts of the performance. And this is often the caſe where that noble inſtrument an organ hath been introduced. It is not of ſo much concern to the congregation, to know how nimbly the artiſt can move his fingers, as it is that they ſhould not be interrupted in the moſt ſolemn part of their worſhip of almighty God. Sixteen impertinent preludes and interludes, in ſinging two ſtaves of David's pſalms, is too much for any purpoſe of devotion. And it is juſt as natural, as for a man to walk ſteadily and ſedately for ſix or eight paces, and then run, leap, and dance as faſt as ever he can for ſix or eight more, and ſo on for a quarter of an hour together. In *ſpeaking* it would be equally ridiculous, and even in *ſinging*; if a man ſhould go about to ſing the very identical notes which are played upon the inſtrument, with the alternate and almoſt inſtantaneous changes, from quick to ſlow, from light to grave, it would excite a very different kind of ſenſation from that of a ſolemn, grave, and ſerious act of religious adoration.

'Laſtly, and to conclude all; Let it be remembered, that the ſinging of pſalms, although it is a commendable and uſeful appendage of religious worſhip, yet it is *but* an appendage of it. *I will have mercy*, ſaith God, *and not ſacrifice. Wherewith ſhall I come before the Lord* (ſaith the prophet) *and bow myſelf before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleaſed with thouſands of rams, or ten thouſands of rivers of oil?—He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?*

'A good life, above all other things, is the beſt handmaid to devotion; and is eſpecially neceſſary for that branch of it, which I have been all along ſpeaking of. I have in this diſcourſe deduced all my arguments from nature. Muſic itſelf is but the ſcience of nature; and the rules of compoſition are nothing but obſervations drawn from nature, of what is agreeable or diſagreeable to the ſenſation of hearing. What is agreeable to nature will always hold, and what is diſagreeable is the ſame yeſterday and to-day and for ever. But above all the contradictions to nature which I have obſerved, this one thing is the moſt unnatural, for a man with an evil conſcience to go about to ſing. It ſeemeth a little abſurd for a man, who perhaps hath been guilty of a debauch over night, to ſet up to ſing to the praiſe and glory of God next morning.

'As a mind loaded with oppreſſion is unfit for the triumphs of ſong, much more ſo is a conſcience burdened with guilt. Alas! what hath he to do with ſinging, whoſe portion (unleſs he repenteth) ſhall be weeping and wailing and gnaſhing of teeth. The voice of diſtreſs is always broken and inharmonious. Therefore, that we may ſing well, we muſt live well.'

Theſe obſervations are very juſt, and of the moſt uſeful tendency.—We have only to add a remark which hath often occurred to us, on this ſubject; and which we ſhall not ſcruple freely to expreſs, from our genuine feelings, and honeſt reſentment. We mean this in reference to the diſagreeable and unhappy effect of a negligent, ſlovenly, coarſe, or diſcordant manner of performing this otherwiſe ſolemn and delightful part of our public worſhip. Of theſe groſs defects ſome, or all, are too often obſervable, both in our churches and meeting-houſes; where, to hear a vulgar, illiterate bellman of a clerk, roaring out Sternhold's ſtaves, or Watts's ryhmes, *to the praiſe and glory of God*, as he calls it—the congregation joining but to increaſe the *noiſe*, and altogether 'GRATING HARSH DISCORD,' like Milton's gates of hell,—is an abomination both to the inſtructed mind and the muſical ear, which no Chriſtian patience (one would think) could endure, unleſs to that patience were added downright ſtupidity, or a total indifference to the *manner* in which the worſhip of almighty God is performed! Such vile abuſe of a moſt pious and pleaſing inſtitution, muſt rather

nd to *provoke* than edify every man of ſuperior judgment, taſte,
nd feeling; and inſtead of harmonizing his ſoul, ſerve only to
nd him away in a frame and diſpoſition of mind ſimilar to that
f Hogarth's enraged muſician.

Shame on the clergy, of all denominations, who can ſtand
tamely by, and ſee their Maſter's houſe, and moſt ſolemn
rvice, ſo profaned—ſo burleſqued! It is not ſo, we are fully
erſuaded, where the ſenſible and worthy Author of the fore-
oing obſervations on pſalmody preſides as paſtor.

RT. III. *Obſervations on the Nature and Cure of Fevers.* By William Grant, M.D. 8vo. 2 Vols. 10s. Cadell.

DR. Grant's *Enquiry into the nature, riſe, and progreſs of the
fevers moſt common in London*, was firſt publiſhed in 1771,
one volume; and ſome account of it appeared in our Review
r November, in the ſame year. As the work has been conſi-
erably augmented and improved, with the addition of a *ſecond
art* entirely new, we ſhall now give a brief ſketch of the whole.

The Doctor's intention, we apprehend, was to throw ſome
ew light upon the nature of fevers in general; but more par-
cularly to diſtinguiſh each variety of fever from every other
ind, in order to aſcertain it's peculiar nature, and the ſpecial
ethod of cure that hath been found moſt ſucceſsful in it. For
is purpoſe he divides all fevers into two claſſes; the firſt claſs
onſiſts of fevers which he had met with regularly, invariably,
nd annually in London, for the ſpace of 20 years ſucceſſively.
heſe, he ſays, are the natural conſequence of the change of
aſon; and always have been, and ever muſt continue the ſame,
s much as any other natural production of this climate: and
eſe he denominates *common fevers*, as ariſing from common cauſes
nly. The ſecond claſs of fevers he calls *uncommon fevers*, not
riſing from the ordinary change of ſeaſon, but from ſingular
ombinations in particular places, ſeaſons, or circumſtances, pro-
ucing a new and extraordinary effect upon the bodies of men;
eſe, therefore, are not to be met with every year; but appear
r diſappear irregularly: and this he endeavours to prove by the
uthority of the beſt Engliſh obſervators, added to the teſtimony
f many people now reſiding in London.

The firſt part of this work, as we have already obſerved,
ontains a ſhort account of the origin and progreſs of the com-
on fevers, taken from a journal of twenty years practice in
ondon; and illuſtrated with caſes, practical obſervations, and
uotations from practical authors.

In arranging the matter of this firſt part, he has followed the
xample of former writers on the ſubject, and divided the com-
on fevers into two claſſes, viz. Vernal and autumnal; but he

ſays that the vernal fevers begin in December and laſt till July; and that the autumnal fevers begin in July and laſt till December: although he allows that the winds and weather may occaſion ſome exceptions from this general rule.

The firſt chapter of the firſt part contains a ſhort diſcuſſion of the ague in general; becauſe, ſays he, the ague is a diſeaſe equally connected with the vernal and autumnal fevers; but it had been much more to the purpoſe to have divided this chapter; to have added the vernal ague to the ſynochus non putris, and the autumnal ague to the end of the bilious, or atrabilious fever; ſo that, inſtead of being the firſt, it ought to have been the laſt of the firſt part: there it might have been introduced regularly in its proper place, and might have been diſcuſſed with leſs trouble and more perſpicuity.

All the vernal fevers, according to the Doctor, are inflammatory, but not equally nor ſimply ſo; for he has obſerved, that there is ſome other ſpecies of morbid matter frequently added to the phlogiſtic lentor, which commonly requires a coction and criſis peculiar to itſelf; and that this morbid matter is different at different ſeaſons. To prove this, he divides the vernal fevers into three diſtinct, epidemic conſtitutions, viz. The catarrhous, the ſimple inflammatory, and the humoral. Although in each of theſe conſtitutions, the morbid matter remains nearly the ſame, yet it ſeems to act differently on different habits, and conſequently produces a conſiderable variety of ſymptoms, to which different names have been given.

Thus the catarrhous conſtitution, which begins perhaps in December, and continues about two months, gives riſe, not only to the coryza and catarrhous fever or fluxion on the membrana ſneideri and lungs; but alſo to a ſpecies of rheumatiſm, morbus coxyageſis, tſchiadicus, eryſipelas, dyſentery, and other rheums and fluxions incident to that ſeaſon. He has found by experience, that all thoſe diſeaſes eaſily yielded to the ſame, or a ſimilar method of cure to that which agreed with the catarrh; excepting only ſome little alteration according to the preſſing ſymptoms, and variety of the temperaments of the ſick; and this is true ſo long as the catarrhous conſtitution remains epidemic.

The moſt genuine inflammations do not begin ſo early in the ſpring; this conſtitution alſo gives riſe to a great variety of fevers to which different names have been given, although they all proceed from the ſame cauſe, and agree with the ſame method of cure, making ſome allowance for the particular organ chiefly affected. Thus the phrenitis, angina ſanguinea, pleuritis vera, peripneumonia vera, paraphrenitis, hepatitis, nephritis, and all the topical inflammations, ariſe from the ſame cauſe, and require a treatment nearly ſimilar.

The inflammatory conſtitution is ſucceeded by the humoral, and begins when the warmth of the ſeaſon has partly conquered the violence of the inflammation: this conſtitution gives riſe to the ſynochus non putris of the ancients, to which many names have been given by different authors; owing to the great variety of ſymptoms in different patients, and the effect of the winds and weather for the time being, viz. The depuratory, ſpring fever of Sydenham, meſenterica of Baglivi, the hemitritææ, tritæophyæ, and epialos of the Greeks; the febris gaſtrica, colerica, Hungarica, pituitoſa or humoralis; the febricula of Maningham, and the lenta of Huxham. The ſame morbid lentor, ſuperinduced upon the inflammatory diatheſis, occaſions the agues, gouts, colics, fluxes, and jaundice of that ſeaſon which is between ſpring and ſummer; and they all agree with a treatment nearly ſimilar, with very little alteration, according to the particular circumſtances of each individual. All theſe three conſtitutions together comprehend the fevers of the ſpring ſeaſon; they are all partly inflammatory, but not all ſimply ſo; and ſometimes attended with miliary eruptions.

But in the month of July, ſays our Author, the ſcene changes; all the ſpring fevers go off as if they never had exiſted, and a new morbid lentor takes place, of a very different nature, commonly called the Putrid morbid lentor: this reigns for five months, and may be divided alſo into three epidemic conſtitutions, viz. The ſimple putrid, the bilious, and the atrabilious; and each of theſe give riſe to many fevers nominally different, but really of the ſame nature; ariſing from the ſame morbid lentor, and agreeing with nearly a ſimilar treatment.

Thus the ſimple putrid conſtitution contains the variolous, dyſenteric, petechial, purple fever, and bilious colic of Sydenham; and the ſynochus putris of the ancients; all of which are liable to aphthæ when improperly treated.

The bilious conſtitution ſets in by the cholera morbus, and contains the new fever of Sydenham, bilious fever of Tiſſot; the ague, dyſentery, miliaria, aphthæ, and eryſipelas of the harveſt ſeaſon. And laſtly the atrabilious conſtitution contains the atrabilious fever, morbus niger Hippocratis, the eryſipelas, aphthæ, and colic of the latter ſeaſon, or end of harveſt; the morbus hyſtericus, hypochondriacus, and melancholia cum materia; the winter fever and peripneumonia notha of Sydenham; with various cutaneous diſeaſes, gouts, and piles, ſo common about the beginning of winter.

Theſe are the fevers diſcuſſed in the firſt part of this work, and, according to the Doctor's opinion, do not contain any real malignity in their own nature; nor are they contagious: but the fevers mentioned in the ſecond part are malignant in their very eſſence, and are every one contagious, or capable of producing their likeneſs. He divides malignity, after Sydenham, into two ſpecies, the firſt he denominates *factitious*, ariſing from bad practice in a common fever; and the other he calls *native*, ariſing from certain combinations in particular ſpots, producing a new poiſon, or morbid ſeminium, capable of being carried from place to place, and from perſon to perſon; always producing its own likeneſs, with certain univocal ſymptoms, ſufficient to diſtinguiſh it from every other diſeaſe: he gives a liſt of theſe poiſons, and divides them into two ſorts; the firſt cannot be produced a ſecond time in the ſame ſubject; but the poiſons of the ſecond ſort may affect the ſame perſon many times.

But the great point which the Doctor ſeems to aim at, is, to prove that although theſe malignant and contagious fevers may ſometimes attack ſound healthy people, yet for the moſt part they ſeize upon unhealthy ſubjects, and ſuch as have the *terrentia* of a common fever actually exiſting in them; ſo that the whole diſeaſe will frequently be found to conſiſt of two fevers blended together; and to this he imputes the endleſs variety of ſymptoms to be met with in every one of the contagious fevers.

To demonſtrate which, he ſingles out the *angina maligna*; enumerates the ſymptoms which diſtinguiſh it from every other ſpecies of *angina*; and then he adds a journal of caſes, in regular ſucceſſion, through all the epidemic conſtitutions of one entire year; to ſhew, how the ſame contagious ſeminium, at different ſeaſons of the ſame year, produced a fever partly different, in people of the ſame age and temperament, living in the ſame place, and nearly after the ſame manner.

As fevers conſtitute by far the greater part of the practice of medicine, it is incumbent on every medical practitioner to make himſelf maſter of all that has been made public on the ſubject. Hence thoſe who have attentively read and conſidered all the treatiſes on fevers, ancient and modern, and compared them with what hath occurred in the courſe of their own obſervation, have been able to confirm what others had remarked before, and have ſometimes been obliged to diſſent from Authors of great name; though, perhaps, they may rather differ in opinion than in matter of fact. And, after all, ſome who have made the moſt extenſive enquiries, having grown weary of conſulting *writers of opinions*, have confined themſelves wholly to *obſervers of facts*, and found more ſubſtantial and real ſatisfaction in the peruſal of caſes, than ever was afforded them by the moſt ingenious hypotheſes.

We ſhall cloſe Dr. Grant's performance with one general obſervation upon its merits. Conſidered as a literary compoſition, it abounds with repetitions, and is chargeable with many imperfections, not only in regard to the Author's arrangement of his materials, but to his diction. Yet, as a medical production, we ſcruple not to affirm, that it contains more ſound practice, and more critical, diſcriminating knowledge of fevers, than is, perhaps, to be found in any other book on the ſubject, from Sydenham to the preſent time. Some of the Doctor's brethren may poſſibly cavil at it, while their own intereſt, if not that of their patients, will lead them ſecretly to conſult it; and by that means mankind may profit by its publication: which is the great end that a well diſpoſed mind hopes to attain, even by its moſt ardent and moſt fatiguing operations.

ART. IV. *A Diſſertation on the Phædon of Plato; or, Dialogue of the Immortality of the Soul.* With ſome general Obſervations on the Writings of that Philoſopher. To which is annexed, a Pſychology: or, an abſtract Inveſtigation of the *Nature* of the *Soul*; in which the Opinions of all the celebrated Metaphyſicians on that Subject are diſcuſſed. By Charles Crawford, Eſq; Fellow Commoner of Queen's College, Cambridge. 8vo. 4s. 6d. Boards. Evans. 1773.

CHARLES CRAWFORD, Eſq; ſets out with informing us, that he has no great opinion of that argument which Mr. *Locke* and the logicians denominate the *argumentum ad verecundiam.* We give him full credit for this declaration, for we have ſeldom met with an Author, leſs influenced by a reſpect for the *characters* or *ſentiments* of others, than Mr. C. though we cannot help obſerving in him a violent partiality toward ſome, whom he profeſſes to admire and follow, ſuch as *Lucretius*, *Bolingbroke*, and *Voltaire*.

The deſign of this curious diſſertation is to invalidate all the arguments that have ever been offered in ſupport of the immortality of the ſoul; and in the execution of this purpoſe, we find a pompous diſplay of learning and reading, but ſo little of any thing original or peculiar to this Author (except his licentious manner) or that wears the face of argument, that it hurt us to ſee even a bad cauſe ſo ill defended. Mr. C. treats our ancient and modern philoſophers with as little ceremony as he obſerved toward the city merchant, 'whom he caned in the public ſtreet at noon-day.' His firſt plan, he informs us, was very extenſive: 'I propoſed (ſays he) to have given the opinions of all the learned men of Europe concerning the nature of the ſoul. I find however that ſuch a plan would neceſſarily employ a conſiderable time. I have therefore only given the opinions of the moſt celebrated of them. But if I ſhould hereafter be leſs engaged in other avocations than at preſent, I will purſue my former plan. My intention was to have given the ſubſtance of every thing that has been ſaid in regard to the ſoul worthy of notice in the Greek, Latin, Engliſh, 'French, Spaniſh, and Italian languages. In ſhort, I had 'ſome intention of making ſuch a compilation as to render it 'unneceſſary to look into any other book for the doctrine of the 'ſoul. This therefore may be looked upon as the ſketch only 'of a much larger work. I have been guilty, I confeſs, of a 'miſnomer.' This brings to our mind a ſomewhat ſimilar declaration made not long ago by an anonymous author of 'An eſſay on the human ſoul'—probably the production of the ſame pen.

'I make no doubt (continues our Author) the undertaking I 'am entering upon will by many be looked upon to be raſh and 'adventurous in an extreme.—I am going to pluck ſome of the 'laurels which for ages have adorned the tomb of Plato, and 'from the luxuriant ſpoil to weave a chaplet for my own brow *.

'In his works there is an exuberance and ebullition of error. 'His groſs corruptions ought now to be removed, as they have 'wantoned in their growth, and are become fetid and feculent. 'It is not, for inſtance, only here and there that we meet with 'any thing faulty or improper in the Dialogue of the immortality 'of the ſoul, the whole we ſhall find to be a monſtrous tiſſue of 'vanity, inconſiſtency, and abſurdity.'

Whatever opinion we may form of the arguments in this Dialogue, or of others, that have often been urged by later writers in proof of the natural immortality of the ſoul, we cannot help expreſſing our diſlike of the confidence, illiberality, and licentiouſneſs of many of our Author's obſervations and reflections. To follow him through the tedious extracts he has given us from this dialogue, and to inform our Readers, how very weak, abſurd, and inconcluſive Mr. *C*—— has pronounced the arguments they contain, (by an authority indeed which none but fools and idiots can diſpute) would tire their patience, and conduce very little either to their inſtruction or amuſement. But that none may ſuſpect us of paſſing too ſevere a judgment on this *juvenile* performance, we ſhall produce a few paſſages in ſupport of our repreſentation.

At the cloſe of an extract from one of *Cicero*'s *Tuſculan diſputations*, in which the learned Roman adopts the opinion of *Plato*, 'That knowledge is nothing but remembrance,' our Author has this remark: 'We here find an aſſertion firſt made 'by Plato, and afterwards adopted by Cicero (whoſe abilities 'ſeem ſuperior to thoſe of any other man that ever exiſted) that 'would diſgrace the lips of an idiot.' And in another place, 'It is ſaid of Plato, that in his infancy, as he was one day 'ſleeping under a myrtle tree, a ſwarm of bees ſettled themſelves 'upon his lips, which was taken as an omen to ſignify that his 'ſtile would be extremely ſweet. We have feaſted upon the de-

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* Inſignemque meo capiti petere inde coronam.

‘licious honey of eloquence in the laſt quotations that I have made; which are the moſt contemptible for a deficiency of reaſon, ſenſe, and every thing elegant that I ever remember to have met with. The author of ſuch traſh as that, O ſhame to human diſcernment! is the man who was ſo much eſteemed by the world that they would have no leſs than a god for his father. They have made him alſo deſcended from a virgin. It is pretended, that Ariſton having eſpouſed his couſin-german Perictione, that the god Apollo appeared to the bridegroom Ariſton, and forbad him to approach his wife, becauſe ſhe was with child by him. Ariſton obeyed the mandate of the god, and looked upon Perictione no more as a wife but as a goddeſs, till ſhe was delivered of Plato, which, as the Delians are ſaid to have affirmed, was on the day of Apollo's nativity. That great fool St. Jerom obſerves, that thoſe philoſophers who firſt invented this fable, did not believe that he whom they looked upon as the prince of wiſdom, could be born of any other than a virgin. I believe that there was very little authority for ſaying that a miracle was worked here; and I believe, that Ariſton, by fair copulation, begot Plato on the body of Perictione; that he had ——’ what remains is too indecent to be tranſcribed.

Socrates obſerves, that his auditors were deſirous of enquiring into the force of his arguments for the ſoul's exiſtence after death; and that they were fearful, like children, that when the ſoul leaves the body the winds would run away with it. Our Author replies, ‘I am confident no argument has been urged as yet, that could prevail on a ſenſible man to think differently from theſe children, that could influence him to imagine any thing elſe but that at the moment of the ſeparation of the ſoul from the body, the former is diſſolved, and vaniſhes like a flame,—*In æthereis diſperſus nubibus auſtri.*’

He concludes another quotation with theſe *candid* and *liberal* obſervations; ‘I never in my life, I think, remember to have met with a paſſage ſo entirely deſtitute of ſenſe, reaſon, and truth. If Socrates really ſaid theſe things, the opinion that Diogenes the Cynic entertained of his being a madman would ſcarcely appear to be too raſhly adopted. This is the man, however, this miſerable reaſoner, this pitiful declaimer, this frothy ranter, this miſguided enthuſiaſt, who tells us that the Pythia called him the wiſeſt of men.—Well might the Athenian people offer inſults to his perſon in his diſcourſes (which we are told by Diogenes Laertius and Xenophon was the caſe) if he taught ſuch abſurdities as theſe! This is the wretch, however, that, infatuated by this moſt unbounded vanity, ſaid that a true philoſopher (he thought himſelf the greateſt in the world) 'ought to imitate, O monſtrous thought!—even God himſelf!'—with much more to the ſame purpoſe.

Our Author's reflection on M. *Dacier*, the tranſlator of Plato, is much in the ſame *polite* and *elegant* ſtile. 'O moſt ' egregious aſs! moſt incorrigible blockhead! what pity is it ' that thou wert not put to the plough's tail, or ſome other ſervile office in life, whereby an uſeful member might have been ' procured for ſociety, for thou wert as ill calculated for a philoſopher, as *our preſent beſt of* ——— is to direct the affairs of a ' great nation.'

When he concludes his extracts from this dialogue, he ſums up all his boaſted replies with this general reflection, which none can be ſo daring as to contradict, 'Thus ends this celebrated dialogue, in which we neither find elegance of compoſition, nor one good argument for the immortality of the ſoul: ' —nor ſhall we, if we examine the other parts of Plato's works ' where he treats on this ſubject, find any thing urged that is by ' any means convincing in favour of his propoſition. According ' to Milton, *Much of the ſoul he talks, but all awry.*'

Our Author next proceeds to examine the arguments of other philoſophers, and of modern writers, on this ſubject. Cicero, of whom he ſeems to entertain a very high opinion, whenever his reaſoning in defence of the ſoul's immortality does not interfere, ſtands in the foremoſt rank of thoſe whoſe ſentiments are examined. Whatever he ſays in favour of the immortality is ridiculous and abſurd: in other particulars his authority may be more ſafely relied on.

'Put his arguments (deduced from the nature and origin of ' the human ſoul) into plain words, and they will,' ſays our Author, 'appear ridiculous. There is no origin of the ſoul upon ' the earth; it thinks, perceives, and has volition; it muſt be ' ſomething celeſtial and divine, and therefore immortal.' But when Cicero combats the fears which men entertained with reſpect to futurity, 'his obſervations are very juſt; for it is ' highly derogatory, I think, to the honour of the Supreme ' Being, to imagine that there is ſuch a place as hell. We may ' agree with Spinoſa for once, when he ſays, that the fear of ' hell is but a chimerical thing. The idea of a devil ſeems ' alſo not to have a better foundation.' Mr. C. produces a number of authorities from ſome of our moſt approved Chriſtian writers, in ſupport of this point: authorities, which he ſtrangely miſapplies for want of a more accurate acquaintance with their writings.

He then proceeds to allege the authority of his own advocates; and he begins with his favourite Lucretius: 'His arguments on this ſubject, in my opinion,' ſays Mr. C. 'are exceſſively ſtrong, nay concluſive.'

He ſpeaks in very high terms of the celebrated Mr. Locke, as the moſt able advocate for the ſame opinion. He oppoſes the authority of Lord Bolingbroke to the arguments of Mr. Woolaſton, and remarks 'that this great man ſpeaks better upon the ſoul (as he does on ſeveral other ſubjects) than almoſt any one.—His eloquence ſeems ſcarcely inferior to that of Cicero. It is really, as that orator ſays, the *eloquentiam abundantem ſonantibus verbis, uberibuſque ſententiis.*'——

He pays a compliment to the great learning of Dr. Cudworth; but for this, conſidering the connection in which it is introduced, the Doctor's real admirers may not think themſelves much obliged to him. 'The Doctor perhaps may be accuſed of inclining to the Mahometan principle, that heaven conſiſts chiefly in the pleaſures of the body.—As a good Poet ſays,

——Hali's ſons
Fabled a paradiſe of mirth and love,
Banquets, and blooming nymphs.——

I do not mean any diſreſpect to the Chriſtian religion' (good Chriſtians are much obliged to you, Sir) 'for I have the authority of Dr. Cudworth to juſtify me; but I really am of opinion that there can be no heaven without woman. If there is one without her, I ſhall not envy thoſe who go there.'

To the arguments in proof of the ſoul's immortality contained in that juſtly admired paper of the Spectator, No. 111, our Author replies, 'The arguments here urged are, in my opinion, very trifling. In the firſt argument there is only an aſſertion that the ſoul has been evinced almoſt to a demonſtration to be immaterial, and conſequently muſt be immortal. Even allowing what is only begged, it proves nothing. For, as we have ſaid before, the immateriality and immortality of the ſoul are two different queſtions. In regard to the ſecond argument it may be ſaid, that the love of exiſtence and horror of annihilation are entirely factitious. The ſweet ſatisfaction which the ſoul finds in the practice of virtue, which is urged here, has nothing to do with the point.—Thirdly, it is ſaid, that proofs of the immortality of the ſoul may be deduced from the nature of the Supreme Being, whoſe juſtice, goodneſs, wiſdom and veracity are all concerned in this point. Abſurd and impertinent vanity (as my Lord Bolingbroke ſays of the author of the Intellectual Syſtem) to call in queſtion all the attributes of the Deity, if this hypotheſis ſhould not prove true! The moſt that can rationally be urged from this head is, that the Deity will grant us a future exiſtence on account of the unequal diſtribution of rewards and puniſhments.—But to ſay that he is neither juſt, good, wiſe or true, if our ſouls are not in their natures immortal, eternal, and unperiſhable, is puerile, arrogant, and abſurd. It is arguing more like a ſchool-boy than a

‘ philoſopher. I cannot ſee much either in the laſt argument here. It is ſaid, that the ſoul muſt be immortal, becauſe it is capable of ſuch immenſe perfections, and of receiving improvement to all eternity. It is ſaid, that the faculties of the human ſoul are never full blown and are never incapable of farther enlargements, and therefore that it can never fall away inſenſibly and drop at once into a ſtate of annihilation.—Were it certainly fact what this author only imagines, it would not be of much ſervice to him for the proof of his propoſition. But the caſe is diametrically oppoſite to what he imagines. For I will moſt ſtrenuouſly maintain, that the ſoul has ſometimes all its faculties full blown, and is incapable of farther improvements. Do we not very often ſee old men who return to a ſecond childhood, nay to ſomething worſe than a ſecond childhood? A child may be taught to underſtand ſeveral propoſitions of which an old man is incapable. We ſee this degeneracy more in men of genius than in others: I mean with men whoſe genius conſiſts in *the ſtrength and livelineſs of their imagination.* Swift, they ſay, became an idiot ſome years before he died. But this is alſo obſervable in men, *whoſe genius conſiſts in a ſtrength of judgment and a patience of thought.* It is ſaid of that great man *, Sir Iſaac Newton, that when he was requeſted for the demonſtration of ſome propoſitions in his book, in his late years, that he was wont to reply, that he had then forgotten the demonſtrations, but that they were in his book, and that he was confident they were there to be found right. The ſoul therefore, we may ſay in contradiction to the Spectator, is ſometimes incapable of receiving improvement. His argument muſt conſequently fall to the ground. The ſoul, in ſhort, ſeems to be a concomitant of the body through all the ſtages of life, and to be very ſenſibly affected with any alterations in it. It is born, it grows, and periſhes with it. It is the nature of all things to decay. We lament the diſſolution of ſuch an exalted thing as the ſoul. We lament alſo the diſſolution of a fine building, and of many other beautiful things in Nature.'

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* We muſt beg leave on the authority of Dr. *Pemberton*, who was intimate with Sir I. N. in the laſt years of his life, and whoſe teſtimony therefore cannot be called in queſtion, to diſpute this fact. He ſays of him, in his preface to his *View of Sir I. N.'s philoſophy*; ‘ Though his memory was much decayed, I found he perfectly underſtood his own writings, contrary to what I had frequently heard in diſcourſe from many perſons. This opinion of theirs might ariſe perhaps from his not being always ready at ſpeaking on theſe ſubjects, when it might be expected he ſhould. But as to this, it may be obſerved, that great geniuſes are frequently liable to be abſent, not only in relation to common life, but with regard to ſome of the parts of ſcience they are the beſt informed of. Inventors ſeem to treaſure up in their minds what they have found out, after another manner than thoſe do the ſame things, who have not this inventive faculty. The former, when they have occaſion to produce their knowledge, are in ſome meaſure obliged immediately to inveſtigate part of what they want. For this they are not equally fit at all times; ſo it has often happened, that ſuch as retain things chiefly by a very ſtrong memory, have appeared off-hand more expert than the diſcoverers themſelves.’

In this ſummary way does our Author vanquiſh all difficulties. His replies to Dr. Clarke, Dr. Hartley, and Malbranche, are of the ſame kind with thoſe we have already produced: and his compliment to Voltaire is a flagrant proof of his partiality. But it is high time to bring this article to a concluſion; and, as Mr. *C*—— ſeems deſirous, in more places than one, of obviating the ſuſpicion that he is an enemy to Chriſtianity—(an inference which moſt of his Readers will be very ready to make from the general ſtrain and tendency of his reaſoning) we ſhall give him an opportunity of declaring his own ſentiments on this head. Whether ſome may not, after all, remain incredulous, is not for us to determine.

'My Reader, he ſays, at the cloſe of his work, has no more right to ſay that I am inclined to Deiſm, becauſe I have not mentioned the Chriſtian religion more than I have in this book, than he has to accuſe the undergraduates at Cambridge, who diſpute in the ſchools, where it is the cuſtom to ſpeak of philoſophical ſubjects, without at all conſidering the Chriſtian religion.—They do not ſpeak of it, but they do not mean to throw any reflection upon it by not mentioning it. Independent of the Chriſtian religion, I muſt ſay, that there is not any author to be found, who advances one convincing proof of a future ſtate: I muſt ſay the Chriſtian religion plainly denies the immortality of the ſoul: that I think the ſoul to be a quality, and not a diſtinct ſubſtance: and that I find no reluctance (independent of the Chriſtian religion) in concluding with Lucretius——

‘ *Neve aliquid noſtri poſt mortem poſſe relinqui,*
‘ *Cum corpus ſimul, atque animi natura perempta,*
‘ *In ſua diſceſſum dederint primordia quæque.*'

With reſpect to the language and ſtyle of this diſſertation, we think the Writer entitled to few compliments. The young man is certainly poſſeſſed of ſome parts, more reading, and a tolerable ſhare of claſſical learning; but his judgment is borne away by the ſpring-tide of his vanity. One thing, however, we hope, may be ſuggeſted in his favour. As he is far from being deficient in natural underſtanding, the time may arrive when he will be ſufficiently grown in grace to become aſhamed of this unadviſed, illiberal, and indecent performance.

⁂ Since the foregoing Article was ſent to the Preſs, a ſecond Edition of this book came to our hands; but we have *not yet* had an opportunity of looking into it.

Art. V. *The Scripture Theory of the Earth, throughout all its Revolutions and all the Periods of its Exiſtence, from the* Creation *to the final* Renovation *of all Things.* By the Author* of, *An Eſſay on Redemption.* 8vo. 6 s. bound. Rivington. 1773.

MANY attempts have been made to frame a juſt theory of the earth, equally reconcilable with the records of ſcripture and with the true principles of philoſophy. Much learning and ingenuity have been diſplayed in the inveſtigation of this ſubject; and great praiſe is due to thoſe who have diſtinguiſhed themſelves in this enquiry, though it has not been attended with all the ſucceſs we could wiſh. Many difficulties ſtill remain to be unravelled, and many objections may be urged againſt the moſt perfect hypotheſis that has yet been offered. There is reaſon to regret that genius and invention have had too great a ſhare in this buſineſs, and that the authentic evidence of hiſtory has been applied to, rather in ſupport of a preconceived ſyſtem, than as the ground of its formation. It would be eaſy to mention more inſtances than one, in which a great profuſion of learning and eloquence has been diſplayed in dreſſing up an agreeable fiction, whilſt the unornamented hiſtory of *fact* has been too much neglected. With reſpect to the laborious philoſophical reſearches of ſkilful NATURALISTS, it muſt be acknowledged that many curious and important inferences have been drawn from them, and that many more are perhaps in a fair way of being produced. The time, perhaps, is not far diſtant, when the learned world will be aſtoniſhed at the ſucceſs of thoſe profound and indefatigable enquirers who have been, for many years paſt, employed in *digging deep* for TRUTH, which has long been ſuppoſed to lie hid in the bowels of the earth †.

'The preſent attempt (ſays the learned and laborious Author of the work before us) hath this to plead in its behalf, that it is not built upon hypotheſis, but ſtands on much ſurer grounds, the unerring word of God: whether the ſuperſtructure doth in any meaſure correſpond with the foundation, or whether it be only mere *hay and ſtubble*, the Reader will judge.'

Dr. Worthington begins, where the moſt ancient and genuine hiſtory commences, with an account of the creation: but he differs from many other ingenious writers on this ſubject, in ſuppoſing that this hiſtory extends to the whole material creation. The account he gives of the production of light, on the firſt day, in the Moſaic hiſtory, whilſt, on his hypotheſis, the ſun, which is the only fountain of light in our ſyſtem, was not created till the fourth day, ſeems liable to a vaſt number of objections; and, for our own part, we rather incline to adopt the ſolution which Mr. Whiſton has given us of this difficulty. In explaining the ſeparation of the *waters from the dry land*, he has, in our opinion, ſtrangely miſapplied the principles of true philoſophy;—but let our learned Readers judge:

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* Dr. William Worthington.

† Or, as it hath been proverbially expreſſed, "In the bottom of a well."

‘ The motion requiſite for this purpoſe, I apprehend, to have been that of the earth's circumvolution on its axis.—— Now when this rotatory motion was impreſſed on the earth, the ſolid particles, being ſpecifically heavier than the fluid ones, having ſubſided, or ſunk down towards the centre of gravity, by virtue of what is called the centripetal force; the earth's rotation on its axis produced another force, called the centrifugal; by the action of which, in oppoſition to the former, the terrene particles were diſlodged from about the centre, and moved upwards towards the ſurface of the globe. The force with which the ſeveral particles would recede from the centre would be in proportion to their weight, and the velocity of their motion; and the direction of the whole would be in ſtrait lines, and at right angles with the earth's axis. As the greateſt diſtance from the axis is in the middle of the globe, or under the equator; where the largeſt circle would be formed by the centrifugal force, and where it would be greateſt; the heavieſt bodies would fly thither, and in proportion to their weight and ſolidity, would there remain; being arreſted and counterbalanced by the centripetal force; whereby the lighter and more fluid parts would be forced to give way, and recede from the equator to that degree, that if the earth could be ſuppoſed, upon this circular motion being given to it, to fall immediately into the form of a perfect ſpheroid; I apprehend the caſe would be, that all the ſolid parts would ſo crowd about the equator and to as great a diſtance from it as their bulk would require ſpace to occupy, that there would be no room left in thoſe parts for any of the lighter fluid particles: for the terrene particles would maintain their ground, not only by their weight and ſolidity; but there is another principle which would operate to the ſame end; for as all matter gravitates towards all matter, ſo all homogeneous parts of matter gravitate ſtill more powerfully towards each other, whereby they are more cloſely united and compacted together, according to their ſpecific textures. Each therefore would aſſort themſelves, and aſſemble with their kinds reſpectively. The terrene particles therefore, ſuppoſing the earth to have aſſumed the form of a perfect ſpheroid, would unite into one compact body, and would not admit of any mixture of water with it, which being of a looſer texture, would be quite detached from it into ſome other region.——

But if it ſhould be thought that the rotation of the earth would not of itſelf be productive of this effect; or even admitting that it would have no efficacy for this purpoſe, yet would the very form of the earth alone, were there no other cauſe contributing to it, neceſſarily draw much water towards the poles: for, as the earth is caſt into the form of an oblate ſpheroid, which is higher and more protuberant under the equator, and lower and more flattened at the poles, the watery particles, by this means, would be drained off, and have a deſcending plane to run along, whereby the bulk of them would be collected, and lodged in the polar regions.'

Our Author having thus contrived to drive the waters toward the poles, will ſoon have occaſion to fetch them back in great floods to deluge the earth; but there let us leave them for the preſent.

Dr. W. proceeds in the ſecond chapter to conſider the primæval and paradiſaical ſtate of the earth. This, he conjectures, was of ſhort continuance, and refers to his *Eſſay on Redemption*, where he computes it to have laſted about ſix months. The earth, he ſuppoſes, was impregnated with a native virtue for the nouriſhment and growth of every kind of vegetable, which was the more neceſſary, as the *Lord God had not cauſed it to rain upon the earth, and there was not a man to till the ground*; and therefore the ordinary means of raiſing and cultivating the fruits of the earth had not yet been provided. All its productions were originally ſpontaneous. It is likewiſe inferred from the circumſtance that there was no rain, that the ſurface of the earth was not deformed with huge irregularities and mountains, as it is at preſent: whatever eminencies there might be in it, there were none, he apprehends, ſufficiently elevated to reach the regions of the clouds, and to break them into drops of rain; and he ſuppoſes the climate, in the original earth, to have been much more mild and temperate than it is now.

Among other ill effects which attended the fall of our firſt parents, and the curſe on the ground hereby incurred, our Author largely inſiſts on the production of mountains: and as he is ſingular in this hypotheſis, we ſhall preſent our Readers with his own abſtract of his general reaſoning on this point. "To clear the way, it was ſhewn, that all the chief hypotheſes, which have hitherto appeared concerning the origin of mountains, are liable to ſuch objections as evince the futility of them. 1. That they could not be coeval with the creation is ſhewn, as from other arguments, ſo eſpecially from one internal evidence, that many parts of their contents were not then extant in nature, as ſuch. 2. That they were not the effects nor conſequences of the deluge, becauſe, as was ſhewn, it appears from ſcripture that they exiſted before; neither, having exiſted, were they diſſolved by the waters of it, and reformed again; becauſe many other bodies, of a ſofter and more yielding contexture than the rocks and minerals contained in the mountains, ſurvived the efforts of the deluge, and even ſtill continue in a perfect ſtate. 3. It was ſhewn that the mountains were not raiſed gradually, nor in any manner, by the winds or waves; becauſe there are no *data* ſufficient to ſupport ſuch a notion; and ſuch, as it reſts upon, counteract each other. Theſe opinions having, for the above reaſons, been rejected; and the date of the origin of mountains having been reduced within the period between the creation and the deluge, the account of them which is here propoſed, is, that they were produced on occaſion of the fall of man, and were thrown up, by an univerſal earthquake, as a part of the curſe denounced on the ground for man's ſake. In proof of which, the following conſiderations have been offered.—That as there is no aſſignable cauſe of them within this period, ſo that there is a moral propriety in this—That the curſe is more viſible, and more felt, in this part of the creation, than in any other—That the mountains, from the confuſed ſtate of their ſeveral *ſtrata*, as well as from their outward appearance, bear all the marks of ruins—That the effects of fire appear very viſibly in many of the contents of them—And that therefore theſe ſeveral *phænomena* were the productions of thoſe ſubterraneous fires, which burſt into an earthquake, and produced the mountains—And that this *hypotheſis* beſt accounts for theſe *phænomena*—It hath been farther ſhewn, that, from an attentive examination of the hiſtory of the fall, it appears to have been attended with great commotions in the earth and air—with thunder, tempeſts, and eruptions of fire, and therefore probably with an earthquake too—where, by the way, an attempt was made to find out the ſituation of paradiſe—That there are ſome other paſſages in ſcripture, which ſeem likewiſe to give an account of an extraordinary preſence of the Almighty, and of his deſcent in dreadful majeſty, accompanied with an earthquake, thunder, and lightning, when he came to paſs ſentence on the criminals—That, in the ſcripture accounts in general, his perſonal viſitation of mankind is often, if not always, attended with ſome awful tokens of his preſence, eſpecially when he viſits in anger—And that earthquakes, and the like terrible appearances, are ſet forth in the divine writings as marks of God's anger, and as his ſcourges and judgments upon guilty mortals—That they have been looked upon in the ſame view by the wiſer Heathens—That there are probable grounds in nature for ſuppoſing that the mountains were originally all raiſed by earthquakes—That there have been ſeveral inſtances in fact of mountains and iſlands having been ſo raiſed, within knowledge—That there is no other power in nature adequate to the production of them. —That the force, with which earthquakes act, hath been on ſome occaſions exhibited very viſibly, and ſubjected to the examinations of obſerving men, who have conveyed deſcriptions and accounts of them to poſterity; whence may be judged, how prodigiouſly great it is, beyond what could otherwiſe be conceived—That ſome very general earthquakes have been felt, that ſhook many kingdoms, and even whole continents—And that therefore an univerſal earthquake is the more credible—And that, ſuppoſing ſuch a one, which could have force ſufficient to raiſe all the mountains of the earth to their preſent height, yet it would be ſo far from having any fatal effects, that the bulk of the earth in general would not be diſturbed or affected by it. Laſtly, it hath been ſhewn, from the opinions of many modern philoſophers, which have been recited, that they ſeem to be coming into this notion, that the mountains in general were originally raiſed by earthquakes. And from all the foregoing conſiderations, there ſeems to be a fair preſumption that they were raiſed by that and no other means.'

From the creation and fall, our Author next proceeds to the hiſtory of the deluge: and in examining this great event he propoſes the ſolution of the three following queſtions; viz. '1. What were the motives which induced the Creator thus to deſtroy the work of his own hands? 2. Where ſuch a vaſt collection of waters was lodged as was neceſſary for the purpoſe of an univerſal deluge? 3. By what means it was brought to overflow the world?' With regard to the firſt, he obſerves, that the ends to be anſwered by the deluge were, partly the puniſhment of the antediluvian inhabitants of the earth, and partly its melioration and improvement for the better accommodation of thoſe that were to ſucceed them. In the ſolution of the ſecond enquiry, he conjectures, 'that the antediluvian world greatly abounded in water, whatever is ſince become of it; and, whatever may be the caſe at this time, that the earth bore but a ſmall proportion to it; much ſmaller perhaps than it doth at preſent, and therefore might have been more eaſily overwhelmed by it.' And as our Author had before laid up a reſerve of water towards each pole, he finds it now of great uſe to bring about this dreadful cataſtrophe. 'But it may be aſked, by what means—by what contrivance or power in nature could it be brought to riſe ſo far above its ordinary level, as to cover the whole face of the earth?' And this brings us to the third queſtion to be reſolved on this ſubject, viz.

'I do not know of any attempt that hath been made, which might be called a reſolution of it, that carries any appearance of probability, but *that* of Dr. *Halley's*[*]: who ſuppoſes that the waters of the ocean might have been brought to overflow the earth, by an alteration of the centre of its gravity.——I ſhall therefore adopt this principle; but ſhall beg leave to apply it in a different manner.——I muſt beg leave to propoſe a *poſtulatum*; which perhaps may be looked upon as a bold one. But it is not new, being none other than what many, both ancients and moderns, have ſuppoſed, without ſupporting it with any good reaſon. It now carries its reaſon with it. The poſtulate is this, *That the poles of the earth, by its original poſition were erect, and ſtood at right angles with the plane of the equator, from which there was no deviation of the ecliptic, both coinciding—That the centre of the earth was the centre of gravity—and that it continued in this ſtate and poſition till the deluge. But then that the centre of gravity was removed* $23\frac{1}{2}$ *degrees nearer to one of the poles; which was productive of a correſpondent inclination of both the one and the other of the poles themſelves.*

'The neceſſary and obvious conſequence of this would be, the deluging of the world. For as the main body of the element of water was lodged at and about the poles, when this inclination was given them by the alteration of the centre of gravity the water was diſcharged from them all over the ſurface of the globe; like a veſſel full of water and open at top, which being ſtilted or ſtooped, its contents flow out of courſe. An alteration of the centre of gravity and an inclination of the poles would inſeparably go together, and would be mutually productive of each other. A removal of the centre of gravity would infallibly cauſe a correſpondent inclination of the poles: or if an outward force ſhould be impreſſed upon the poles, ſo as to cauſe an inclination of them, the centre of gravity would change its place and follow of courſe. And the one pole being inclined one way, the other muſt have had the contrary inclination: whereby the water of the one overflowed the one hemiſphere, from north to ſouth ſuppoſe; and that of the other pole, at the ſame time, ſpread over the other hemiſphere, from ſouth to north: its gravity retaining it from falling off from the ſurface of the earth.'—'Nor was this all: that great alteration in the poſition of the earth, whereby it was made to topple and reel in this manner, muſt naturally have cauſed great commotions in the air and atmoſphere; and be attended with ſuch a jarring of the elements, as would not be appeaſed in any ſhort ſpace of time. The conſequence of which would be great and inceſſant falls of rain, beyond what can be conceived to proceed from any other cauſe whatſoever.'

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[*] It is not incumbent on us to correct, in our extracts, the diction of the original.

We have tranſcribed this whole paragraph, as it contains a principal part of our Author's theory. His poſtulate ſeems to imply that the earth's axis is not now at right angles with the plane of the equator;—and he has expreſſed himſelf very obſcurely on this head in more places than one. We apprehend his meaning to be, that the axis of the ecliptic coincided with that of the equator in the antediluvian earth; whether this be true or falſe is of little moment to the concluſion he draws from it. But his notion of a change in the poſition of the centre of gravity ſeems wild and romantic, and his reaſoning from this ſuppoſition, how well ſoever adapted to ſolve difficulties, extremely perplexed and unintelligible: nor does the illuſtration by the *tilted pail* much aſſiſt us.——He proceeds: 'As the coming on of the flood is thus accounted for; it may be expected, that its going off ſhould be accounted for likewiſe; and that it ſhould be ſhewn, whither the waters of it retired, and what receptacles they found. They could not return to the places from whence they came. They could not run backwards up to their fountain heads. There was indeed no need of it. They had only to proceed forward in their natural courſe;' (but what *their natural courſe* was, is very difficult to determine in a *toppling*, *reeling* earth) 'the waters of the north moving on to the ſouth, and thoſe of the ſouth towards the north pole, which they would find empty, and ready for their reception reſpectively. By this means they would only change places, and reciprocally occupy the receptacles of each other.

'Thus is the receſs of the deluge eaſily accounted for; and in this manner were the waters of it probably in a great meaſure diſpoſed of.'

Let theſe quotations ſerve as ſpecimens of our Author's philoſophical invention; we ſhall only recapitulate the contents of the following chapters, and refer thoſe of our Readers who may be deſirous of farther information to the work itſelf.

Chapter VI. illuſtrates the appointment of the ſeaſons, conſequent upon the deluge. In the next chapter we have the theory of the rainbow. The two following contain traditions and remains of the deluge, and an enumeration of the natural impediments to its return. In the Xth and XIth chapters the Author enquires into the poſt-diluvian ſtate of the mountains and likewiſe of the earth, in reſpect of improvement and fertility. The XIIth gives an account of the general conflagration, and the laſt preſents to us a view of the ſubſequent renovation of the earth.

Art. VI. *The Works in Architecture of Robert and James Adam, Eſquires.* No. I. Containing part of the Deſigns of Sion Houſe, a magnificent Seat of his Grace the Duke of Northumberland, in the County of Middleſex. Folio. Imperial Paper. 1 l. 1 s. Becket. 1773.

ELEGANCE and ſplendour unite to characterize this ſpecimen of a deſign which, we doubt not, will add greatly to the honour already derived to the name of Adam, from the productions of the *preſs* *, as well as from the noble *edifices* which bear irrefragable teſtimony to the merit of theſe diſtinguiſhed maſters in the architectural walk.

There is an air of grandeur, as well as beauty, in many of the plans exhibited by theſe artiſts; joined to a freedom of invention, which is the great characteriſtic of genius.

The author of an *Eſſay on Architecture*, publiſhed ſome years ago at Paris, has obſerved that all the moderns, excepting Cordemoi †, have done no more than commented on Vitruvius, who merely taught us what was the practice of his time;—but, obſerves this Eſſayiſt, in all arts which are not meerly mechanical, it is not enough barely to know how to *work*; an artiſt ſhould alſo know how to *think*. He ſhould be able to give a reaſon for every thing he does; to which end his judgment ought to be determined by fixed principles, on which he can juſtify his choice, in all inſtances;—drawing every precept from the rules of reaſon and the natural laws of beauty.

There is no doubt that the ſcience of architecture hath ſuffered greatly by the incapacity of thoſe *imitators* who have collected and laid down rules at a venture, from the bare inſpection of ancient buildings; copying the *faults* as implicitly as the *beauties* of their models. Unable to make diſtinctions, for want of being themſelves well-founded in principles, they have taken *examples* for *laws*; and their leſſons have therefore only ſerved to miſlead their followers, and propagate error inſtead of inſtruction.

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* The Reader may here be referred, in particular, to *The Ruins of the Emperor* Diocleſian's *Palace, at* Spalatro *in* Dalmatia: ſee Review, vol xxxi. (for the year 1764) p. 70: a work which deſervedly ranks with the celebrated *Ruins of Palmyra*, and the *Antiquities of Athens.*—And now that we mention the latter of thoſe ſplendid performances, it is with pleaſure that we can add, for the information of our Readers, that Mr. Stuart is conſiderably advanced in the ſecond volume of that curious and claſſical production.

† This gentleman wrote a ſhort treatiſe on Architecture, which, according to the Eſſayiſt above-quoted (for we have not ſeen the book) contains excellent principles and obſervations; but he was too much cramped in his deductions, by the narrow limits of his work.

Meſſrs. Adam, in their preface to this work, boldly diſclaim all ſuch ſervility. ' The novelty and variety, ſay they, of the following deſigns, will, we flatter ourſelves not only excuſe but juſtify our conduct, in communicating them to the world. *We have not trod in the paths of others, nor derived aid from their labours* [‡]. In the works which we have had the honour to execute, we have not only met with the approbation of our employers, but even with the imitation of other artiſts, to ſuch a degree, as in ſome meaſure to have brought about, in this country, a kind of *revolution in the whole ſyſtem of this uſeful and elegant art.*'—This is talking in a lofty ſtyle indeed! and we are the more ſorry for it, as the ingenious Authors have left us ſo much the leſs to ſay in their praiſe: they have hereby deprived us of ſome part of our pleaſure, by ſhortening the walk which we gladly ſeize every opportunity of taking, in the pleaſant and flowery field of panegyric.

We have to thank theſe gentlemen, however, for the gratification afforded us by their prefatory diſcourſe, the notes to which abound with ſuch explanations of ſome peculiar terms of the art to which it relates, as would, we are perſuaded, prove both entertaining and inſtructive to the majority of our Readers, could we ſpare room for a tranſcript of the whole:—but an abridgment muſt ſuffice.

In their remarks on the preſent ſtate of architecture in this country, our Authors have no retroſpect to any part of its hiſtory, previous to ' the late changes it has undergone.' By *changes* is here meant, ' a remarkable improvement, within theſe few years, in the *form*, convenience, arrangement, and relief of apartments; a greater *movement* [*] and

variety

[‡] This may, perhaps, be thought rather too aſſuming. Men hazard nothing by ſpeaking with reſerve of their own deſert. Modeſt merit will always have juſtice done it, by the diſcernment and candour of the Public.

[*] ' *Movement* is meant to expreſs the riſe and fall, the advance and receſs, with other diverſity of form, in the different parts of a building, ſo as to add greatly to the pictureſque of the compoſition. For the riſing and falling, advancing and receding, with the convexity and concavity, and other forms of the great parts, have the ſame effect in architecture, that hill and dale, fore-ground and diſtance, ſwelling and ſinking, have in landſcape: that is, they ſerve to produce an agreeable and diverſified contour, that groups and contraſts like a picture, and creates a variety of light and ſhade, which gives great ſpirit, beauty, and effect, to the compoſition.'

At the cloſe of the note from which we have extracted the foregoing paſſage, our Authors have generouſly taken upon them to do juſtice to ' the memory of a great man, whoſe reputation as an architect, has been long carried down the ſtream by a torrent of undiſtinguiſhing

diſtinguiſhing

variety in the outſide compoſition; and in the decoration of the inſide, an almoſt total change.'——The maſſive entablature, the ponderous compartment cieling †, the tabernacle frame,

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diſtinguiſhing prejudice and abuſe.——Sir John Vanbrugh's genius was of the firſt claſs; and in point of *movement*, novelty, and ingenuity, his works have not been exceeded by any thing in modern times. We ſhould certainly have quoted *Blenheim* and *Caſtle Howard* as great examples of theſe perfections, in preference to any work of our own, or of any other modern architect; but unluckily for the reputation of this excellent artiſt, his taſte kept no pace with his genius, and his works are ſo crouded with barbariſms and abſurdities, and ſo borne down by their own prepoſterous weight, that none but the diſcerning can ſeparate their merits from their defects. In the hands of the ingenious artiſt, who knows how to poliſh, and refine, and bring them into uſe, we have always regarded his productions as rough jewels of ineſtimable value.'

† '*Compartment cieling*, a name given to all cielings that are divided into various pannels, ſurrounded with mouldings; a mode to which we do not here mean to object, there being many beautiful compoſitions of this kind, both ancient and modern: but the epithet of *ponderous* is applied to diſtinguiſh thoſe that were in uſe in this country, during the laſt century, from thoſe of the preſent times; the ſtyle of the former being of a moſt enormous weight and depth.

'Theſe abſurd compoſitions took their riſe in Italy, under the firſt of their modern maſters, who were, no doubt, led into that idea from the obſervations of the ſoffits uſed by the ancients in the porticos of their temples and other public works. Theſe the ancients, with their uſual ſkill and judgment, kept of a bold and maſſive ſtyle, ſuiting them to the ſtrength, magnitude, and height of the building, and making an allowance for their being on the exterior part, and adjoining to other great objects; all which ſerved to diminiſh and lighten the effect of theſe compartments.—But on the inſide of their edifices, the ancients were extremely careful to proportion both the ſize and depth of their compartments and pannels, to the diſtance from the eye, and the objects with which they were to be compared; and, with regard to the decoration of their private and bathing apartments, they were all delicacy, gaiety, grace, and beauty. If the Reader is deſirous to examine more minutely into theſe truths, let him conſult the Rotunda, the Temple of Peace, the Ruins of Adrian's Villa, the Palace of the Emperors, and other Cryptæ at Rome, with the inimitable remains on the Baian ſhore.—We ſhall only add, that from this miſtake of the firſt modern Italian artiſts, all Europe has been miſled, and has been ſervilely groaning under this load for three centuries paſt.

'Michael Angelo, Raphael, Pyrro Ligerio, Dominichino, Georgio Vaſare, and Algardi, with great taſte and knowledge, threw off theſe prejudices, and boldly aimed at reſtoring the antique.

'But at this time the rage of painting became ſo prevalent in Italy, that inſtead of following theſe great examples, they covered every cieling with large freſco compoſitions, which, though extremely frame [‡], almoſt the only ſpecies of ornament formerly known in this country, are now univerſally exploded, and in their place, we have adopted a beautiful variety of light mouldings, gracefully formed, delicately enriched, and arranged with propriety and ſkill. We have introduced a great variety of cielings, freezes, and decorated pilaſters, and have added grace and beauty to the whole, by a mixture of groteſque [*] ſtucco, and

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fine, and well painted, were very much miſplaced, and muſt neceſſarily, from the attitude in which they are beheld, tire the patience of every ſpectator. Great compoſitions ſhould be placed ſo as to be viewed with eaſe. Groteſque ornaments and figures, in any ſituation, are perceived with the glance of an eye, and require little examination.

'The heavy compartment cielings were afterwards adopted in France; and Le Potre adorned them with all the trappings of his luxurious imagination. Inigo Jones introduced them into England, with as much weight, but leſs fancy and embelliſhment.

'Vanbrugh, Campbell, and Gibbs, followed too implicitly the authority of this great name. Kent's genius for the picturesque, and the vaſt reputation he deſervedly acquired, made him in ſome meaſure withſtand this prevalent abuſe: he has much merit in being the firſt who began to lighten his compartments, and to introduce groteſque paintings with his ornaments in ſtucco. His works, however, are evidently thoſe of a beginner. Mr. Stuart, with his uſual elegance and taſte, has contributed greatly toward introducing the true ſtyle of antique decoration; and it ſeems to have been reſerved for the preſent times to ſee compartment cielings, and thoſe of every kind, carried to a degree of perfection in Great Britain, that far ſurpaſſes any of the former attempts of other modern nations.'

[‡] '*Tabernacle frame*, a collective term, made uſe of by Engliſh artiſts to expreſs the whole dreſſing of a door, window, niche, or chimney, when the dreſſing conſiſts of columns or pilaſters with an entablature and pediments over them. This ſeems not to have been borrowed from the Latin, Italian, or French; the uſual ſources from whence our technical phraſes flow. We are, therefore, of opinion, that it has taken its riſe in this country, from the general cuſtom of decorating all the altar-pieces of our churches in this ſtyle.

'In Roman Catholic countries, that part of the altar where the cup containing the Hoſt is placed, is called tabernacle; and by an eaſy tranſition, from a part to the whole, we have given the altar-piece the name of tabernacle.

'This piece of decoration, which is extremely noble and beautiful, when well compoſed, is only condemned from its miſapplication and frequent repetition in inſide finiſhing, where it is by much too heavy and bold to admit of the gay and the elegant, unleſs in very great apartments.'

[*] 'By *groteſque* is meant that beautiful light ſtyle of ornament uſed by the ancient Romans, in the decoration of their palaces, baths,

and painted ornaments, together with the flowing rainçeau †, with its fanciful figures, and winding foliage.'

Without preſuming to decry the compoſitions of others, many of whom are here acknowledged to deſerve great praiſe, our Authors flatter themſelves that they have a claim to approbation from this circumſtance—that they have been laudably ambitious 'to ſeize' (they hope with ſome degree of ſucceſs) 'the beautiful ſpirit of antiquity, and to transfuſe it, with novelty and variety, through all their numerous works.'—Praiſe is undoubtedly due to them, not only for the ſpirit with which they have ventured into the great line of their art, but for the attention which they have paid to the beauties of decoration: for it is certain that, heretofore, our national taſte, and ſtyle of ornament, ſtood in great need of improvement. In this reſpect the merit of their preſent undertaking will not be ſtrictly confined within the immediate province of architecture; for they have extended their deſign ſo far as to comprehend the various kinds of ornamental furniture: ſome very elegant ſpecimens of which are given in the publication now before us.

A few copies, we learn, are coloured with the tints uſed in the execution, 'not only that poſterity might be enabled to judge, with accuracy, concerning the taſte of the preſent age, and that foreign connoiſſeurs may have it in their power to indulge their curioſity with reſpect to our national ſtyle of ornament; but that the public in general might have an opportu-

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and villas. It is alſo to be ſeen in ſome of their amphitheatres, temples, and tombs; the greateſt part of which being vaulted and covered with ruins, have been dug up and cleared by the modern Italians, who, for theſe reaſons, give them the name of *Grotte*, which is perhaps a corruption of the Latin *Cryptæ*, a word borrowed from the Greeks, as the Romans did moſt of their terms in architecture; and hence the modern word *groteſque*, and the Engliſh word *grotto*, ſignifying a cave.——

'This claſſical ſtyle of ornament, by far the moſt perfect that has ever appeared for inſide decorations, and which has ſtood the teſt of many ages, like other works of genius. requires not only fancy and imagination in the compoſition, but taſte and judgment in the application; and when theſe are happily combined, this gay and elegant mode is capable of inimitable beauties.'

† '*Rainçeau*, apparently derived from *rain*, an old French word, ſignifying the branch of a tree. This French term is alſo uſed by the artiſts of this country, to expreſs the winding and twiſting of the Acanthus plant; which flowing round in many graceful turnings, ſpreads its foliage with great beauty and variety, and is often intermixed with human figures, animals, and birds, imaginary or real; alſo with flowers and fruits.'

nity of cultivating the beautiful art of decoration, hitherto ſo little underſtood in moſt of the countries of Europe.'

We have been the more liberal of our extracts from the explanatory *notes* added to this prefatory diſcourſe, as they are given by our Authors with a view to ſupply, in ſome meaſure, a general deficiency, on this ſubject, in all the encyclopedias and technical dictionaries.

It was, at firſt, intended, by our Authors, as they inform us in their preface, to have prefixed to their deſigns, a diſſertation concerning the riſe and progreſs of architecture in this country; and to have pointed out the various ſtages of its improvements, from the time that our anceſtors, relinquiſhing the Gothic ſtyle, began to aim at an imitation of the Grecian manner, until it attained that degree of perfection at which it has now arrived. 'We have,' ſay they, 'made many obſervations, and collected various materials to enable us to illuſtrate this curious and entertaining ſubject; but to digeſt and arrange theſe would require more time than we can command, amidſt the multiplied occupations of an active profeſſion. We, therefore, reſerve the ſubject for ſome period of greater leiſure.' —For the ſake of theſe ingenious men, as well as for the advantage of the public, we heartily wiſh *that period* may, in due time, arrive.

With reſpect to the principal object of this firſt number of their undertaking, we are told that in 1762, the Duke of Northumberland came to the reſolution of fitting up the apartments of Sion-houſe, in a magnificent manner; that when he communicated his intentions to Mr. Robert Adam, he expreſſed his deſire that the whole might be executed intirely in the antique ſtyle; that upon this plan the alterations and inſide decorations of Sion-houſe were begun; and that as the idea was to Mr. Adam a favourite one, the ſubject great, the expence unlimited, and the Duke himſelf a perſon of extenſive knowledge and correct taſte in architecture, our Artiſt endeavoured to render the habitation a noble and elegant one,—not unworthy of a proprietor who poſſeſſed not only wealth to execute a great deſign, but ſkill to judge of its merit.

The plates which decorate this number are, indeed, moſt noble and elegant deſigns, worthy the illuſtrious patron of the undertaking, and worthy of the artiſt whoſe abilities produced them. The following is a liſt of them:

I. Plan and elevation of the *gateway* and *porter's lodges*, fronting the great weſt road from London to Hounſlow.

II. Detail, or parts at large of the above *gateway*.

III. Plan and elevation of the *bridge* over a branch of the Thames.

IV. *Perſpective view* of the ſame bridge. We do not recollect that we have ever ſeen ſo elegant and beautiful a deſign of the kind.

V. Plan of the principal *floor* [‡] of Sion-houſe.

VI. Section of the two ends of the *hall*, ſhewing the ſquare and ſemicircular receſſes, as alſo the ſteps riſing to the antiroom, and the additional ſcenery occaſioned by that circumſtance.

VII. Detail, or parts of the hall at large.

VIII. Miſcellaneous deſigns of various pieces of *furniture*, done for different perſons; which are here introduced in order to give more utility and diverſity to the work. Some of theſe have a lightneſs and elegance ſuperior to every thing elſe of the kind that hath fallen under our obſervation; eſpecially the looking-glaſs and commode-table, &c. and the bracket and vaſe, with branches for candles, executed in wood, for Mr. Bourdieu.

The *deſcriptions* here given of the plates, would have afforded us ſome very agreeable materials for farther extracts; but as we have run out our proper limits, we ſhall now conclude the article, with expreſſing our hope that the ingenious Authors will meet, in the ſale of their firſt number, with ſufficient encouragement to proceed in their great and expenſive undertaking.

[‡] 'Some inequalities in the levels of the old floors, ſome limitations from the ſituation of the old walls, and ſome want of additional heights to the enlarged apartments, were, ſays Mr. Adam, the chief difficulties with which I had to ſtruggle. Theſe difficulties, I flatter myſelf, are in a great meaſure ſurmounted.—The inequality of the levels has been managed in ſuch a manner, as to increaſe the ſcenery, and add to the *movement*, ſo that an apparent defect has been converted into a real beauty.

ART. VII. *Poems on various Subjects, religious and moral.* By Phillis Wheatley, Negro Servant to Mr. John Wheatley of Boſton in New England. 12mo. 2 s. Bell. 1773.

IF we believed, with the ancient mythologiſts, that genius is the offspring of the ſun, we ſhould rather wonder that the ſable race have not been more diſtinguiſhed by it, than expreſs our ſurprize at a ſingle inſtance. The experience of the world, however, has left to this part of mythology but little probability for its ſupport; and, indeed, it appears to be wrong in its firſt principles. A proximity to the ſun, far from heightening the powers of the mind, appears to enfeeble them, in proportion as it enervates the faculties of the body. Thus we find the tropical regions remarkable for nothing but the ſloth and languor of their inhabitants, their laſcivious diſpoſitions, and their deadneſs to invention. The country that gave birth to Alexander and Ariſtotle, the conqueror of the world, and the greater conqueror of nature, was Macedonia, naturally a cold and ungenial region. Homer and Heſiod breathed the cool and temperate air of the Meles, and the poets and heroes of Greece and Rome had no very intimate commerce with the ſun.

The poems written by this young negro bear no endemial marks of ſolar fire or ſpirit. They are merely imitative; and, indeed, moſt of thoſe people have a turn for imitation, though they have little or none for invention.

The following ſhort account of the Author is prefixed to the poems. 'Phillis was brought from Africa to America in the year 1761, between ſeven and eight years of age. Without any aſſiſtance from ſchool education, and by only what ſhe was taught in the family, ſhe, in ſixteen months time from her arrival, attained the Engliſh language, to which ſhe was an utter ſtranger before, to ſuch a degree, as to read any, the moſt difficult parts of the ſacred writings, to the great aſtoniſhment of all who heard her. She has a great inclination to learn the Latin tongue, and has made ſome progreſs in it.'

She has written many good lines, and now and then one of ſuperior character has dropped from her pen; as in the Epiſtle to Meçænas,

> 'The lengthening line moves languiſhing along.'

And in the 'Thoughts on the Works of Providence;'

> 'Or the ſun ſlumbers in the ocean's arms.'

In her verſes to the Earl of Dartmouth, on his being appointed Secretary of State for the American department, ſhe ſpeaks of her own ſituation and country, which ſhe ſeldom does in any other part of her poems. After beſpeaking his Lordſhip's favourable ſentiments in behalf of American liberty, ſhe adds,

> 'Should you, my Lord, while you peruſe my ſong,
> Wonder from whence my love of Freedom ſprung,
> Whence flow theſe wiſhes for the common good,
> By feeling hearts alone beſt underſtood,
> I, young in life, by ſeeming cruel fate,
> Was ſnatch'd from Afric's fancied happy ſeat:
> What pangs excruciating muſt moleſt,
> What ſorrow labour in my parents' breaſt?
> Steel'd was that ſoul, and by no miſery mov'd,
> That from a father ſeiz'd his babe belov'd:
> Such, ſuch my caſe. And can I then but pray
> Others may never feel tyrannic ſway?'

We are much concerned to find that this ingenious young woman is yet a ſlave. The people of Boſton boaſt themſelves chiefly on their principles of liberty. One ſuch act as the purchaſe of her freedom, would, in our opinion, have done them more honour than hanging a thouſand trees with ribbons and emblems.

ART. VII. *Select Mechanical Exerciſes:* Shewing how to conſtruct different Clocks, Orreries, and Sun-dials, on plain and eaſy Principles. With ſeveral miſcellaneous Articles and new Tables, &c. To which is prefixed, a ſhort Account of the Life of the Author. By James Ferguſon, F.R.S. 8vo. 5s. Cadell. 1773.

EVERY publication of this ingenious and induſtrious Author is acceptable to the public. There is always ſomething *new*, either in the matter or manner of his writings: and though he ſeems to have taken leave of the public in the ſhort abſtract he has here given of his life, diſcoveries, and writings, in the introduction to this volume, we will hope to renew our acquaintance with him on future occaſions, which, at preſent, neither Mr. F. nor his Reviewer may be able to foreſee.—It will always give us ſincere pleaſure to pay our tribute of reſpect to genius, and to modeſt merit; but Mr. F.'s name and character are ſo well known, that he ſtands in no need of our recommendation.

The title-page of this work gives a general account of its contents. Some of the articles are *new*; ſuch particularly is the ſet of tables for dividing the lines on ſcales and ſectors: others are improvements on diſcoveries already made in mechanics and aſtronomy, and miſcellaneous ſubjects: and other papers are valuable communications from ingenious friends to Mr. Ferguſon, or extracts from their publications. The whole is introduced by a ſhort account of the life of the Author; in which this worthy man diſcovers much of that ſimplicity and modeſty, which render him ſo amiable to all who know him. We ſhall give our Readers a few extracts from this piece of biography, by which they will perceive the ſurpriſing progreſs that may be made by genius and induſtry, under very peculiar diſadvantages.

‘ As my ſetting out in life (ſays our Author) from a very low ſtation, and in a remote part of the iſland, has occaſioned ſome falſe and indeed very improbable particulars to be related of me, I therefore think it the better way, inſtead of contradicting them one by one, to give a faithful and circumſtantial detail of my whole proceedings, from my firſt obſcure beginning to the preſent time; wherein if I ſhould inſert ſome particulars of little moment, I hope the good-natured Reader will kindly excuſe me.

‘ I was born in the year 1710, a few miles from Keith, a little village in Bamffſhire, in the North of Scotland; and can, with pleaſure, ſay, that my parents, though poor, were religious and honeſt, lived in good repute with all who knew them, and died with good characters.

‘ My taſte for mechanics aroſe from an odd accident.—When about 7 or 8 years of age, a part of the roof of the houſe being decayed, my father, deſirous of mending it, applied a prop and lever to an upright ſpar to raiſe it to its former ſituation; and, to my great aſtoniſhment, I ſaw him, without conſidering the reaſon, lift up the ponderous roof as if it had been a ſmall weight. I attributed this at firſt to a degree of ſtrength that excited my terror as well as wonder: but thinking further of the matter, I recollected that he had applied his ſtrength to that end of the lever which was furtheſt from the prop; and, finding on enquiry, that this was the means whereby the ſeeming wonder was effected, I began making levers (which I then called bars); and by applying weights to them different ways, I found the power gained by my bar was juſt in proportion to the lengths of the different parts of the bar on either ſide of the prop. I then thought it was great pity that, by means of this bar, a weight could be raiſed but a very little way. On this, I ſoon imagined, that by pulling round a wheel, the weight might be raiſed to any height by tying a rope to the weight, and winding the rope round the axle of the wheel; and that the power gained muſt be juſt as great as the wheel was broader than the axle was thick; and found it to be exactly ſo, by hanging one weight to a rope put round the wheel, and another to the rope that coiled round the axle. So that, in theſe two machines, it appeared very plain, that their advantage was as great as the ſpace gone through by the working power exceeded the ſpace gone through by the weight. And this property I alſo thought muſt take place in a wedge for cleaving wood; but then I happened not to think of the ſcrew.’——‘ I then wrote a ſhort account of the machines, and ſketched out figures of them with a pen, imagining it to be the firſt treatiſe of the kind that ever was written.’—So early did this Author's genius for mechanics firſt appear; and from ſuch ſmall beginnings did that knowledge ſpring, for which he is now ſo juſtly diſtinguiſhed.

His firſt application to aſtronomy was no leſs remarkable. He was employed by a neighbour to his father in keeping ſheep; and in this ſituation he began to ſtudy the ſtars in the night. ‘ In the evenings, when my work was over, I went, ſays he, into a field, with a blanket about me; lay down on my back, and ſtretched a thread with ſmall beads upon it at arms length between my eye and the ſtars; ſliding the beads upon it till they hid ſuch and ſuch ſtars from my eye, in order to take their apparent diſtances from one another; and then, laying the thread down on a paper, I marked the ſtars thereon by the beads, according to their reſpective poſitions, having a candle by me.'

Happening one day to pay a viſit to the miniſter at Keith, he obſerved ſome maps; and procuring the uſe of a map of the earth, he took a copy of it: this prepared the way for his introduction to the family of a neighbouring gentleman, whoſe butler was of conſiderable ſervice to our young ſtudent in his eager purſuit of ſcience. By the deſcription of a globe in Gordon's geographical Grammar, he was enabled to make a globe out of a piece of wood; upon which he delineated a map of the world: he likewiſe made the meridian ring and horizon of wood, covered them with paper, and graduated them; and by means of this globe he could ſolve the problems.

During a fit of illneſs, which was the effect of hard labour, our Author 'made a wooden clock, the frame of which was alſo of wood; and it kept time pretty well. The bell, on which the hammer ſtruck the hours, was the neck of a broken bottle.'

Sometime after having been ſhewn a watch, and the conſtruction and uſe of the ſpring being explained to him, he ſet about making a watch of his own, with wooden wheels; and made the ſpring of whalebone: the whole was incloſed in a wooden caſe, very little bigger than a breakfaſt tea-cup.

After this he paid a viſit to the late Sir James Dunbar of Durn, who kindly received and employed him in his houſe. 'Two large globular ſtones (ſays he) ſtood on the top of his gate: on one of them I painted (with oil-colours) a map of the terreſtrial globe, and on the other a map of the celeſtial, from a planiſphere of the ſtars, which I copied on paper from a celeſtial globe belonging to a neighbouring gentleman. The poles of the painted globes ſtood towards the poles of the heavens: on each, the 24 hours were placed round the equinoctial, ſo as to ſhew the time of the day when the ſun ſhone out, by the boundary where the half of the globe at any time enlightened by the ſun was parted from the other half in the ſhade; the enlightened parts of the terreſtrial globe anſwering to the like enlightened parts of the earth at all times. So that, whenever the ſun ſhone on the globe, one might ſee to what places the ſun was then riſing, to what places it was ſetting, and all the places where it was then day or night throughout the earth.'

By his connection with this family, he made conſiderable advances in his favourite purſuits, and procured not only an eaſy ſubſiſtence for himſelf, but had likewiſe the pleaſure of occaſionally ſupplying the wants of his poor father.

In 1739, he finiſhed his *aſtronomical rotula*, which introduced him to an acquaintance with the celebrated *Maclaurin*, from whom he received very conſiderable encouragement; and he ſpeaks in very grateful and reſpectful terms of Mr. M.'s friendſhip.

ſhip. The firſt orrery our ingenious mechanic ever ſaw was Mr. M.'s; and, without examining the wheel-work by which the ſeveral motions were governed, he contrived an inſtrument that anſwered all his expectations. 'It ſhewed the ſun's motion round his axis, the diurnal and annual motions of the earth on its inclined axis, which kept its parallelism in its whole courſe round the ſun; the motions and phaſes of the moon, with the retrograde motion of the nodes of her orbit; and, conſequently, all the variety of ſeaſons, the different lengths of days and nights, the days of the new and full moons, and eclipſes.' He alſo made a ſmaller and neater orrery, with wheels of ivory. Since that time (1743) he has conſtructed ſix orreries, in which he has been making continual improvements.

Soon after this Mr. *F.* removed to London; where he had not been long ſettled before he loſt his patron, to whom he had been particularly recommended, and who had conferred upon him many obligations.

About this period, he invented his machine for delineating the path of the earth and of the moon round the ſun, of which we have a figure in the 7th plate of his book of aſtronomy.

In 1747, he publiſhed his diſſertation on the phœnomena of the harveſt moon, with the deſcription of a new orrery, in which there are only four wheels. We cannot help admiring the diffidence with which he expreſſes himſelf as to this publication. 'Having the pleaſure (he ſays) to find that this my firſt work was not ill received, I was emboldened to go on in publiſhing my Aſtronomy, Mechanical Lectures, Tables and Tracts relative to ſeveral arts and ſciences, the Young Gentleman and Lady's Aſtronomy, a ſmall treatiſe on Electricity, and the following ſheets.'

Since the year 1748, he has been employed in reading lectures and exhibiting experiments in mechanics, hydroſtatics, hydraulics, pneumatics, electricity, and aſtronomy; in all which (as he gratefully acknowledges) his encouragement has been greater than ever he expected.

The beſt machine, he tells us, which he ever contrived, is the *eclipſareon*; and next to this is his univerſal dialing cylinder. There is a figure of the former in the 13th plate of his Aſtronomy, and of the latter in the 8th plate of the ſupplement to his Mechanical Lectures.

He concludes the account from which theſe extracts are taken, with the following paſſage; which gives us a pleaſing view of the diſpoſition of the *man*, as his writings have done with reſpect to the abilities of the *Author*. 'It is now thirty years ſince I came to London; and during all that time, I have met with the higheſt inſtances of friendſhip from all ranks of people both in town and country, which I do here acknowledge with the utmoſt reſpect and gratitude; and particularly the goodneſs of our preſent gracious Sovereign, who, out of his privy purſe, allows me fifty pounds a year, which is regularly paid without any deduction.'—Oh! that the *privy purſe* of a *Reviewer* would enable him to double the ſum!

ART. IX. CONTINUATION *of the Account of Leland's Hiſtory of Ireland.* See our laſt Month's Review.

THE third book of this valuable work is divided into eight chapters, and carries on the Hiſtory of Ireland from the acceſſion of King Henry the Fourth to the death of Queen Mary.

During the greater part of this period, the country continued nearly in the ſame ſtate in which it had formerly been, and little progreſs was made in reducing it to order and ſubjection. The attention of Henry the Fourth was chiefly confined to the meaſures neceſſary for his defence at home, that he might maintain and tranſmit the dignity he had acquired. Henry the Fifth was ſo deeply engaged by the dazzling objects of his ambition, that Ireland was totally diſregarded by him. Its intereſts were never mentioned but in the formal petitions which ſtill continued to be received from Iriſh agents in every parliament convened in England, without regard, or at leaſt without effect. The Engliſh ſubjects, who had ſettled and propagated in that kingdom, were by this time reduced to a mortifying ſituation. The old native Iriſh conſidered the whole race, thoſe at leaſt who would not conſent to adopt their language and manners, as aliens and intruders. Their fellow-ſubjects of England, from their ſituations, from the magnified reports of their degeneracy and revolts, and from their own illiberal pride, were taught to confound them with the old natives, whom they conſidered as an inferior race. To encreaſe ſuch prejudices, the worſt and meaneſt of the inhabitants of Ireland frequently ſought relief for their wants, or refuge for their offences, in England; and from the conduct of ſuch outcaſts, a judgment was formed of the whole nation. A law was enacted by the Engliſh parliament, which obliged wandering adventurers from Ireland to depart; and the law was executed with ſuch inſolence and folly, that the moſt reputable of the Engliſh race were included in the ſcandal and diſhonour of this prohibition. Even ſtudents, though expreſsly exempted from the penalties of the ſtatute, were diſdainfully excluded from the Inns of Court. By a ſhameful policy, they were precluded from ſuch an intercourſe as would have eraſed their prejudices, and conciliated their affections to England; and the policy was equally unjuſt, that denied them the opportunity of ſtudying thoſe laws by which they were to be governed.

The bloody conteſts between the factions of York and Lancaſter, which began in the reign of Henry the Sixth, were ſeverely felt in Ireland; and, for many years, raiſed an inſuperable obſtacle to the reformation and ſettlement of that diſtracted country. The appointment of Richard Duke of York, the father of Edward the Fourth, to the chief government of that kingdom, had a laſting and important influence upon its affairs. Richard made uſe of the moſt conciliating policy; he treated the old natives with equity; and he cauſed very popular laws to be enacted. By theſe means he recommended himſelf ſo effectually to the inhabitants of Ireland, that, when he fled thither for ſhelter, after his defeat at Blore-Heath, near Staffordſhire, he was received not as a fugitive, but with all the marks of deference due to a Chief Governor, and all the warmth of affection which his former conduct had excited. While his adherents were proclaimed rebels and traitors, and himſelf formally attainted in a parliament held at Coventry, the body of Iriſh ſubjects declared almoſt unanimouſly in favour of his cauſe, and zealouſly reſolved to ſupport it with their lives. He had the addreſs, likewiſe, to obtain ſome very extraordinary acts in his behalf, from an Iriſh parliament.

After the acceſſion of Henry the Seventh, the greater number of noble families in Ireland continued ſtill zealouſly attached to the houſe of York. When, therefore, Lambert Simnel aſſumed the character of Earl of Warwick, ſon to the Duke of Clarence, he was received in that country with the warmeſt affection; was entertained and treated as a ſovereign; was in a few days publicly proclaimed King; by the name of Edward the Sixth; and ſoon after was ſolemnly crowned at Dublin, where he convened a parliament, in which laws were enacted, ſubſidies granted, and the utmoſt vengeance denounced againſt thoſe who preſumed to reſiſt the new government.

Henry the Seventh's policy enabling him to get the better of all his enemies, he paid a ſerious attention to the reduction of Ireland into greater order and ſubjection. For this purpoſe, he conſtituted Sir Edward Poynings Vicegerent of that country. The ſcheme of this Chief Governor was nothing leſs than that of a general and extenſive reformation of the ſtate, to put an end to the iniquity of miniſters, and the oppreſſions of the people, as well as to extinguiſh every remaining ſpark of diſaffection and rebellion. Sir Edward ſummoned a parliament to meet at Drogheda in 1495, fourteen months after his firſt arrival in Ireland; an interval which afforded him ſufficient opportunity of hearing the popular complaints, and the devices of ſtateſmen, of perfectly informing himſelf of the diſorders of the country, and of conſidering the remedies neceſſary to be applied.

'The principal intent of this aſſembly,' ſays our ingenious and elegant hiſtorian, 'was to relieve the ſubjects from oppreſſion, and leſſen the enormous influence of the great Lords; to reſtrain the degeneracy, and reform the manners of the pale; to ſtrengthen and ſecure the intereſts of the crown; to reviſe former laws, and regulate the proceedings of future parliaments. Their ſtatutes had a permanent and remarkable effect on the political conſtitution of Ireland; and demand ſome notice, not ſo much to correct the careleſs miſrepreſentations of ſome Engliſh hiſtorians, as to ſtate facts without refinement or perplexity, ſome of which, at the diſtance of two hundred and ſeventy-five years, are matters of particular diſcuſſion in Ireland, and, at the very time I now write, there afford an intereſting ſubject of debate.

'It was the firſt care of this aſſembly, met purpoſely and avowedly for the effectual reformation of the Engliſh pale, to relieve the ſubject from thoſe grievous impoſitions called coyne and livery, by which the great Lords had deſolated the land; baniſhing the freeholders, ſeizing their eſtates, and filling them with the old natives, over whom they reigned, and by whom they were attended, in all the ſtate of barbarous ſovereignty. In the place of which was ſubſtituted a tax of twenty-ſix ſhillings and eight pence on every ſix ſcore acres of arable land, belonging either to lay or eccleſiaſtical proprietors, to be paid for five years to the King. It was even forbidden to receive the uſual contributions from the landholder under the name of gift or reward, and the very giver was made liable to a penalty of one hundred ſhillings. Where the neceſſities of the ſtate required the quartering of ſoldiers, the rates of their maintenance were defined and preſcribed, the poundage paid to the brotherhood of St. George, as it had been by this time abuſed and perverted, was made payable only to the King; ſeveral penſions which had been extorted by the marchers and other Lords, both lay tenants and eccleſiaſtics, for the pretended purpoſe of ſecuring their poſſeſſions, were utterly revoked and annulled. The inferior orders of ſubjects were thus bound only to a certain ſtated contribution to the exigencies of ſtate, without any additional charge, but that of ſecuring the marches from inroads, by throwing up a competent entrenchment, for which each tenant was to be allowed one year's rent.

'The preambles of theſe ſeveral ſtatutes contain ſevere reflections on thoſe Lords by whom the people had been ſo grievouſly oppreſſed, on the extortions daily exerciſed by perſons of great authority in the land, and the ſubtle and crafty means of unſpeakable impoſition practiſed under colour of juſtice, by perſons pretending to be of the King's council. To circumſcribe the power of theſe great leading perſonages, it was enacted (and the laws themſelves point out their practices) that no citizen, burgeſs, or freeman of any city, ſhall receive pay or wages, as the follower of any great Lord; "foraſmuch as the cities and great towns, and eſpecially the city of Dublin, have of late been abuſed, and inordinately have demeaned themſelves, contrary to their natural faith and allegiance, for the amity and favour they did bear to divers Lords and gentlemen of the land." It was alſo provided that no Lords or other perſons, not immediately connected with corporate towns, ſhould be admitted into their councils, as freemen or magiſtrates, and that none ſhould be choſen magiſtrates or freemen but ſuch as had ſerved apprenticeſhips, and were conſtant inhabitants of the reſpective cities. The great Lords themſelves were forbidden to retain any followers, but their houſhold officers and menial ſervants, except the marchers, who were neceſſarily allowed a larger following, but were to certify the names and number of their retinue. For the ſame purpoſe of diſſolving particular aſſociations, it was forbidden to make war or peace, without licence of the deputy, and to excite the Iriſh againſt the inhabitants of the pale, or to raiſe any war againſt the Governor, was declared high-treaſon. All thoſe compulſory alienations of church lands, by which the great oppreſſors had been enriched, were revoked; they were forbidden to keep any great gun, or hand-gun, without ſpecial licence: and all their military cries, and words of diſtinction uſed by the ſeveral factions, were prohibited as utterly ſeditious and illegal. To reform the lower orders of ſubjects, they were ſtrictly enjoined the regular and conſtant uſe of archery. They were forbidden, in caſe of murder, to proſecute the offender in the old Iriſh method of compelling his ſept to pay a fine, but to proceed regularly according to the Engliſh law; and this crime of murder, by a ſeverity moſt expedient and neceſſary in times of turbulence, was declared to be high-treaſon. For the like purpoſe of reducing the ſubject within the bounds of civil polity, the ſtatutes of Kilkenny were revived and confirmed, except that which prohibited the uſe of the Iriſh language, which had by this time ſpread through all the Engliſh ſettlements, and that which preſcribed the uſe of ſaddles, in which particular the Iriſh cuſtom had ſo prevailed, as to render it impoſſible to be aboliſhed, or at leaſt too inſignificant to be regarded, when it was no longer a mark of national diſtinction. All other ſtatutes made in former parliaments for the common weal, were by the ſame law confirmed; and ſuch irregularity had been produced by the public diſorders, and ſuch confuſion in the records of ſtate, that the act directs that theſe ſtatutes be *enquired of*, and executed, and for the future carefully enrolled by the Lord Treaſurer in the King's Bench and Common Place.

'But this confirmation of former ſtatutes was not without particular exceptions.'———

'The only ſtatutes made in this aſſembly, which Engliſh hiſtorians have deſigned to record, remain ſtill to be ſpecified. One of theſe purports, that "whereas many ſtatutes lately made within the realm of England would contribute to the wealth and proſperity of Ireland, if uſed and executed in the ſame, it is ordained and eſtabliſhed by the authority of parliament, and by the aſſent of Lords and Commons, that all ſtatutes lately made within the realm of England, belonging to the public weal of the ſame, be deemed good and effectual in law, accepted, uſed, and executed within this land of Ireland, authorized, approved, and confirmed in the ſaid land." This, which Lord Bacon calls a memorable law, was in his days ſtiled, by way of eminence, the Law of Poynings; and is repreſented by this author as the firſt proviſion for making the ſtatutes of England to be of force in Ireland. But this adoption of Engliſh ſtatutes in the Iriſh parliament, was neither new nor extraordinary. We find the very ſame proviſion made by an Iriſh ſtatute of the ſeventh year of Edward the Fourth. Much leſs did this ſtatute contain any reſignation of legiſlative rights, or any formal inveſtiture of the parliament of England with the power of making laws for Ireland. Such ridiculous repreſentations (for no reſpect to the abilities of their author can prevent their receiving this appellation) are beſt confuted by the very terms of the ſtatute.

‘ The other act is that, ſo much the ſubject of political debate, known in this part of the Britiſh dominions by the name of Poynings' Law. It is called, An act that no parliament be holden in this land, until the acts be certified into England. And here I ſhall confine myſelf to the bare recital of it, as it is a ſubject on which there will be occaſion to ſpeak at large in the Diſſertation annexed to this volume.

“ Item, at the requeſt of the Commons of the land of Ireland, be it ordained, enacted, and eſtabliſhed, that at the next parliament that there ſhall be holden by the king's commandment and licence, wherein amongſt other the King's Grace intendeth to have a general reſumption of his whole revenues, ſith the laſt day of the reign of King Edward the Second, no parliament be holden hereafter in the ſaid land, but at ſuch ſeaſons as the King's Lieutenant and council there firſt do certify the King under the great ſeal of that land, the cauſes and conſiderations and all ſuch acts as them ſeemeth ſhould paſs in the ſame parliament, and ſuch cauſes, conſiderations, and acts, affirmed by the King and his council, to be good and expedient for that land, and his licence thereupon, as well in affirmation of the ſaid cauſes and acts, as to ſummon the ſaid parliament under his great ſeal of England had and obtained: that done, a parliament to be had and holden after the form and effect afore rehearſed; and if any parliament be holden in that land hereafter, contrary to the form and proviſion aforeſaid, it be deemed void and of none effect in law.”

Though the meaſures of Henry the Seventh might not be attended with all the good effects that could be wiſhed from them, yet it is from this reign that we may date the revival of the Engliſh power in Ireland; which from the Scottiſh war in the reign of Edward the Second, had gradually declined into a miſerable and precarious ſtate of weakneſs. The authority of the crown, which had at laſt been defied, inſulted, and rejected, even in the Engliſh territory, was reſtored and confirmed by a rebellion vigorouſly oppoſed and ſucceſsfully ſuppreſſed. The ſeigniory of the crown of England over the whole body of the Iriſh, ſeems in former reigns to have been forgotten; but now we find it formally claimed and aſſerted; and ſome of the moſt peſtilent and ferocious of the Iriſh Chieftains, were become the avowed friends of the Engliſh power. The pale, indeed, was not yet extended, but it was ſecured more effectually than in ſome former reigns. The ignominious tribute for a long time paid to ſeveral Iriſh Chieftains was not withdrawn, but the hoſtilities of ſuch Chieftains were oppoſed and chaſtiſed. Even in their own diſtricts they were made to feel the ſuperiority of Engliſh government. What principally embarraſſed the adminiſtration was the ſtill encreaſing degeneracy of the Engliſh. This circumſtance created a number of enemies more inveterate than the old race of natives, and produced a long train of conſequences, extremely fatal to the peace and proſperity of the kingdom of Ireland.

The reign of Henry the Eighth preſents us with a ſucceſſion of events, relative to Iriſh affairs, which would be well worthy of notice, if our limits would permit us to enter into a ſpecification of them. The Earl of Surrey's government was ſuch as merits the moſt honourable remembrance. The account of the rebellion of the Kildares, and of the dreadful vengeance inflicted upon that family, is intereſting and affecting. The act which conferred upon Henry and his Heirs the title of King of Ireland was judicious and political. With regard to the reformation of religion, though the Iriſh people were very ill diſpoſed to it, we find that their parliament was as compliant upon this head, as that of England had been.

'The tranſactions,' ſays our Author, 'of a late parliament at Weſtminſter ſufficiently informed the Iriſh ſubjects what acts would be moſt acceptable to the King, and were made the model of their preſent ordinances. Left to the direction of their own loyal zeal, they proceeded not merely to provide for the internal regulation and local neceſſities of the pale, but to decide on points equally pertaining to the realm of England, and to the land of Ireland (appending and belonging to the imperial crown of that realm, as they expreſs it) and to the *unity, peace,* and *wealth,* of both lands.

'Having firſt paſſed an act of attainder againſt the late Earl of Kildare, and the aſſociates of his rebellious ſon, they proceeded to adjuſt the right of ſucceſſion to the crown of England, and lordſhip of Ireland. They pronounce the marriage of the King with Catharine of Arragon to be null and void, and the ſentence of ſeparation by the Archbiſhop of Canterbury to be good and effectual. They declare the inheritance of the crown to be in the King and his heirs by Queen Anne; pronounce it high-treaſon to oppoſe this ſucceſſion, miſpriſion of treaſon to ſlander it; and appoint an oath of allegiance to be taken by the ſubjects of Ireland for the ſure eſtabliſhment of it, under the penalties of miſpriſion of treaſon. But ſcarcely had this act been paſſed, when intelligence arrived of the condemnation and death of Anne Boleyn, and the marriage of the King with the Lady Jane Seymour. With the ſame eaſe and compliance with Henry's wiſhes, which had been expreſſed in the Engliſh parliament, they inſtantly repealed their act; and, by another law, ſentence of attainder paſſed on the late Queen, George Boleyn, Lord Rochfort, Henry Norris, Eſq; Sir Francis Weſton, William Brereton, and Mark Smeaton, who had been accuſed as accomplices in the ſuppoſed guilt of this unhappy lady. Both the former marriages were by this act declared null and void; the ſucceſſion confirmed a-new to the heirs of the King by Queen Jane; and, in default of ſuch heirs, Henry was empowered to diſpoſe of the inheritance of the crown of England and lordſhip of Ireland, by letters patent or by will.

' With reſpect to the ſcheme of reformation, the King was declared ſupreme head, on earth, of the church of Ireland; all appeals to Rome in ſpiritual cauſes were taken away; the Engliſh law againſt ſlandering the King, in conſequence of theſe innovations, was enacted and confirmed in Ireland; together with the proviſions made in England for the payment of firſt-fruits to the King: but not only of the firſt-fruits of biſhopricks and other ſecular promotions in the church of Ireland; by another act, he was veſted with thoſe of abbies, priories, colleges, and hoſpitals. By another, the authority of the Biſhop of Rome was more ſolemnly renounced, and the maintainers of it in Ireland made ſubject to premunire. All officers, of every kind and degree, were directed to take the oath of ſupremacy; and every perſon who ſhould refuſe it declared, as in England, to be guilty of high-treaſon. All payment of penſions and ſuing for diſpenſations and faculties to Rome, were utterly prohibited, by adopting the Engliſh law, made for this purpoſe and accommodating it to Ireland. By one act, twelve religious houſes were ſuppreſſed; by another, the priory of Saint Wolſtan's in particular, and the demeſnes of all veſted for ever in the crown.'

Under the reign of Edward the Sixth, Dr. Leland has given ſo able and judicious a deſcription of the circumſtances which, in Ireland, were unfavourable to the progreſs of the Reformation, that the inſertion of it cannot fail of gratifying our Readers.

' In England, the diſpoſitions of a great part of the people concurred with thoſe of the crown, and even ran before their rulers, in the revolt from popery. In Ireland, the Reformation was tendered to a prejudiced and a reluctant people. The avowed enemies of Engliſh government, and the factious oppoſers of adminiſtration, naturally regarded every new regulation in the affairs of religion, as arbitrary, oppreſſive, and injurious, and ſeized the occaſion of inveighing againſt ſuch offenſive exertions of authority. The more peaceable, who had never been accuſtomed to a ſerious diſcuſſion of the great points in controverſy, reſted indolently upon the antiquity (as it was called) of the former eſtabliſhments, and in this relaxed ſtate of mind, were ſtricken with great terror, at the denunciations of divine vengeance, thundered by the friends of Rome, againſt hereſy and innovation. The vindictive character of Henry the eighth, and the rigour of his government, had driven many of the pale as well as of the *Iriſh* race to formal profeſſions and condeſcenſions, which the very eaſe and readineſs with which they were made, ſhew to have been made without due attention and ſerious conviction. The authority of a minor King was leſs eſteemed or dreaded, at the ſame time that the requiſitions now to be made were more extenſive, and did greater violence to the popular prejudices.

'As to the inferior orders of men, no meaſures appear to have been taken, from the firſt beginnings of the Reformation, to enlighten their ignorance, or correct their prejudices. "Hard it is," ſaith a Chancellor of Ireland in this reign, "that men ſhould know their duties to God and to the King, when they ſhall not hear teaching or preaching throughout the year." And at a time when the mechanic in England could hear and convey inſtruction, and was habituated to religious enquiry, the ſame miniſter complains that in Ireland, "preaching we have none, which is our lack, witho which the ignorant can have no knowledge." At firſt view one mi ſuppoſe that in the more civilized diſtricts at leaſt, ſome mea might have been purſued for promoting the knowledge of religion; and that Archbiſhop Browne, not contented with removing images and deſtroying reliques, might have formed an active and zealous miſſion, to labour for the converſion of the people. But numbers of his clergy, we have already ſeen, abandoned their cures rather than diſclaim the papal authority; nor was it poſſible to fill up their wretched benefices at once with zealous and able reformers. Neither do we find thoſe Engliſhmen his ſuffragans who were favourers of the Reformation, diſtinguiſhed by any commendable ſervices: nor were the labours of ſuch Engliſh clergymen fitted for the circumſtances and neceſſities of the nation. Even within the Engliſh pale, the Iriſh language was become ſo predominant, that laws were repeatedly enacted to reſtrain it, but with that inefficacy with which laws are generally oppoſed to inveterate cuſtoms, and in a country not inured to obedience. In thoſe tracts of Iriſh territory, which interſected the Engliſh ſettlements, no other language was at all known: ſo that here, the wretched flock was totally inacceſſible to thoſe ſtrangers who were become their nominal paſtors. The laws made in the late reign to correct theſe inconveniencies, even, if duly obeyed, required ſome conſiderable interval, to operate with any effect. In the mean time the partizans of Rome found a ready admiſſion into thoſe diſtricts where the reformed clergy, if ſuch there were, could neither be regarded nor underſtood. They ſpoke to their countrymen and kinſmen, in their own language, and were heard with attention, favour, and affection. If we look to thoſe parts of Ireland more remote from the ſeat of Engliſh government, the proſpect ſtill appears more gloomy. Here, many of the prelates ſtill continued to be nominated by the pope, and enjoyed their ſees by his proviſion, in defiance of the crown of England: others, though appointed by the King, had yet a rival ſent from Rome to contend with. The people, removed beyond the ſphere of Engliſh law, had not known, or not regarded the ordinances lately made with reſpect to religion, nor conſidered themſelves as intereſted or concerned in any regulations hereafter to be made. The only inſtance in which they conceived themſelves bound to Engliſh government, even in the preſent revival of its power and conſequence, was that of not riſing in arms, and invading the King's ſubjects: and that authority which had not as yet reduced them within the bounds of civility, could not, without the imputation of extravagance, attempt to model their religious ſentiments.'

The fourth book of the hiſtory before us comprehends the two reigns of Queen Elizabeth and King James, together with the three firſt years of his ſon and ſucceſſor, including the GRACES which were then granted to the Iriſh ſubjects. As we proceed in the affairs of Ireland, they become more and more connected with the ſtate of England, and even of foreign king- [illegible] enlarge on many events of Elizabeth's [illegible] refer our Readers to the work it- [illegible] meet with ample gratification. In this period, the circumſtances of England, and the complicated dangers of the reigning Princeſs demanded an extraordinary attention to the intereſts of the crown in Ireland. At the ſame time, a ſeries of commotions in that country added to the anxieties of her reign, and engaged her in a perpetual conteſt with faction, inſurrection, and foreign invaſion, till a general rebellion at length happily ſubdued, ſerved to confirm the authority of Engliſh government, broke the turbulent ſpirits of its enemies to obedience, and laid a fair foundation for the peaceable and national ſettlement of the whole iſland.

Certain popiſh writers repreſent the commotions in Elizabeth's reign as originally reſulting from the righteous zeal of piety and devotion to the church. But this is aſſerted, according to Dr. Leland, with a total diſregard to the beſt authenticated facts. He acknowledges, however, that the inceſſant diligence of the emiſſaries of Rome, infuſed the poiſon of religious rancour with too great ſucceſs, and propagated ſuch doctrines in King James's reign, as muſt ever be abhorred and execrated. A virulent popiſh party was formed, in Ireland, which, in the end, became the ſource of numberleſs calamities to that kingdom. In the mean while, James, building upon the foundation of his predeceſſor, carried on the ſettlement and improvement of the country. A vaſt tract of land having eſcheated to the crown, in the ſix northern counties, by the conſpiracies and rebellions of the Iriſh, the King reſolved to diſpoſe of this land in ſuch manner, as might introduce all the happy conſequences of peace and cultivation. The experience of ages bears the moſt honourable teſtimony to the deſign: and Ireland muſt gratefully acknowledge that here were the firſt foundations laid of its affluence and ſecurity. James's ſcheme is explained, at large, by our Hiſtorian; and its happy effects were immediately perceived, although the execution by no means correſponded with the original idea.

In the progreſs of this reign, we find the Recuſant party growing elevated and turbulent; and their turbulence was not diminiſhed, but encreaſed, at the acceſſion of Charles the Firſt. They affected, indeed, an appearance of peculiar loyalty; and offered a free gift to the King, on condition of indulgence to the Romiſh worſhip. This alarmed the Proteſtant clergy, and was followed by remonſtrances from the Prelates of Ireland, and the Engliſh Houſe of Commons. Nevertheleſs the free gift of the Iriſh was accepted, and the graces they ſolicited were granted. The graces were in ſome inſtances favourable to Recuſants; but in general they were ſuch as were evidently reaſonable and equitable, calculated for the redreſs of thoſe grievances which perſons of all denominations had experienced, and tending to the peace and proſperity of the whole nation.

With a ſummary of theſe graces, the Author hath finiſhed his ſecond volume.

[*To be concluded in our next.*]

Art. X. *Miſcellaneous Pieces, in proſe.* By J. and A. L. Aikin. 8vo. 3s. bound. Johnſon. 1773.

THERE is no part of the buſineſs of a Reviewer in which it is ſo difficult to give ſatisfaction, as the diſtribution of praiſe. The Author is never ſatisfied; and the *genus irritabile* are ever envious of a brother or ſiſter who hath met with a little more ſucceſs than themſelves. We have had ſome experience of this truth, in the very different opinions which have been given of our remarks on Miſs Aikin's Poems. It is but ſeldom we have a fair occaſion for praiſe, and we may therefore ſometimes ſeize it with too much avidity. If we ſhould beſtow on the *pieces* now before us the general commendation they deſerve, we ſhould only echo the indiſtinct voice of the Publick; but we mean to pay them a little more attention, and to conſider their merits and defects as objects of importance to the intereſt of learning.

Miſs Aikin has an indiſputable claim to originality, and may be claſſed as a genius of the higher order. But if ſhe at all contributes to the growth of that *point* and *prettineſs* which is now cramping and deſtroying our language, ſhe muſt have patience, and hear the admonitions as well as the praiſes of her friends. It is nothing to ſay ſhe is a woman. It is generally thought that minds are of no ſex; but if they were diſtinguiſhed as bodies are, it would not avail here, as we could never diſcover in Miſs Aikin's compoſitions any peculiar touches of a feminine hand.

We ſhall ſpeak of theſe Eſſays according to the order in which they ſtand in the volume.

The firſt Eſſay is not written by this lady, but by Mr. Aikin, her brother. *The Lion knows the true Prince by inſtinct.* It contains ſeveral very ſenſible obſervations on the province of Comedy, which may be of uſe to ſome writers, as well as to ſome players. Some of our modern *geniuſes*, however, will not allow of the preference he gives to the Clandeſtine Marriage*, or the propriety of his lamentation over departed wit. What he ſays of ſentimental comedy and perſonal ſatire, is rather common and plauſible, than in the manner of a true critic and philoſopher.

We are now to tread on very different ground. The hill of ſcience is a moſt pictureſque and enchanting object, and we have ſeldom been ſo delighted as in viewing its ſeveral parts. The allegorical perſonages, the woods and fields, would have been charmingly romantic if they had not been '*all* terminated with the ſtatue of a Grace, a Virtue, or a Muſe.——

'After I had obſerved theſe things,' ſays the fair Viſionary, 'I turned my eye towards the multitudes who were climbing the ſteep aſcent, and obſerved amongſt them a youth of a lively look, a piercing eye, and ſomething fiery and irregular in all his motions. His name was GENIUS. He darted like an eagle up the mountain, and left his companions gazing after him with envy and admiration; but his progreſs was unequal, and interrupted by a thouſand caprices. When Pleaſure warbled in the valley, he mingled in her train. When Pride beckoned towards the precipice, he ventured to the tottering edge. He delighted in devious and untried paths; and made ſo many excurſions from the road, that his feebler companions often outſtripped him. I obſerved that the Muſes beheld him with partiality, but Truth often frowned and turned her face. While Genius was thus waſting his ſtrength in eccentric flights, I ſaw a perſon of a very different appearance named APPLICATION. He crept along with a ſlow and unremitting pace, his eyes fixed on the top of the mountain, patiently removing every ſtone that obſtructed his way, till he ſaw moſt of thoſe below him who had at firſt derided his ſlow and toilſome progreſs.'

Nothing can be better imagined than theſe two images of Genius and Application. Miſs Aikin, however, might have exhibited to us an intermediate perſonage, participating of the fire and vigor of Genius, without its eccentricity, and avoiding what is contemptuous in Application. It would have been univerſally recogniſed, and might have been uſeful in this age of claſſic caution and correctneſs.

As we admire this viſion exceedingly, and think that it bears greater marks of genius than any other eſſay in the book, it is here we chooſe to temper our praiſes with an admonition which we would wiſh to be generally attended to by the writers of the preſent times; we mean all thoſe who are worth an admonition.

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* We do not here mean to contravert Mr. A.'s opinion of this piece, the merit of which, in our eſtimation, (with ſubmiſſion to the *geniuſes* above hinted at) has not been equalled by that of any comedy that hath ſince made its way to public notice; but, to ſay with our Author, that this play exhibits an example of comic merit as various and perfect as perhaps *any* piece in our language, may be ſtraining the compliment rather too high.

We are come into the world rather late in the day; and though our predeceſſors have not greatly advanced before us in any branches of real knowledge, they have yet written largely on almoſt every ſubject, and by that means have fixed the character and appropriated the phraſes and idioms of our language. We now glean only what they have left, and adjuſt their irregularities, inſtead of taking up the whole buſineſs *de novo*, and after duly conſidering *their* miſtakes, executing it altogether in a ſuperior manner. Hence it is that a young writer is apt to fall into the affectations and puerilities of the preſent times; where the object ſeems to be nothing more than to ſay a common thing in an uncommon manner;—and becauſe our predeceſſors have ſucceſsfully addreſſed the heart, we, that we may not appear to imitate them, addreſs ourſelves to the fancy.

We would not by any means have it underſtood that Miſs Aikin has afforded the occaſion for this charge. She is as little guilty as almoſt any of our preſent writers; but we are all giving into *points* and *pretty turns*, and our language, while it increaſes in its brilliancy and correctneſs, is loſing its pathos and force.

Moſt of Miſs Aikin's introductions are in this manner: '. where the ruſtling of the falling leaves, the daſhing of the waters, and the hum of the diſtant city, &c.' Theſe triads, when they do not too frequently occur, may be ſucceſsfully introduced; but they ſhould be introduced like the ſteps of a minuet, which are difficult to diſtinguiſh from the common walk of a perſon who moves with natural eaſe and grace. Her deſcription of the ſtream of Inſignificance, is given in language more ſuitable to that of a furzy heath, where the Reader might very well be embarraſſed by a cluſter of words, and a difficulty of conſtruction. Even one of her happieſt paſſages wants ſimplicity: 'Happy, ſaid *I*, are they who are permitted to aſcend the mountain!—but while I was pronouncing this exclamation with uncommon ardor, I ſaw ſtanding beſide me a form of diviner features and a more benign radiance. Happier, ſaid ſhe, are thoſe whom *virtue* conducts to the manſions of content.'—Nothing can be more charming than this method of introducing Virtue, or more juſt than the ſentiments ſhe utters. But ſhe talks too much, and too big, about *conducting to manſions*, and *illuminating the mountain*; expreſſions which modeſt Virtue hardly underſtands.—'I am found, ſaid ſhe, in the vale, and I illuminate the mountain. I cheer the cottager at his toil, and inſpire the ſage at his meditation. I mingle in the croud of cities, and bleſs the hermit in his cell. I have a temple in every heart that owns my influence, and to him that wiſhes for me I am already preſent. Science may raiſe you to eminence, but I alone can guide you to felicity!'

The two next pieces are bagatelles; one on Romances, in imitation, we ſuppoſe, of the ſtyle of Dr. Johnſon; the other is a tale, in imitation of Oſſian. We know not why they are inſerted; for they afford very little entertainment or inſtruction.

The eſſay entitled, 'Againſt inconſiſtency in our expectations,' is one of the beſt and moſt uſeful pieces of moral compoſition which we have lately ſeen. Our charming monitreſs opens her whole intention in the following admirable manner: 'As moſt of the unhappineſs in the world ariſes rather from diſappointed deſires than from poſitive evil, it is of the utmoſt conſequence to attain juſt notions of the laws and order of the univerſe, that we may not vex ourſelves with fruitleſs wiſhes, or give way to groundleſs and unreaſonable diſcontent. The laws of natural philoſophy, indeed, are tolerably underſtood and attended to; and though we may ſuffer inconveniences, we are ſeldom diſappointed in conſequence of them. No man expects to preſerve oranges through an Engliſh winter; or, when he has planted an acorn, to ſee it become a large oak in a few months. The mind of man naturally yields to neceſſity; and our wiſhes ſoon ſubſide, when we ſee the impoſſibility of their being gratified. Now, upon an accurate inſpection, we ſhall find in the moral government of the world, and the order of the intellectual ſyſtem, laws as determinate, fixed, and invariable, as any in Newton's Principia. The progreſs of vegetation is not more certain than the growth of habit; nor is the power of attraction more clearly proved, than the force of affection or the influence of example. The man therefore, who has well ſtudied the operations of nature in mind as well as matter, will acquire a certain moderation and equity in his claims upon providence. He never will be diſappointed either in himſelf or others. He will act with preciſion, and expect that effect, and that alone, from his efforts which they are naturally adapted to produce. For want of this, men of merit and integrity often cenſure the diſpoſitions of providence for ſuffering characters they deſpiſe to run away with advantages which, they yet know, are purchaſed by ſuch means as a high and noble ſpirit could never ſubmit to. If you refuſe to pay the price, why expect the purchaſe? We ſhould conſider this world as a great mart of commerce, where fortune expoſes to our view various commodities, riches, eaſe, tranquillity, fame, integrity, knowledge. Every thing is marked at a ſettled price. Our time, our labour, our ingenuity, is ſo much ready money, which we are to lay out to the beſt advantage. Examine, compare, chuſe, reject; but ſtand to your own judgment; and do not, like children, when you have purchaſed one thing, repine that you do not poſſeſs another which you did not purchaſe.'

These general obſervations are, with great eloquence and judgment, applied to the deſire of riches, of knowledge, &c. and we can recommend the peruſal of this Eſſay to all our Readers who are, in any meaſure, a prey to diſcontent.

The Canal and the Brook, a reverie, is written, we ſuppoſe, by Mr. Aikin; who is not ſo lively and bold in his movements as his ſiſter. This little piece, however, is executed with taſte, and will give pleaſure to thoſe who have ſeen the improvements made in the Northern and other parts of the kingdom, by navigable canals.

The next piece, on Monaſtic Inſtitutions, is written in the true ſpirit of philoſophic benevolence.—'Ye are fallen, ſaid *I*, ye dark and gloomy manſions of miſtaken zeal, where the proud prieſt and lazy monk, fattened upon the riches of the land, and crept like vermin from their cells, to ſpread their poiſonous doctrines through the nation, and diſturb the peace of kings.—Such were, for a while, my meditations; but it is cruel to inſult a fallen enemy; and I gradually fell into a different train of thought. I began to conſider whether ſomething might not be offered in favour of theſe inſtitutions during the barbarous ages in which they flouriſhed; and though they have been productive of much miſchief and ſuperſtition, whether they might not have ſpread the glimmering of a feeble ray of knowledge through that thick night which once involved the weſtern hemiſphere.'

This thought does great honour to the mind of the fair Writer, and ſhe purſues it as far as it will very well go. She points out the advantages flowing from theſe inſtitutions; their having preſerved the remains of ancient learning; given education (ſuch as it was) to youth; cultivated the arts, in ſome degree; and furniſhed an aſylum for the peaceable and unfortunate. The whole of this piece will give pleaſure to thoſe of our Readers who are not too much affrighted at the word *papiſt*.

We come next to 'the pleaſure derived from the objects of Terror; with Sir Bertrand, a fragment.' The diſquiſition is ſenſible, but is not a maſter-piece of writing; and the fragment, though a wonderful tale, loſes its effect; becauſe the Author, like ſome injudicious ſtory-tellers, informs us, beforehand, of the good things we are to hear.

Mr. A.'s eſſay to revive a regard to the heroic poem of Gondibert, is very commendable; but we fear he will not be ſucceſsful, for the very reaſons which he aſſigns, himſelf, viz. 'Sir W. D'Avenant's ſentiments are frequently far-fetched and affected, and his expreſſions quaint and obſcure; and theſe faults, together with the want of harmony in verſification, will ſufficiently

ciently account for the neglect into which the work is fallen, though intereſting in its ſtory, and thick-ſown with beauties.'

The laſt piece is an enquiry into thoſe kinds of diſtreſs which excite agreeable ſenſations. It contains ſeveral ingenious thoughts, which if not wholly new, are yet placed by the fair Writer in a ſtriking light. We do not, however, ſo much admire her in a diſquiſition of this kind, as in a poetic tale or a viſion. Indeed we muſt admit her general principle, and we think that ſhe has the advantage of Lord Kaims and others; but there are readers who, perhaps, may diſpute ſeveral of her ſecondary poſitions. She ſays, that 'poverty, if truly repreſented, ſtrikes our nicer feelings;' yet it may be contended, that rags and dirt, and a ſqualid appearance, never offend the genuine feelings of nature; and they heighten our compaſſion, when they are not conſidered as the effects of vice. What ſhe ſays of novels and romances, may be very uſeful to the younger part of her ſex, who are enervating both their bodies * and minds by ſtudying them. Her general poſition, however,—'that ſenſibility does not increaſe with exerciſe,' may admit of doubt. Senſibility, like all other diſpoſitions, ſeems, to us, to increaſe with proper exerciſe; but we believe it is waſted and loſt, in the common method of reading novels. Perhaps this point remains yet to be adjuſted by ſome perſon who looks further into the human mind than even Miſs Aikin: but we dare ſay he will not be able to tell ſuch a *Tale* as the following: which the Reader may take as an epitome of this ingenious eſſay.

A TALE.

'In the happy period of the golden age, when all the celeſtial inhabitants deſcended on the earth, and converſed familiarly with mortals, among the moſt cheriſhed of the heavenly powers were twins, the offspring of Jupiter, LOVE and JOY. Wherever they appeared, the flowers ſprung up beneath their feet, the ſun ſhone with a brighter radiance, and all nature ſeemed embelliſhed by their preſence. They were inſeparable companions, and their growing attachment was favoured by Jupiter, who had decreed that a laſting union ſhould be ſolemnized between them *ſo ſoon* † as they were arrived at maturer years. But in the mean time, the ſons of men deviated from their native innocence; vice and ruin over-ran the earth with giant ſtrides; and Aſtrea, with her train of celeſtial viſitants, forſook their polluted abode. Love alone remained, having been ſtolen away by Hope, who was his nurſe, and conveyed by her to the foreſts of Arcadia, where he was brought up among the ſhepherds. But Jupiter aſſigned him a different partner, and commanded him to eſpouſe Sorrow, the daughter of Até. He complied with reluctance; for her features were harſh and diſagreeable, her eyes ſunk, her forehead contracted into perpetual wrinkles, and her temples were covered with a wreath of cypreſs and wormwood. From this union ſprung a virgin, in whom might be traced a ſtrong reſemblance to both her parents; but the ſullen and unamiable features of her mother were ſo mixed and blended with the ſweetneſs of her father, that her countenance, though mournful, was highly pleaſing. The maids and ſhepherds of the neighbouring plains gathered round, and called her PITY. A red-breaſt was obſerved to build in the cabin where ſhe was born; and while ſhe was yet an infant, a dove, purſued by a hawk, flew into her boſom. This nymph had a dejected appearance, but ſo ſoft and gentle a mien, that ſhe was beloved to a degree of enthuſiaſm. Her voice was low and plaintive, but inexpreſſibly ſweet; and ſhe loved to lie for hours together on the banks of ſome wild and melancholy ſtream, ſinging to her lute. She taught men to weep; for ſhe took a ſtrange delight in tears; and often when the virgins of the hamlet were aſſembled at their evening ſports, ſhe would ſteal in among them, and captivate their hearts by her tales full of a charming ſadneſs. She wore on her head a garland compoſed of her father's myrtles twiſted with her mother's cypreſs.—One day, as ſhe ſat muſing by the waters of Helicon, her tears by chance fell into the fountain; and ever ſince, the Muſes' ſpring has retained a ſtrong taſte of the infuſion. Pity was commanded by Jupiter to follow the ſteps of her mother through the world, dropping balm into the wounds ſhe made, and binding up the hearts ſhe had broken. She follows, with her hair looſe, her boſom bare and throbbing, her garments torn by the briars, and her feet bleeding with the roughneſs of the path. The nymph is mortal, for her mother is ſo; and when ſhe has fulfilled her deſtined courſe upon the earth, they ſhall both expire together, and *Love* be again united to *Joy*, his immortal and long-betrothed bride.'

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* See this point phyſically conſidered, in the *Appendix* to our laſt volume. p. 547.

† This *ſo ſoon* we apprehend to be a *Scotticiſm*; and we are at a loſs to imagine how it came to be tranſplanted into the ſoil of Lancaſhire.

On the whole, we have read theſe miſcellaneous pieces with great pleaſure. They bear the marks of conſiderable talents, and even of learning; and they are written for the moſt part with uncommon taſte and elegance.

They have drawn from us a few animadverſions, becauſe we thought it our duty to note what we apprehended to be *defects* as well as *beauties* in this publication; and becauſe the reputation of the writers may admit of ſuch ſmall deductions, without any material injury.

ART.

Art. XI. Conclusion *of Dr. Hawkeſworth's Account of the Voyages undertaken for making Diſcoveries in the Southern Hemiſphere, &c.* [From our laſt Review, p. 355.]

WE now enter on the hiſtory of the laſt and moſt complete of the late voyages in the ſouthern hemiſphere, and which wholly occupies the 2d and 3d volumes of this compilation. The account there given of this nautical and philoſophical expedition is diſtinguiſhed from thoſe that preceded it, by ſeveral particularities that concur to render the relation ſtill more intereſting and important.

The globe had certainly never before been circumnavigated by ſo ſelect a party as that which embarked on board the *Endeavour*, on this expedition; or for purpoſes ſo favourable to the promotion of ſcience and of the arts. That veſſel was commanded by an officer 'of undoubted abilities in aſtronomy and navigation,' whoſe primary object, at leaſt in the order of time, was the obſervation of the then approaching *tranſit* of Venus, in ſome convenient ſituation in the South ſea. To this laſt mentioned ſervice he was appointed by his Majeſty, on the recommendation, or with the concurrence, of the Royal Society, in conjunction with Mr. Green; who had long been an aſſiſtant to Dr. Bradley, at the Royal Obſervatory at Greenwich. On board this veſſel likewiſe embarked Mr. Banks, a gentleman poſſeſſed of a conſiderable fortune, and of an ardent and commendable deſire to employ it in the acquiſition and promotion of natural knowledge; to whom the public are indebted for a large part of the information and entertainment they will meet with in the account of this voyage. He was accompanied by Dr. Solander, a diſciple of the celebrated Linnæus, and whoſe merits, particularly as a naturaliſt, are well known. They were attended by two draughtſmen; Mr. Buchan, a painter of landſcapes and figures; and Mr. Parkinſon, a young man well qualified to delineate ſuch new and ſingular objects of natural hiſtory as muſt neceſſarily fall under their notice in the courſe of ſuch an expedition. After making the particular aſtronomical obſervation above-mentioned, Captain Cook was directed to proceed in the proſecution of geographical diſcoveries in the ſouthern hemiſphere.

The abſtract which we ſhall give of this voyage, however copious, muſt, on account of the abundance and variety of the matter, be neceſſarily, in many reſpects, deſultory and incomplete. We ſhall, nevertheleſs, deſcribe the great or general outlines of the courſe purſued by our philoſophical adventurers, and relate their principal geographical diſcoveries; occaſionally interſperſing ſuch incidents, obſervations on natural hiſtory, and on men and manners, as have moſt attracted our attention in the peruſal of theſe two volumes,

On the 26th of Auguſt 1768, about three months after Captain Wallis's return from his circumnavigation of the globe, in the *Dolphin*, our voyagers ſet ſail from Plymouth Sound, in the *Endeavour*.

Not 20 leagues from the coaſt of Spain, our inquiſitive philoſophers diſcovered ſome very ſingular marine animals, which, though the ſea abounds with them in theſe parts, no naturaliſt had yet deſcribed, or perhaps obſerved. The obſervation was made in the firſt week of their voyage, and furniſhes us with a juſt ſuſpicion, if not a proof, that numerous natural curioſities may, even near home, lie hid on the very ſurface of the great deep, and may there remain perfectly unnoticed, through the want of perſons willing, and qualified, barely to open their eyes, and obſerve them. Perſons thus qualified, it ſhould ſeem, have not yet made their appearance on the coaſts of *Galicia* *.

On the 12th of September they arrived at *Madeira*, the whole of which iſland, our naturaliſts think there is great reaſon to ſuppoſe, has been, at ſome remote period, thrown up out of the ſea, by the exploſion of ſubterraneous fire: as every ſtone they ſaw upon it, 'whether whole, or in fragments, appeared to have been burnt, and even the ſand itſelf to be nothing more than aſhes.'

On November 13 they anchored in the harbour of *Rio de Janeiro*, where they were permitted to procure refreſhments, and take in water for the ſhip, which was however conſtantly watched by a guard-boat, during the three weeks they ſtaid here. Through the rigour of a jealous and ignorant Viceroy, neither Mr. Banks nor Dr. Solander were ſuffered once to leave the ſhip; though the inoffenſive nature of their purſuits was repeatedly explained and urged to him. And although Captain Cook endeavoured to obviate every cauſe of diſtruſt, which he might entertain concerning this equipment, by informing him that its principal object was the obſervation of the Tranſit of Venus, he was not believed, or rather not underſtood; for of the Tranſit of Venus our enlightened Viceroy could form no other conception, than that, to uſe his own words, as they were re literally explained by an interpreter, ‘ it was the paſſing the North Star through the South Pole.’

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* We ſhall here take occaſion, once for all, to remark that of the various new objects of natural hiſtory obſerved by Mr. Banks and Dr. Solander in the courſe of this voyage, a few only are particularly deſcribed in this journal; and of theſe a brief and popular account only is in general here given. A ſcientific and complete deſcription of their numerous and intereſting obſervations in this branch of ſcience will, doubtleſs, form the ſubject of a future and ſeparate publication.

The delays which his predeceſſors had met with in the eight of Magellan, probably induced Captain Cook to at-npt his paſſage into the South Sea by the Streight of *Le aire*; nor was he diſappointed in the preference which he gave this route. He entered the Streight on the 14th of January 769); anchored there the next day in the *Bay of Good Succeſs*, iere he ſpent a week in procuring wood and water; ſailed m thence on the 22d, and on the 26th took his departure m *Cape Horn*. In the ſpace of only 33 days he had paſſed und the land of *Terra del Fuego*, and had got 12 degrees to e weſtward, and three degrees and a half to the northward the Streight of Magellan; in the paſſage through which, e Dolphin, in her laſt voyage, performed at the ſame ſeaſon the year, had ſpent three months; nor had he once been ought under his cloſe reefed topſails during the whole time.

On the firſt day of their entrance into the Streight, our na-raliſts obſerved ſome ſea-weeds of a moſt enormous height or igth, which ſeem to keep in countenance the ſuperlative di-enſions aſcribed to their *Patagonian neighbours* on the coaſt of e oppoſite Streight. Theſe gigantic marine vegetables reared eir heads above water, while their ſtems ſprung from the bot-m of the ſea at the depth of 14 fathom, or 84 feet. As theſe ms, ſome of which were not thicker than a man's thumb, ere conſiderably inclined to the horizon, (probably by the cur-nt) Mr. Banks and Dr. Solander eſtimated their length to be ove 120 feet. Their leaves were four feet long, and the foot lks were ſwelled into an air veſſel. They very properly med it *Fucus giganteus*.

The curioſity of our naturaliſts was abundantly gratified the me day, on their going aſhore on *Terra del Fuego*, where they et with a great variety of new ſubjects of the vegetable king-m. After ſpending only four hours in the ſearch, they ought off with them above 100 different ſpecimens of plants d flowers, ‘ all of them wholly unknown to the botaniſts of urope.’ In a ſimilar expedition, however, undertaken two ys afterwards, an end had nearly been put to all their future ſearches. We ſhall relate a part of the adventure, on account a very ſingular effect of extreme cold on the human conſti-tion, which is little known.

On their return from this excurſion, the cold ſuddenly be-me intenſe. Dr. Solander, in conſequence of the experience at he had acquired, in having more than once croſſed the ountains which divide Sweden from Norway, conjured his mpanions to keep themſelves conſtantly in motion, and not yield, whatever pain the effort might coſt them, to the ſtrong inclination to ſleep which, he informed them, would be brought on by extreme cold; eſpecially when joined, as in the preſent inſtance, with great fatigue. 'Whoever ſits down,' ſaid he, 'will ſleep; and whoever ſleeps will wake no more.' Like many other teachers, the Doctor failed in the enforcing his doctrine by his own practice. He was even the firſt of the party who found the temptation to ſleep become irreſiſtible; and at length yielded to it, in ſpite of the intreaties, remonſtrances, and even force, employed by Mr. Banks on the occaſion. Happily a fire had, with ſome difficulty, been kindled by Mr. Banks's directions; and he at length ſucceeded in awakening the Doctor, who had been in a profound ſleep about five minutes. In this ſhort ſpace of time he had almoſt loſt the uſe of his limbs; and the muſcles of his feet were ſo ſhrunk that his ſhoes fell off. One of the ſeamen, and a black, both fell victims to the ſeverity of the climate, in the latitude of ſcarce 55° South; where a degree of cold was found to ſubſiſt, in the very height of ſummer, [January 16] which is unknown, in the correſponding ſeaſon, even in Norway and Lapland.

After a courſe of 660 leagues to the weſtward and northward, our navigators found a perfect agreement between the log and aſtronomical obſervation. From this extraordinary coincidence in ſo long a run, Captain Cook concludes that there could not have been any current that affected the ſhip, from the time that they had left Cape Horn; and from thence further infers the great probability that they had not been near any continent, or land of conſiderable extent: as currents are always found when land is not remote. On the 24th of March, however, in the night, in the latitude of about 22° S. and longitude 128 W. a log of wood was ſeen to paſs by the ſhip; and the ſea, which was rather rough, became ſuddenly as ſmooth as a mill-pond. Other ſuppoſed indications of land had likewiſe occaſionally been obſerved during this courſe. 'It was a general opinion,' ſays our journaliſt, 'that there was land to windward; *but I did not think myſelf at liberty*,' he adds, '*to ſearch for what I was not ſure to find*.'

For this laſt declaration, and for his conduct upon this occaſion, Captain Cook has, *by implication* at leaſt, been angrily, and ſomewhat indecently, reprehended by Mr. Dalrymple[*]; who through his extreme ſolicitude and eagerneſs for the diſcovery of a ſouthern continent, has overlooked a pretty obvious conſideration. The editor, in defence of that officer, now abſent, has very properly reminded Mr. Dalrymple[†], that 'Captain

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[*] In his pamphlet, noticed in laſt month's Review, p. 369.

[†] In the additional preface, to the 2d edition of this work.

Cook's firſt and principal object being to obſerve the Tranſit of Venus at Otaheite,' [which was to happen on the 6th of June following] 'he was juſtified in not ſpending time upon another object before he got thither.'

On the 12th of April our voyagers arrived at the iſland of Otaheite; where the way had before been paved for their peaceable, or rather friendly reception, by Captain Wallis. Terror, however, excited doubtleſs by the aſtoniſhing effects of our fire-arms, ſeems to have been the predominant paſſion in the breaſts of theſe iſlanders, on the arrival of our adventurers among them. On the firſt appearance of the ſhip, many canoes from the ſhore came off to them, each bringing green branches of a tree, as ſymbols of peace, which they handed up to the ſhip's ſide; expreſſing at the ſame time, with the greateſt earneſtneſs, by ſigns, their deſire that they ſhould be placed among the rigging, and in the moſt conſpicuous parts of the veſſel. And when our voyagers firſt went on ſhore, they were received from the boat by ſome hundreds of the inhabitants, who welcomed them with their looks, but were at the ſame time ſtruck with ſuch awe, that the firſt who approached them crouched ſo low, that he almoſt crept upon his hands and knees.

It might be expected that after a reſidence of three months in this iſland, our voyagers might be qualified to give a ſatiſfactory account of its natural productions, arts, government, and of the manners and cuſtoms of its inhabitants. Accordingly the curioſity of the Reader is pretty largely gratified with reſpect to all theſe particulars; both incidentally, in the courſe of the journal of each day's tranſactions; and afterwards more directly and profeſſedly, in ſeveral chapters appropriated to that purpoſe. But a ſtay of three months was too ſhort, and their acquaintance with the language too limited, to enable them to acquire an intimate knowledge of the moral, religious, and political hiſtory of theſe *men of nature*, ſo widely ſevered from the reſt of the world, in the boſom of the Pacific Ocean; and whoſe knowledge of, and communication with, the other parts of it, appear to have been, from time immemorial, circumſcribed within the narrow bounds of the few iſlands that ſurround them:—circumſtances which render the opinions and police of theſe people intereſting objects of enquiry, to thoſe philoſophers who take pleaſure in inveſtigating the nature of man, as a moral and ſocial animal, and in ſpeculating on the origin and progreſs of civil ſociety and government.

To the cauſes above-mentioned the Reader will doubtleſs attribute the obſcurities that occur in many parts of this journal, in which he is left totally in the dark with regard to the *rationale* of the many ſingular cuſtoms of theſe iſlanders, and with reſpect to their conduct to our adventurers, which appears in many inſtances truly paradoxical. Some readers will perhaps, on the other hand, wonder how, under the above mentioned diſadvantages our journaliſts have been enabled to give ſo full an account of theſe people. They will recollect however that they were not voyagers of the common claſs, intent only on objects of commerce or war; that knowledge was their prime object; and that beſide the information which they obtained on the ſpot, they had the advantage, during the ſpace of ſeveral months after they left the iſland, of a conſtant communication with two of the natives who accompanied them on their return homewards; of whom one was a *prieſt*, and had been a *prime miniſter*.

Out of the abundance and variety of curious matter that we are preſented with in this part of the work, we find ourſelves ſomewhat perplexed to make a proper ſelection. We think ourſelves obliged however, in the firſt place, to pay our compliments to *Queen* Oberea; a perſonage whoſe conduct and importance formerly intereſted us ſo much, as almoſt wholly to engroſs our attention in the account we gave of Captain Wallis's firſt viſit to this iſland. By reſuming her hiſtory likewiſe, the Reader will incidentally acquire ſome inſight into the *governmental* concerns, or the *politics* of Otaheite; which had undergone a conſiderable revolution, in the ſhort interval between the departure of the Dolphin and the arrival of the Endeavour.

On Captain Cook's firſt going on ſhore, accompanied by Mr. Banks, Dr. Solander, and others, ſome of their Company, who had been here in the Dolphin, were their guides in a ſhort excurſion into the country; where the romantic ſcene, ſays our Journaliſt, 'realized the poetical fables of Arcadia.' They conducted them to the ſcattered habitations of theſe people, each erected under the grateful ſhade of little groves of cocoa-nut and bread-fruit trees; and failed not to lead them to the place where Queen Oberea's ſpacious palace formerly ſtood; of which however they were aſtoniſhed to find no traces remaining. Some time afterwards our *quondam* Princeſs was diſtinguiſhed from the reſt of the crowd, who were attending Mr. Banks's levee in his tent, by Mr. Molineux, the Maſter; who was likewiſe recognized by her as an old acquaintance. On this diſcovery ſhe was invited, and, on her ready compliance, conducted on board the ſhip, where ſhe was treated with the moſt flattering marks of diſtinction; and on her ſeeming particularly delighted with a child's doll, it was accordingly preſented to her. On Mr. Banks's conducting her on ſhore, ſhe made, as was uſual with her, a handſome return for this compliment. In their way to the fort, they were met by a Chief, named

amed *Tootaha*, who had before viſited them, and who now ap-
ared to be inveſted with the ſovereign authority. He ſeemed
be not well pleaſed with the diſtinction that had been ſhewn
the lady, and betrayed ſuch ſymptoms of jealouſy, when ſhe
oduced her doll, that to propitiate him, it was thought pro-
r to compliment him with another. Some farther lights were
terwards obtained, relating to the *court calendar* of theſe
anders; who appear to be nearly as much our *Antipodes* with
ſpect to government and manners, as they are in their ſitua-
on on the globe. We ſhall collect from different parts of the
rrative ſome facts which will initiate the Reader into the
litics of Otaheite, or at leaſt the mode of regal ſucceſſion in
at iſland.

The iſland of Otaheite conſiſts of two peninſulas, named
aheite Nue, and *Otaheite Ete*, connected by a narrow iſthmus,
d each governed by two diſtinct *Earee Rahies*, or Kings.
y a cuſtom, like moſt of the cuſtoms in this country, equally
gular and unaccountable, the King's eldeſt ſon, as ſoon as
is born, ſucceeds to the father's title and authority. On
at event, a Regent is immediately elected; and the choice
nerally falls on the father. The preſent Sovereign of the
ſt named and largeſt of the two peninſulas, where our
yagers and their predeceſſors in the Dolphin had ſtationed
emſelves, was a minor, named *Outou*, the ſon of *Whappai*,
ho had not however been elected to the regency on the birth
his ſon. That office had been conferred upon *Tootaha* above-
entioned, the youngeſt of *Whappai*'s two brothers, in conſe-
ence of his having diſtinguiſhed himſelf in a war. His ſecond
other was *Oamo*, the huſband of *Oberea*, who had for a long
ne politely ſeparated themſelves from each other by mutual
nſent, and whoſe ſon, *Terrideri*, a youth of ſeven years of age,
o appears before to have been *King*, was now only *heir ap-
rent* to the ſovereignty. In a viſit paid at the Engliſh tents
his father *Oamo*, this youth, though well able to walk, was
rried in ſtate on men's ſhoulders; and was accompanied by
s *ſiſter*, a girl of ſixteen, who was intended for his *wife*: the
remony being deferred only till he ſhould arrive at a proper
e.

In a voyage or peregrination round the whole iſland, under-
ken by Capt. Cook and Mr. Banks, our travellers took up
eir quarters on the evening of the fourth day, at the houſe
Oberea, a ſmall but neat abode, which was ſituated in a diſ-
ct over which ſhe and *Oamo* now preſided, and which was
a conſiderable diſtance from her former habitation. *Oberea*
luckily was abſent on a viſit to the fort; but they were re-
ved with a hearty welcome by her father. They were here
prized at the view of an enormous pile of building, which

exhibited a ſtriking memorial of the former rank and power of Oberea; of which we ſhall give a ſhort account below*. They here likewiſe learnt that this part of the iſland had lately been the theatre of war; that in the December (1768) preceding, about four months before their arrival, this diſtrict had been invaded by the inhabitants of the ſouthern peninſula; that the conquerors had burnt all the houſes, which were very large, and carried away all the hogs and other animals that they found; and that upon this occaſion, *Oberea* and *Oamo*, who then adminiſtered the government for Terridiri their ſon, had fled to the mountains.

This relation confirms the account given by Capt. Wallis of the high authority with which *Oberea* appeared to be inveſted, at the time that the Dolphin was at this iſland; but it does not explain whether in conſequence of this invaſion, or on what other grounds, the ſovereignty had been transferred to the ſon of *Whappai*; nor does it throw any light on the cauſe of this war. To ſpeculate, as your politicians are wont to do, on very ſlight *data*, we would attribute this invaſion to that *inequality* (to adopt M. Rouſſeau's word and ideas) which had been produced in Otaheite, between the inhabitants of the northern and ſouthern peninſulas, in conſequence of the viſits made to the former by our countrymen and M. Bougainville. It is indeed ſomewhat preſumptuous in us, who cannot fathom the political manœuvres even at St. James's, or thoſe of our next door neighbours at Berlin or Peterſburgh, to pretend to develope the ſprings which lately actuated the two cabinets of *Otaheite Nue*, and *Otaheite Eta*, in the *Terra Auſtralis Incognita*. We ſhall accordingly proceed in the account of our iſlanders; but ſhall nevertheleſs keep this ſubject in our eye as we go along.

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* This extraordinary ſpecimen of Otaheitean architecture was the mauſoleum of *Oamo* and Oberea, which we may almoſt venture to put in parallel with an Egyptian pyramid, after making due allowances for the different magnitude of the two ſtates, and other obvious circumſtances. It was found to be a *ſolid* pyramidical ſtructure, raiſed on a baſe 267 feet long, 87 feet wide, and 44 feet high, compoſed entirely of ſtone, or without any vacuity. Some of the coral ſtones of which it was conſtructed, and which were all, on the outſide, neatly ſquared and poliſhed, meaſured 3 feet ½ by 2 feet ½; and ſome of the rock ſtones in the foundation, which were likewiſe ſquared, meaſured 4 feet 7 inches, by 2 feet four. Such large maſſes, and numbers, of rock and coral ſtone, the firſt procured from a conſiderable diſtance, and the latter from a great depth under water, in a country where there is no method of conveyance but by hand; and ſquared, poliſhed, and combined firmly and neatly together into a large and regular ſtructure, without iron tools to ſhape them, or mortar to join them, very juſtly excited the aſtoniſhment of our travellers. This magnificent pile formed one ſide only of an oblong ſquare of about 360 feet by 354, walled in with ſtone, and paved with flat ſtones in its whole extent.—An adze made of ſtone; a chiſſel or gouge made generally of one of the bones of the human fore-arm; a raſp of coral; and the ſkin of a ſting-ray, with coral ſand, as a file or poliſher, conſtitute the intire catalogue of tools with which theſe ingenious and patient artiſts execute all their works in civil and naval architecture!

The people of Otaheite, in the ſtate in which they were found by our countrymen, preſent us with a picture of human ſociety reſembling, in more reſpects than one, that which the ingenious but fanciful Rouſſeau has delineated, when he exhibits a view of what he terms the "*real youth of the world* *:"—a ſtate which he conſiders as the beſt for man; all the ulterior ſuppoſed improvements of which "have been ſo many ſteps tending, in appearance, towards the advantage of individuals, but in fact, towards the deterioration of the ſpecies." It is "*Iron* and *Corn*," our philoſopher afterwards obſerves, "that have civilized men, and *ruined* mankind."—The Otaheiteans, we muſt however obſerve, were, on our firſt acquaintance with them, found in a tolerably civilized ſtate, accurately diſtinguiſhed into ranks, and under a well ordered and ſeemingly ſtrict police; though they were poſſeſſed of neither of theſe two *dangerous* commodities: but the baneful effects ariſing from the introduction of ſubſtances that ſo greatly increaſed the inequality already ſubſiſting among them, he might ſay, were already become but too apparent; and that the Dolphin had ſown the ſeeds of war, and particularly of the late invaſion, in the northern extremity of the iſland, by the introduction of ſpike-nails, beads, ribbons, and other *irritamenta malorum* †.

Be this as it may, it will evidently appear from the following paragraph, that our countrymen, together with their other valuable or ſhewy novelties, and particularly with their *iron*, had introduced among theſe hitherto artleſs and honeſt iſlanders, one of the moſt diſtinguiſhing characteriſtics in the *Ovidian* portrait of the *Iron* age—the *Amor ſceleratus habendi*. With reſpect to the Otaheitean war, we ſhall obſerve that in Captain Cook's and Mr. Banks's peregrination round the iſland, they ſaw, in the poſſeſſion of *Mathiabo*, one of the *Barons* ‡ of the

ſouthern

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[*] In his well-known *Diſcours ſur l'Inegalité des Hommes.*

[†] Ovid. Metamorph. Lib. 1.

[‡] We do not uſe this term, from humour, or at random. A regular ſubordination is eſtabliſhed in this iſland, greatly reſembling the feudal ſyſtem; the four orders of which are, the *Earee Rahie*, or King; *Earee*, or Baron, who is Lord of a particular diſtrict; *Manahouni*, Vaſſal, or Yeoman; and *Touti*, or Villain. It would be an

ſouthern peninſula, one of the two very turkeys and geeſe, the preſenting of which by Commodore Wallis to his *Princeſs, Oberea*, we formerly recorded. They were grown enormouſly fat, and ſo tame, that they followed the Indians wherever they went, 'who were fond of them to exceſs,' and conſidered them as a valuable part of the ſpoils of the expedition:—if indeed they, and our princeſs's precious treaſure of hatchets and beads were not the prime inducements to it. Thoſe who have made it their buſineſs to trace "great events from little cauſes," have ſhewn us that ſome of our European wars, and treaties of peace, have originated from leſs ſubſtantial motives than the acquiſition of a gooſe or a hatchet in Otaheite.

The various new and artificial wants introduced, by the importation of ſo many uſeful and curious European commodities,—among a people who had hitherto lived ſecure, and preſerved their moſt precious moveables, in houſes built without walls, and furniſhed neither with doors, locks, or ſtrong boxes—excited in them a ſpirit of cupidity and thievery, with which they do not ſeem before to have been infected; and which, like a peſtilence, indiſcriminately deſtroyed the innate ſeeds of probity, both in men and women of all ranks and orders among them.—We bluſh while we relate it—but even our favourite, the tender, and ſenſible, and generous *Oberea* does not eſcape quite free from an imputation of this kind; in which however ſhe may be ſomewhat kept in countenance, by ſimilar inſtances of female frailty that have occurred in Taviſtock ſtreet, or on Ludgate-hill, among ſome of our ladies of quality here at home.

Of all the numerous Indians, of different ranks, who frequented the tents, or viſited the ſhip, *Tootahah*. the *Regent*, and *Tubourai Tamaide*, a friendly and reſpectable Chief, alone appeared, for a long time, to have eſcaped the general contagion. But the virtue and fortitude even of *Tubourai Tamaide*, which had hitherto enabled him to reſiſt repeated allurements and temptations, during a long and unlimited acceſs to all the *iron treaſures* of Mr. Banks's tent, at length, we are told, yielded in the unequal conflict, to the 'faſcinating charms' of a baſket of large nails. They were indeed much larger than any that had yet been brought into trade, and their power was accordingly irreſiſtible. The Chief took five of them, and was de-

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object of much curious ſpeculation, to enquire whence ſuch a very unequal diſtribution of power has originated, and how this ſyſtem of policy is ſtill maintained, in a country where the inhabitants appear to have no wants but ſuch as are gratified, without labour or effort, by the liberal and ſpontaneous productions of the earth.

tected by the ſtarting out of one of them from under his Otaheiteclothing, which was not contrived, like our European dreſs, with pockets and fobs, for the concealment of petty larceny.

On this occaſion the Journaliſt, or rather, we ſuppoſe, the Editor, good naturedly apologizes for the frailty of the Indian Chief and his countrymen. He obſerves that, though it was evident from the conduct of theſe people that they were highly ſenſible of the force of moral obligation, yet we ought not to eſtimate their failure in theſe inſtances too rigorouſly, nor haſtily conclude that theft is a teſtimony of the ſame depravity in them that it is in us.' After holding up the greatneſs of the temptation, and their want of ſufficiently efficacious motives to ſurmount it, 'An Indian,' he charitably adds, 'among penny knives and beads, or even nails and broken glaſs, is in the ſame ſtate of trial with the meaneſt ſervant in Europe among unlocked coffers of jewels and gold.'

It is not without regret that we find ourſelves obliged to bid adieu to our Otaheiteans, and to leave untold the many intereſting and amuſing incidents, and obſervations, which have been collected by our inquiſitive and intelligent voyagers relating to them. We cannot however quit the iſland, without firſt exculpating our countrymen from the reproach of having infected this hitherto healthy and happy race of people with a certain loathſome diſeaſe, which may now be juſtly ſaid to have made the complete tour of the globe; and which muſt neceſſarily have ſpread with the greateſt rapidity among a people ſo very amorouſly inclined as our iſlanders. Our voyagers accordingly, on their firſt arrival, found that it had made the moſt dreadful ravages among them, and ſoon, themſelves, ſuffered from their communication with them.

'One of our people,' ſays the Journaliſt, 'contracted it within five days after we went on ſhore.—They diſtinguiſhed it by a name of the ſame import with *rottenneſs*, but of a more extenſive ſignification, and deſcribed, in the moſt pathetic terms, the ſufferings of the firſt victims to its rage, and told us that it cauſed the hair and nails to fall off, and the fleſh to rot from the bones; that it ſpread a univerſal terror and conſternation among them, ſo that the ſick were abandoned by their neareſt relations, leſt the calamity ſhould ſpread by contagion, and left to periſh alone in ſuch miſery as till then had never been known among them.'—We are glad to find, from ſome circumſtances which follow this account, that there is reaſon to hope that the iſlanders had happily found out a cure for this horrible diſeaſe, in ſome of the ſimples of their country, with the medical qualities of which however our voyagers had not time, or a ſufficient knowledge of the language, to become acquainted.

Now it is certain that the Otaheiteans muſt have received this horrid peſt either from the crew of the *Dolphin*, or from thoſe of the *Boudeuſe* and *L'Etoile* under the command of M. Bougainville; the only European veſſels that had hitherto viſited this iſland. In the firſt volume of this publication, Captain Wallis proves, on the moſt ſatisfactory evidence, that there was not an individual on board his ſhip, infected with this diſtemper, during the ſpace of fourteen months, the *middle* of which time was ſpent at Otaheite; and conſequently that they could neither have communicated it to, or received it from, the inhabitants of this iſland. Further, the natives themſelves declared that it had been brought to them by the two veſſels (meaning M. Bougainville's) which had lain on the eaſt ſide of the iſland, about fifteen months before. To theſe *damning* proofs, produced by our Journaliſts, we can add, though it is ſcarce neceſſary, a ſtrong preſumption, drawn from Bougainville's own journal; where, we doubt not, he ſpeaks the truth, but not the *whole* truth. "Our Surgeon," ſays he, "aſſured me, that he had on ſeveral of them (the natives of *Taiti*, as he calls them) obſerved marks of the ſmall-pox; and *I took all poſſible meaſures* to *prevent* our people's communicating the *other ſort* to them; as I could not ſuppoſe they were already infected with it *."—M. Bougainville therefore was conſcious that ſome of his crew were in ſuch a ſtate as rendered his *preventive* meaſures neceſſary or expedient. The Reader who compares together the equivocal or inconſiſtent paſſages in his journal relating to this matter can ſcarce entertain a doubt, that he was, only through miſchance indeed, the guilty and *conſcious* importer.

On the 13th of July our voyagers took their leave of their friends at Otaheite, after a ſtay of three months among them, paſſed, with only a few caſual and ſhort interruptions, 'in the moſt cordial friendſhip, and a perpetual reciprocation of good offices.' Their parting ſcene was attended with thoſe marks of tenderneſs and ſenſibility, on the part of theſe iſlanders, which conſtitute one of the moſt diſtinguiſhing features in their character. Among thoſe who had ſhewn the ſtrongeſt attachment to our countrymen, was *Tupia*, who had been the Firſt Miniſter to Oberea, was alſo High Prieſt of the iſland, and had great knowledge and experience in navigation. In conſequence of an ardent deſire which he had frequently expreſſed to accompany our adventurers to Europe, he was gladly received on board the ſhip, together with a boy about 13 years of age, his ſervant. On the weighing anchor, *Tupia*, though he could not refrain from tears, ſuſtained himſelf during the parting ſcene, in the crowd of his ſurrounding friends, with a mixture of fortitude and ſenſibility that did him honour.—' He ſent his laſt preſent, a ſhirt, by *Otheothea*, to *Potomai*, *Tootahah's* favourite miſtreſs, and then went with Mr. Banks to the maſt-head, waving to the canoes as long as they continued in ſight.'

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* This paſſage will be found in our account of M. Bougainville's voyage, in our 46th vol. March 1772, page 210.

After leaving Otaheite, and making ſome agreeable viſits to ſeveral of the neighbouring iſlands, under the guidance of their Indian pilot, *Tupia*, our voyagers, on the 14th of Auguſt, ſtood ſouthward profeſſedly in ſearch of a continent. In this direction they ſailed till September 1, when being in the latitude of 40° S. and longitude 174° W. and meeting with a heavy ſea from the weſtward, without diſcovering ſigns of land, or at leaſt any indications that appeared deciſive to Captain Cook, they ſtood back to the northward. After a courſe of above five weeks, firſt to the northweſt and afterwards to the ſouthweſt, they at length, on the 6th of October diſcovered land, in about the latitude of 38° S. and in 181° W. longitude.

On their ſlow approach to this land on the following day, the appearances it ſucceſſively preſented to them furniſhed matter for much eager converſation; but the prevailing opinion on board the ſhip ſeemed to be, that they had at length diſcovered the ſo long ſought for *Terra Auſtralis Incognita*. Thoſe who were of this opinion had ſome reaſon, from firſt appearances, to flatter themſelves that their *Utopia* was happily in a pretty conſiderable ſtate of cultivation and improvement: for on approaching ſtill nearer to it, on the 8th they perceived, not indeed palaces or temples, but ſome houſes which appeared to be ſmall but neat; and in one place they could plainly diſcern a pretty high and regular paling, ſurrounding the whole top of a hill. This became naturally the ſubject of much ſpeculation; ſome ſuppoſing it to be only an incloſure for oxen and ſheep; while others exalted it into the dignity of a *park* for *deer* *—the property doubtleſs of ſome of the *Auſtralian nobility*.

Notwithſtanding theſe appearances, the country which they had now diſcovered was afterwards found to be the eaſtern ſide of *New Zealand*; a part of the *weſtern* coaſt of which [erroneouſly called the *eaſtern* coaſt by our Journaliſt] had been ſeen and viſited by Taſman in 1642: ſince which time the remainder of this country has continued to be altogether unknown, and has by many been ſuppoſed to be a part of the ſuppoſed ſouthern continent The whole of it was however now carefully explored by Captain Cook, who found it to conſiſt of two large Iſlands, extending 14 degrees in latitude, and 13 in longitude, ſeparated from each other by a ſtreight four or five leagues in breadth, and which was now properly diſtinguiſhed by his name.

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* Every village almoſt in New Zealand preſented them afterwards with appearances of the ſame kind. The natives live almoſt in a perpetual ſtate of hoſtilities with each other. Theſe paliſades were found to be their fortifications, which are erected on eminences, and further ſecured by regular banks, ditches, and even outworks; within which they retire with their moveables in caſe of invaſion.

Our limits confine us to the giving a very imperfect account of the various obſervations made by our intelligent voyagers, on the natural and civil hiſtory of this country. We ſhall therefore only briefly touch on a few particulars. It is not, in the firſt place, one of the leaſt remarkable, and at the ſame time fortunate, circumſtances attending our adventurers' communication with the inhabitants of this country, that their Indian ſhipmate, *Tupia,* though the native of an iſland ſituated at the diſtance of 40 degrees from it, ſhould be perfectly underſtood by the New Zealanders when he accoſted them in the language of his own country. From a vocabulary here given, it evidently appears that the languages of Otaheite and New Zealand are radically the ſame: this and other circumſtances of agreement in cuſtoms, opinions, &c. between theſe people ſeem ſtrongly to evince that the common anceſtors of both had been natives of the ſame country. Even in points of divinity, in which men, and eſpecially divines, are ſo very apt to differ, the New Zealand clergy ſeemed perfectly to agree with our Otaheitean High Prieſt, *Tupia*; who frequently entered into a learned converſation with them, on the origin of the world and other abſtruſe doctrinal points, and was liſtened to with great deference. Whenever he was diſpoſed to inſtruct the common people, 'which he ſometimes did,' ſays our Journaliſt, 'in a long diſcourſe, he was ſure of a numerous audience, who liſtened in profound ſilence, with ſuch reverence and attention, that we could not but wiſh them a better teacher.'

Notwithſtanding theſe and many other points of reſemblance between theſe two diſtant people, the difference between them in a certain particular is very remarkable. We have already mentioned the lubricity of the Otaheitean females, who ſeem not to have even the idea of immodeſty or indecency; the New Zealand ladies on the contrary are perfect prudes, and baſhful to exceſs; and though they did not affix any notion of criminality to the moſt intimate connection with our countrymen, yet in their whole carriage and deportment our voyagers found as much modeſt reſerve and decorum, as are to be met with among the politeſt people in Europe. The engagement for the night was here treated in the chaſte ſtile of a matrimonial compact; and if the lover preſumed, too early, or publicly, to take any liberties with his *future*, by which her delicacy was violated, he was ſure to be diſappointed.

Notwithſtanding the hoſtilities which occaſionally paſſed, on different parts of the coaſt, between our people and the New Zealanders, while the latter were ignorant of the power, and ſuſpicious of the deſigns, of their foreign viſitants; yet on a more intimate communication with them, theſe iſlanders were found to be an honeſt, mild, friendly, and even affectionate race of people. After peruſing this character of them, the Reader will probably be affected with an equal degree of aſtoniſhment and of horror, when he is informed that the people thus characteriſed are actually a race of *Anthropophagi*, or cannibals, who eat the bodies of their enemies ſlain in battle, and prefer this horrid repaſt to every other kind of diet †. The truth of the fact is here put out of all reaſonable doubt on the ſtrongeſt *circumſtantial* evidence. The Journaliſt endeavours to account for the origin of this horrid practice among theſe iſlanders; and throws out ſome pertinent reflections on the pernicious influence which ſuch a cuſtom muſt have on the moral character of thoſe who practiſe it: but he has omitted to explain how the New Zealanders have been enabled to preſerve the placid and gentle qualities here aſcribed to them, in the courſe of a practice which, according to his own reaſonings, muſt naturally tend to harden the human heart, and render men cruel and ferocious.

The curioſity of our naturaliſts was largely gratified by the many novelties which nature here preſented them with, in the vegetable world; apparently to compenſate for her parſimony in the animal kingdom, in which, of thoſe belonging to the race of quadrupeds, they ſaw only two; dogs, and rats. As botaniſts, they found themſelves in a new world; for—excepting ſow-thiſtle, garden night-ſhade, and one or two kinds of graſs common to England; two or three kinds of fern, like thoſe of the Weſt Indies;—five or ſix new ſpecies which they had gathered at Terra del Fuego;—and a few of the plants that are to be found in almoſt every part of the world:——not one of the other vegetables that they diſcovered here, amounting to about *four hundred ſpecies*, have ever yet been deſcribed by any botaniſts, or had been elſewhere ſeen by themſelves during the courſe of the voyage.—What advantages might not the arts, commerce, and particularly the *materia medica*, probably receive from an accurate ſcrutiny into this large vegetable hoard, which has exiſted here almoſt wholly unexplored, or, at leaſt, has never been rummaged into by beings poſſeſſed either of curioſity or ſcience, ever ſince the creation!

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† We ſcarce need to remind the Reader, of Lord Monboddo's reflections on this ſubject, contained in our laſt month's Review, page 321. Without adopting his opinion with regard to the former ſuppoſed extenſiveneſs, or univerſality of this practice, it is now evident that it obtained in New Zealand in the year 1770; where human bones, after they had been firſt well picked by the natives, became, through the curioſity of our countrymen, and their eagerneſs to purchaſe them, an article of eſtabliſhed trade between them and theſe iſlanders.

Of the vegetable productions of this country one plant in particular attracts and merits our notice on account of its extraordinary utility, and as there is the greateſt reaſon to believe that it would grow and thrive in England with very little trouble. It ſerves the inhabitants inſtead of hemp and flax, and excels all other vegetables that are put to the ſame uſes in other countries. From its leaves the natives make their ſtrings, lines, and cordage for every purpoſe, and 'which are ſo much ſtronger than any thing we can make with hemp, that they will not bear a compariſon.' By a different preparation, they draw from the ſame plant 'long ſlender fibres which ſhine like ſilk, and are as white as ſnow.' From theſe, which are likewiſe ſurprizingly ſtrong, their finer cloths are manufactured; and from the leaves, without any other preparation than ſplitting them into proper breadths, and tying the ſtrips together, they make their fiſhing nets. Theſe exceeded the ſeine belonging to the Endeavour, which the natives viewed with the utmoſt contempt, as much in ſtrength and goodneſs as ſome of them did in ſize and length. Our voyagers mention one in particular, which they ſaw at the *Bay of Iſlands*, that was five fathom deep, and was eſtimated to be no leſs than three or four hundred fathom long *.

After a ſtay of near ſix months in New Zealand, Capt. Cook took his departure from thence on the 31ſt of March 1770. Steering a weſtward courſe near three weeks, he diſcovered land on April 19, in about the latitude of 38° S. and long. 210½ W. This land, there is no room to doubt, is the eaſtern ſide of the country, part of whoſe weſtern and northern coaſts had been diſcovered by former navigators, and diſtinguiſhed by the names of *New Holland* and *Carpentaria*. Proceeding northwardly he minutely explored, during the ſpace of above four months, the eaſtern coaſt of this country, which had never before been viſited by any European, from the latitude of 38° to 10½° S. giving to the whole of it the name of NEW SOUTH WALES;

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* We recollect having been informed, not long after the return of the Endeavour, that ſome of the ſeeds of this valuable plant had been put into the hands of ſome of our gardeners, for the purpoſe of raiſing it among us. As we have never heard of the reſult, we think it probable that the experiment failed; poſſibly becauſe the *ſeeds* had loſt their vegetating power during the voyage.

and taking formal poſſeſſion of it, as he had before done of *New Zealand*, in the name of his Britannic Majeſty. In this long courſe he may juſtly be ſaid to have diſcovered and traced a country of greater extent ‘ than any other in the known world that does not bear the name of a continent:’ the length of coaſt along which he ſailed, reduced to a ſtrait line, amounting to near 2000 miles; ‘ ſo that its ſquare ſurface muſt be much more than equal to all Europe.’

He found this whole country very thinly inhabited, by a race of people of a dark chocolate colour, who go ſtark naked, and who ſhewed by their behaviour from one extremity of it to the other, that, whatever may be their wants or appetites, they were not of a kind to be gratified by the moſt uſeful or gaudy of our European commodities, in vain offered to their acceptance. They deſpiſed nails, and beads, and looking-glaſſes, and held a ſhirt in the moſt ſovereign contempt. They evidently loved turtle however; for in one of the few viſits in which our voyagers were favoured with the company of theſe gentry on board the ſhip, they ſeized two, after having firſt aſked for them, and been refuſed, and endeavoured to carry them off by force. *Tupia*, with an air of ſuperiority and compaſſion, would ſhake his head at them, and ſay that they were *Taata Enos*, ‘ Poor wretches.’ They did not appear to have the leaſt idea of the nature of traffic; nor could our voyagers communicate it to them. In ſhort, theſe new-made ſubjects of his Britannic Majeſty were a ſet of the moſt ſtrange and impracticable mortals that our voyagers had yet met with.

Of the natural curioſities found in this country we ſhall mention only two, the ſingularity of which conſiſts in their gigantic dimenſions. The firſt of our ſpecimens is a ſpecies of cockles, worthy, on account of their magnitude, to be denizons of the ſhores of Patagonia.—‘ Some of them were as much as two men could move, and contained twenty pounds of good meat. The other inſtance belongs to the feathered tribe, and naturally—“ *brings all* BROBDIGNAG *before our thoughts.*” In an excurſion made in the pinnace, Capt. Cook and Mr. Banks, we are told, found, in a low ſandy iſland, the neſt of an eagle with young ones, which they killed, ‘ and the neſt of ſome other bird,’ adds our journaliſt, ‘ we knew not what, of a moſt enormous ſize; it was built with ſticks upon the ground, and was no leſs than *ſix and twenty feet* in circumference, and two feet eight inches high.’

The length to which we have extended this article obliges us to confine ourſelves to the bare outlines of the remainder of this very intereſting voyage. Having traced the extenſive coaſt of *New South Wales* as far as 10½° S. Capt. Cook arrived at its northern extremity on the 23d of Auguſt, from whence he effected a paſſage between it and *New Guinea*, to which he gave the name of *Endeavour Streights:* thereby aſcertaining, as he obſerves, beyond all controverſy, that theſe two countries are not joined to each other. For the knowledge of this paſſage, however, Mr. Dalrymple affirms, in his pamphlet above referred to, that he was obliged to *his chart*, in which Torres's track was laid down, from Arias's memorial.

From theſe Streights the Endeavour proceeded towards Batavia; in their courſe to which they ſtopped ſome time at the iſland of *Savu*. Among other particulars relating to this iſland, a ſmall ſpecimen is given of the language, by which, ſays the journaliſt, ‘ it will appear to have ſome affinity with that of the *South Sea Iſlands*, *many* of the words being exactly the *ſame*.’— It is very remarkable, however, that on comparing the two vocabularies together, we have not been able to diſcern a *ſingle word* in one of the languages that in the leaſt degree *reſembles* the correſponding term in the other.

On the night after their arrival at Batavia, a Dutch Eaſt Indiaman, which was at anchor within two cables' length of the Endeavour, was ſtruck by lightning, which ſplit the mainmaſt and carried it away by the deck, and ſhivered the main-topmaſt and top-gallant-maſt all to pieces. The Endeavour ſeems evidently to have been protected from the bad effects of this violent thunder-ſtorm, by an *electrical chain*, which they had but juſt before got up, and which *viſibly* conducted the lightning over the ſide of the ſhip; the whole chain appearing, at the time, a continued line of fire. Notwithſtanding this eſcape, the whole veſſel was ſhook, probably by the *lateral exploſion*, as by an earthquake; and a centinel, who was in the act of charging his piece, had the muſket forced out of his hands by the ſhock. On this occaſion Capt. Cook earneſtly and properly recommends the uſe of chains of this kind on board of every ſhip, whatever may be her deſtination.

We are ſorry to have occaſion to conclude our abſtract with the account of the death of poor *Tupia* at this place, where he and his boy *Tayeto* on their landing were highly ſtruck and delighted by the novelty and variety of the ſcene preſented to them in a large and populous city. His death was preceded, and apparently haſtened, by his great affection for the poor boy, who, with ſome others, fell a victim to the peſtilent climate of this place; the effects of which were felt by every one belonging to the ſhip, except the old ſailmaker, between 70 and 80 years of age. It is remarkable that this privileged individual was regularly drunk every day while they ſtaid here.

Leaving this place on the 27th of December, with 40 ſick on board, and all the reſt in a feeble condition, they proceeded towards the Cape of Good Hope; having buried 23 perſons in the laſt ſix weeks of their paſſage thither. When they got into the regular trade-wind the mortality ceaſed; and, after a month's ſtay at the Cape, they departed from thence, on April 15, and finally anchored in the Downs on the 12th of May 1771.

We ſhall not extend this article by adding any particular criticiſms on this performance, to thoſe which we have already offered in the preceding articles. We ſhall only, in general, remark, that notwithſtanding the inaccuracies obſervable in this compilation, we cannot, upon the whole, avoid declaring, in juſtice to the memory of the Editor, and to thoſe who furniſhed him with his materials, that theſe imperfections are largely counterbalanced by the intrinſic merits of the work, which abounds with new and curious articles of information; and by the adventitious ornaments which it has received, both in the articles of ſentiment and diction, from the pen of the Editor. We cannot however paſs over without notice, and reprehenſion, the licentious manner in which *ſome* of the plates are executed, which are very far from *illuſtrating*, though they greatly *embelliſh*, the work, and in which truth and nature are ſacrificed to the imagination of the painter and his ideas of grace and beauty.

In the plate, for inſtance, marked No. 1 [Vol. ii. page 55.] we are preſented, by the elegant pencil of Cipriani, with a view of the perſons, dreſs, and habitations of the inhabitants of *Terra del Fuego*. Inſtead of viewing a rude, inartificial hovel, made of a few poles inclined to each other, by the 'clumſy, ſtupid,' and wretched 'outcaſts of Nature,' with whom the *Reader* is brought acquainted in the text;—the *Spectator*, on caſting his eye to the left, finds himſelf ſuddenly tranſported into *Arcadia*; he beholds a paſtoral bower, conſtructed with equal art and taſte, and embelliſhed with foliage; and views a groupe of human figures, ſome of whoſe graceful forms and attitudes realize the fancied ſcene.—Surely the coarſeſt wooden cuts, exhibiting a faithful copy of Nature, as it appears in this part of the world, would have been more acceptable to every judicious Reader, than theſe fanciful *creations* of Signor Cipriani *.

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* The inſertion of this particular fancy-piece in this work appears the more extraordinary, as in the Journal publiſhed under the name of Sydney Parkinſon there is a repreſentation of this very ſcene, apparently deſigned on the ſpot; to which is annexed the name of Mr. Buchan, one of Mr. Banks's draughtſmen. This ſketch indeed does not poſſeſs any of the elegancies of Signior Cipriani's drawing; but it carries on the face of it pretty evident marks of its being a genuine tranſcript of the ſcene it pretends to exhibit.

Though we were never at Otaheite, or preſent at a dramatic entertainment in the iſland of *Ulietea*, yet we may venture confidently to affirm, that *Tupia*, were he alive, would diſown the good company got together in plate No. 7, for his neighbours. Inſtead of the *Coſtume* of the South Sea iſlanders, the ſpectator is preſented with figures which, in the air of the heads, forms, attitudes, &c. continually remind him of the antique, and of the productions of the Roman, Florentine, and other great ſchools. In ſhort, embelliſhment has been ſo much attended to, that in plate No. 23, Vol. i. page 462, we are entertained with a view of a grand ſtate proceſſion that does not appear ever to have had exiſtence. On looking into the explanatory table of the plates, we are there told that it is ‘ a repreſentation of the *ſurrender* of the iſland of Otaheite to Capt. Wallis, by the ſuppoſed Queen, Oberea ;’—a tranſaction, and ceremony, which are nowhere recorded in theſe volumes.

Art. XII. *A Digeſt of the preſent Act for Amendment of the Highways*; with a Calculation of the Duty, Compoſition, and Contribution for every Rent from 1l. to 400l. *per Annum*. For the Uſe of Surveyors, &c. Alſo a Liſt of Forfeitures and Penalties, with a Schedule of Forms and Remarks. By J. Scot, Eſq; 8vo. 2s. Dilly, 1773.

WHERE laws of extenſive operation are paſſed, abſtracts of them, well executed, are of great uſe to bring them down to common apprehenſions, by clearing them of formal tautology and technical terms, and, in truth, by ſupplying that want of digeſt and method ſo ſeldom attended to in our ſtatutes. Numerous, intricate, and diſperſed as our laws are, it is highly laudable to collect all that relate to particular ſubjects into ſingle acts; which by having a new legiſlative ſanction given to them, may inform the ſubject of his proper duty, without expoſing him to ſuffer under unavoidable ignorance, the plea of which, however juſt, is not admitted in our courts. Add to this, that the great alteration in national circumſtances, manners, and cuſtoms, often required that antiquated laws ſhould be conformed to thoſe alterations: but when this is done, the new laws ought to be framed with all the clearneſs, preciſion, and other advantages that may be expected from the literary improvements of the age, and from the collective wiſdom of the nation. Neverthele ſs whatever ſafety we may expect in a multitude of *counſellors*, we ſeldom find bodies of men aſſembled together, able to effect what one clear-headed man can execute in his cloſet: on the contrary, intereſt, and even caprice, often injure the beſt connected plan that is laid before them; and thoſe who have ſeen *how* buſineſs is often tranſacted in the houſe of commons, (with all *due* reſpect be it ſpoken) will no longer wonder at the defects which too often appear in our acts of parliament.

The ſeveral duties and obligations enjoined by the late ſtatute for preſerving the highways, are here claſſed under diſtinct chapters, divided into ſections; which comprehend the precepts under each head reſpectively: it might however have added to the ſatisfaction of the Reader who accepts it as his guide, if this digeſt had been more cloſely connected with the act which it explains, by adding at the end of each ſection a correct reference to the ſection or ſections of the act where the legal matter is to be found. As a concluſion, Mr. Scott has made ſome very pertinent remarks on particular clauſes of the act, and he cloſes with the following general obſervations:

'Thus much for the preſent act, on a candid compariſon of which, with the immediately preceding one, it may perhaps be apprehended, that there was no abſolute neceſſity for an alteration; or at leaſt, that if the former can boaſt ſome few articles that may be juſtly termed improvements, it has many others which have no title to that appellation.

'It might be deemed too bold an innovation, to propoſe the rejection of a plan which has received the ſanction of cuſtom for more than two centuries; but it would probably be the moſt effectual method to procure a thorough amendment of the roads, to aboliſh the ſtatute duty, and ſubſtitute a regular aſſeſſment on occupation, of ſo much in the pound as might be thought ſufficient for the purpoſe; the money raiſed thereby to be employed and accounted for by the ſurveyor, who, as before hinted, ſhould be rendered independent of every perſon but the juſtices. The antiquity of an expedient which, on trial, is found not to anſwer the end it was deſigned for, cannot be a good reaſon for perſiſting in the practice of it. There is little doubt but the effect of this alteration would ſoon be viſible in the roads; for as the money muſt be raiſed, there would be no temptation to omit expending it. An infinitude of trouble would be ſaved to the ſurveyor, and the only argument in favour of the preſent method, *viz.* that it is an advantage to the landholders, who at particular ſeaſons have little work for their teams, will loſe much of its validity, when it is conſidered that teams muſt be hired for repairing the roads, and probably thoſe very teams will be hired for that purpoſe.'

This innovation, bold as the writer fears it may be deemed, appears perfectly reaſonable in every point of view. With regard to the labouring poor, it is at firſt ſight an act of oppreſſion to diſtreſs them, by obliging them to repair roads for others, which they neither do nor can occupy themſelves. This the Author obſerves in his remarks on ſtatute duty; and, as he there adds, that 'working for a dead horſe, is a proverb with which the vulgar are as well acquainted, as with that kind of conduct which gave it exiſtence;' there is this farther diſadvantage in it againſt a poor labourer, that a day's time is a poſitive loſs to him, while the pariſh does not reap an honeſt day's labour from him: nor can this be converted into an accuſation, unleſs it were poſſible to counter-act the feelings of human nature. Like circumſtances would affect every one placed in them in like manner, which may ſerve as a general anſwer to moſt of the general reflections on the conduct of the different claſſes and orders of mankind.

New editions of all our acts reduced to this familiar method, with judicious comments, would prove more intelligible than in the parliamentary form, and free them from much of their *glorious uncertainty*.

ART. XIII. *Independence*: an Ode. By the late T. Smollett, M.D. 4to. 6d. Murray. 1773.

MEN of the moſt liberal minds are the moſt ſmitten by the charms of independency; and no man was ever more ſenſible of their power, than the late ingenious Dr. Smollett;—who adored the goddeſs with unfeigned devotion, and celebrated her praiſes in the pure dictates of his heart.

Maſon's ode to Independence is elegant, but cold; Smollett's glows with that enthuſiaſm which, it might be imagined, the ſubject would never fail to kindle.

Independency, however, is not a female deity in Smollett's poem; though a goddeſs in Maſon's performance.

After deſcribing, with great vigor of fancy, and with very poetical colouring, the birth and attributes of the SON of LIBERTY, the poet proceeds to celebrate the atchievements of the demi-god, in ſupport of the glorious cauſe of his celeſtial mother:

> On deſart iſles * 'twas he that rais'd
> Thoſe ſpires that gild the Adriatic wave,
> Where tyranny beheld amaz'd
> Fair Freedom's temple, where he mark'd her grave.
> He ſteel'd the blunt Batavian's arms

'* *On deſart iſles*—] Although Venice was built a conſiderable time before the æra here aſſigned for the birth of INDEPENDENCE, the republic had not yet attained to any great degree of power and ſplendor.'

To burſt the Iberian's double chain †;
And cities rear'd, and planted farms,
Won from the ſkirts of Neptune's wide domain.
He, with the generous ruſtics, ſate
On Uri's rocks in cloſe divan ‡;
And wing'd that arrow ſure as fate,
Which aſcertain'd the ſacred rights of man.

STROPHE.

Arabia's ſcorching ſands he croſt §;
Where blaſted Nature pants ſupine,
Conductor of her tribes aduſt,
To Freedom's adamantine ſhrine;
And many a Tartar hord forlorn, aghaſt ‖,
He ſnatch'd from under fell Oppreſſion's wing
And taught, amidſt the dreary waſte,
Th' all-chearing hymns of Liberty to ſing.
He virtue finds, like precious ore,
Diffuſ'd through every baſer mould;
Even now he ſtands on Calvi's rocky ſhore,
And turns the droſs of Corſica to gold *.
He, guardian genius, taught my youth
Pomp's tinſel livery to deſpiſe:
My lips, by him chaſtis'd to truth,
Ne'er paid that homage which the heart denies.

ANTISTROPHE.

Thoſe ſculptur'd halls my feet ſhall never tread,
Where varniſh'd vice and vanity combin'd,
To dazzle and ſeduce, their banners ſpread,
And forge vile ſhackles for the free-born mind.
Where Inſolence his wrinkled front uprears;
And all the flowers of ſpurious Fancy blow;
And Title his ill-woven chaplet wears,
Full often wreath'd around the miſcreant's brow:

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† *To burſt the Iberian's double chain.*] The Low Countries were only oppreſſed by grievous taxations, but likewiſe threatened the eſtabliſhment of the Inquiſition, when the Seven Provinces lted, and ſhook off the yoke of Spain.'

‡ *On Uri's rocks—*] Alluding to the known ſtory of William and his aſſociates, the fathers and founders of the confederacy e Swiſs cantons.'

§ *Arabia's ſcorching ſands—*] The Arabs rather than reſign independency, have often abandoned their habitations, and entered all the horrors of the deſart.'

‖ *And many a Tartar hord—*] From the tyranny of Jenghis-n, Timur-Bec, and other eaſtern conquerors, whole tribes of ars were uſed to fly into the remoter waſtes of Cathay, where no could follow them.'

* *And turns the droſs of Corſica—*] The noble ſtand made by hal Paoli and his aſſociates againſt the uſurpation of the French , muſt endear them to all the Sons of Liberty and Independence.'

Wherever dimpling Falſhood, pert and vain,
Preſents her cup of ſtale profeſſion's froth;
And pale Diſeaſe, with all his bloated train,
Torments the ſons of gluttony and ſloth.

STROPHE.

In Fortune's car behold that minion ride,
With either India's glittering ſpoils oppreſt:
So moves the ſumpter-mule, in harneſs'd pride,
That bears the treaſure which he cannot taſte.
For him let venal bards diſgrace the bay;
And hireling minſtrels wake the tinkling ſtring;
Her ſenſual ſnares let faithleſs pleaſure lay;
And all her jingling bells fantaſtic Folly ring:
Diſquiet, Doubt, and Dread ſhall intervene;
And Nature, ſtill to all her feelings juſt,
In Vengeance hang a damp on every ſcene,
Shook from the baleful pinions of Diſguſt.

ANTISTROPHE.

Nature I'll court in her ſequeſter'd haunts,
By mountain, meadow, ſtreamlet, grove, or cell,
Where the pois'd lark his evening ditty chaunts,
And Health, and Peace, and Contemplation dwell.
There, Study ſhall with Solitude recline;
And Friendſhip pledge me to his fellow-ſwains;
And Toil and Temperance ſedately twine
The ſlender chord that fluttering life ſuſtains:
And fearleſs Poverty ſhall guard the door;
And Taſte unſpoil'd the frugal table ſpread;
And Induſtry ſupply the humble ſtore;
And Sleep unbrib'd his dews refreſhing ſhed;
White-mantl'd Innocence, etherial ſpright,
Shall chace far off the goblins of the night:
And INDEPENDENCE o'er the day preſide;
Propitious power! my patron and my pride.

For the authenticity of this piece, we muſt depend on the credit of the bookſeller *; excluſive of the internal evidence, which, we believe, will ſuffice for the ſatisfaction of thoſe who are acquainted with the peculiar ſpirit and flow of the Doctor's poetical vein.

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* The Editor's advertiſement, prefixed to the Ode, thus begins—'That this poem is *authentic*, we have the beſt *authority*.'—but of the nature, extent, or weight of that authority nothing is ſaid:—however, we have no doubt but that the poem is the genuine production of Dr. Smollett. We are only ſurprized that he did not publiſh it in his life-time: for he was neither indifferent to fame, nor averſe to the *means of Independency*.

MONTHLY

MONTHLY CATALOGUE,

For DECEMBER, 1773.

POETICAL.

Art. 14. *An Epiſtle from Oberea, Queen of Otaheite, to Joſeph Banks, Eſq.* Tranſlated by T. Q. Z. Eſq; Profeſſor of the Otaheite Language in Dublin, and of all the Languages of the undiſcovered Iſlands in the South Sea; and enriched with hiſtorical and explanatory Notes. 4to. 1 s. Almon. 1773.

THE language and manners of Otaheite, conveyed to us in Ovidian ſtrains, make an appearance equally pleaſant and groteſque. Thus *Oberea* laments the loſs of her *Opano*[*]:

> Oft on thy lips, thoſe lips of love, I hung,
> To hear thee greet me in my native tongue;
> *Meetee atira*[†], ſweetly you expreſs'd,
> Your eyes, all eloquent, explain'd the reſt.
> Say, fondeſt youth, can'ſt thou forget the night,
> When ſtarting from your ſleep in wild affright,
> 'Riſe, Oberea, riſe, my Queen,' you ſaid
> 'Some thief[‡] has ſtol'n my breeches from my head.'
> Sorrowing I went beſide the billowy main,
> Search'd the long winding coaſt, but ſearch'd in vain.
> My choiceſt garment ſtrait I ſhar'd with you,
> And fondly cloath'd you with my own *Perou*[§].
> Nor ſtrove not other ſuitors to impart
> A mutual paſſion to my royal heart;
> My neck, my jetty eye-brows charm'd *Tetee*,
> And *Otapairoo* pink'd his bum[‖] for me.
> Their tears, their warmeſt vows could ne'er prevail,
> Nor gift of chequer'd beads, nor proffer'd *nail*[¶].

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[*] The people of Otaheite could not pronounce Mr. Banks's name, but called him (ſays our Author) Opano.

[†] *Anglice*, 'Come here to kiſs me.' See the vocabulary of the Otaheite language.

[‡] On their viſit to *Tootahab*, Mr. Banks thought himſelf fortunate in being placed by Oberea, in her canoe. She inſiſted on taking his cloaths into her cuſtody. Awaking about eleven, he found they were ſtolen, on which he awaked Oberea, who ſtarting up, and hearing his complaint, ordered lights, and prepared in great haſte to recover what he had loſt. In the morning Oberea brought him ſome of her country cloaths

[§] *Perou* ſignifies a petticoat in the Otaheite language.

[‖] The cuſtom of painting or dying their loins and buttocks, and drawing curious arches upon them, by way of ornament, is deſcribed in the Voyages These ornaments, we are told, are their pride, and ſhewn with great oſtentation, by both ſexes.

[¶] The value of an iron *nail*, or a glaſs or other *bead*, at Otaheite, is aſtoniſhing; ſee the accounts of all the voyagers to that country, French and Engliſh.

This *jeu d'eſprit* is ingenious, and entertaining. In the notes, which are both claſſical and comic, the Author is, perhaps, too ſarcaſtic on the celebrated Editor of the Voyages to the South Seas; but as they were probably written, though not actually publiſhed, while Dr. Hawkeſworth was living, our Hibernian Ovid is not, therefore, chargeable with the meanneſs of an inſult offered to the *Dead Lion.*

*** 'Squire T. Q. Z. ſeems to have made a little ſlip, when he, repeatedly, makes Oberea call her houſe a *wigwam*, which is the name given by ſome of the North American Indians to their huts: but we do not recollect this word in any of the accounts given of the language of Otaheite. Ewharre is Otaheitean for an houſe.

Art. 15. *The Iſraelites on Mount Horeb*; an Oratorio. French and Engliſh. From a Manuſcript of Dr. De Gueldre. 4to. 1s. Cadell. 1773.

The language of an Oratorio is hardly ever an object of criticiſm. In the original French this is called a Dramatic Poem. It is very conciſe, conſiſting only of one ſhort ſcene, the action of which is the ſmiting of the rock, and the conſequent ſupply of water. The French is better than the Engliſh. It is printed for the Benefit of a gentleman in diſtreſs, and, in ſuch caſes, *the worſe the bargain, the better the purchaſe!*

Art. 16. *Simplicity; or, Domeſtic Poems.* 4to. 2s. Dodſley. 1773.

When the Reader has peruſed half theſe poems he may poſſibly find out that their intention is burleſque. But no man, ſure, was ever more unfortunate in the purſuit of his object than this Author has been. In ſhort, he totally miſtakes it. He tells you he is ridiculing Simplicity in poetry. Alas! poor Man! he means *ſillineſs* all the while, and does not know it. Had he turned to our review of the Hermit of Warkworth, and of Armine and Elvira, he would have ſeen the diſtinction, and would not have peſtered the Public with thirty-five pages of ſilly verſes to expoſe what every man of taſte muſt reject with contempt.

Art. 17. *Suicide*; a Poem. 4to. 1s. Hookham. 1773.

Bad reaſoning, and worſe poetry.

Art. 18. *Diſcord*; a Satire. 4to. 1s. Beecroft, &c. 1773.

Deſcribes the horrors of national diſcord and faction; and introduces a prophecy of

> HOLLIS, whom kings and courts beheld with awe,
> Friend to prerogative at once and law.

Hollis, we are told,

> In life's laſt moments with a prophet's rage
> Denounc'd the miſeries of a future age.

This *Piſgah-ſight* of a future age, comprehends a view of the preſent times, in which

> ———— A youthful monarch, known
> For mildeſt manners, ſhall adorn the throne.

In this reign we ſee

> A ribald make to patriotiſm pretence,

And this introduces a warm invective againſt Wilkes.—The numbers, we ſee, are ſometimes harſh; but perhaps they will, by ſome critics, be deemed ſo much the more ſuitable to the ſubject.

Art. 19. *Hymns on Believers Baptiſm.* By John Fellows, Author of *Grace Triumphant.* 12mo. 1 s. Keith, &c. 1773.

SPECIMEN:

"Shine on our ſouls, eternal God,
And take amongſt us thine abode:
Why ſhould thou at a diſtance ſtand,
Or be a ſtranger in our land?"

FREE and EASY, indeed!—If the Reader wants to know more of this Hymner, who is ſo familiar with his MAKER, we refer to our account of his Grace Triumphant, Rev. vol. xliv. p. 89.

Art. 20. *A Scourge for Falſe Patriots; or, Mother Hubberd's Tale of the Ape and the Fox.* Part the Second. Dedicated, without Permiſſion, to John Wilkes, Eſq. 4to. 2 s. 6 d. Snagg.

If Mr. Wilkes's enemies could procure an act of *Common Council* to oblige him, as an expiation of his ſins, to read this languid, dull, and tedious abuſe of himſelf and his friends, he would think it worſe than miniſterial perſecution, and would be apt to cry out with *Cain*, "*My puniſhment is greater than I can bear!*"

POLITICAL.

Art. 21. *An Inquiry into the Practice of Impriſonment for Debt, and a Refutation of Mr. James Stephen's Doctrine.* To which is added, a *Hint* for Relief of both Creditor and Debtor. 8vo. 1 s. Towers. 1773.

Mr. Stephen's aſſertion *, that impriſonment for debt is contrary to common law, Magna Charta, ſtatute law, juſtice, &c. is ſuppoſed by our Author not only to have miſled many people, but to have induced ſome to offer unwarrantable inſults to the executive officers of the law; and hence he hath deemed it expedient to lay before the public his obſervations on this ſubject, in the laudable view of preventing ſuch enormities for the future.

In the execution of this deſign, his inveſtigation commences with the origin of human ſocieties and government; the progreſs of which he briefly traces, down to the mode of adminiſtring juſtice in this country under the Saxon ſyſtem. Hence he notes the various alterations in our juriſdictions and codes, to the happy period when Magna Charta was obtained; on the 49th article of which, the preſent important queſtion chiefly turns. His reaſoning on this famous article is, in our opinion, quite ſatisfactory, and deciſive of the controverſy. In a word, we think he hath unanſwerably ſhewn, 'that Mr. Stephen hath greatly miſtaken his *forte*,—that the ſtatute law of this realm doth clearly authorize the practice of impriſoning for debt; and that it hath, from time to time, continually ſupported and inforced this practice.'

To remedy, if poſſible, the inconveniences ariſing from the impriſonment of debtors, our Author, who, in reſpect to humanity, is no more a friend to that practice than Mr. Stephen, hath ſuggeſted the following propoſal: 'Let the bankrupt-laws be extended to him whoſe principal debts are only twenty pounds; and let the courts of conſcience be authoriſed to proceed on all debts under twenty pounds.'

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* See a ſhort account of Mr. Stephen's pamphlet, Review, vol. xliii, p. 237.

This mode, he apprehends, if properly executed, will prove equally beneficial to creditor and debtor. He foreſees, and anſwers the objections that may be made to it; he obſerves, that there are many additions and regulations neceſſary to complete the ſcheme: and he concludes with expreſſing his hope, that the hint which he has thrown out may ſtimulate ſome perſon of abilities to undertake the taſk of completing it, or to point out a more eligible plan.

L A W.

Art. 22. *The Statutes at Large*, from the Tenth Year of the Reign of King George the Third, to the Thirteenth of George III. incluſive. To which is prefixed, a Table of the Titles to all the public and private Statutes during that Time. With a copious Index. Vol. XI. 4to. 1 l. 1 s. King's Printers. 1774.

There is no occaſion for us here to add any thing to what we have already obſerved with reſpect to the former publications of the preceding parts of this quarto edition of the Statutes at Large.—The value of Mr. Ruffhead's edition, is ſufficiently known to the gentlemen of the law; to whom any recommendation from us, would, now, be wholly ſuperfluous.—But it may not, perhaps, be altogether impertinent to throw out a reflection which ſtruck us, on turning over the titles to the ſeveral acts contained in the preſent large collection. The parliamentary annals of this kingdom (it occurred to us) may be peruſed with other views, than merely to become acquainted with the intention of a law or the penalty of its infringement. They are capable of a more extenſive conſideration. They may be regarded as a curious collection of the moſt authentic materials for an hiſtory of the various deſigns of general improvement for which the preſent age is ſo much diſtinguiſhed:—the ſucceſſive reſources of finance, the reviſal of incomplete laws, the adminiſtration of juſtice, the aſcertainment and ſecurity of property, the conſtruction of public roads, the formation of navigable canals, the erection of magnificent bridges, the eſtabliſhment of hoſpitals, the regulations of commerce, the promotion of the inventive arts, the rewards of merit *, the encouragements of virtue, and the puniſhment of crimes; with a thouſand other articles of importance to the public and to individuals,—all paſs in review before us, and aſtoniſh us with their multiplicity, their importance to the growing greatneſs of our country, and the unexampled rapidity of their ſucceſſion.—What a wonderful progreſs is this nation now making toward perfection in almoſt every ſpecies of uſeful knowledge, and every embelliſhment of poliſhed ſociety!—May the improvement of our morals keep pace with the refinement of our manners!

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* A remarkable inſtance of this appears in the volume now before us; where (13 Geo. iii. c. 77. § 29.) 'the farther ſum of 8,750 l. is granted to Mr. John Harriſon, for the diſcovery of the invention of his Time-keeper.' Thus, ſince the famous act of the 12th of Q. Anne, the ſum of 20,000 l. hath been actually paid for the diſcovery of the longitude; and the act is ſtill in force.

ART. 23. *Farther Proceedings in the Cauſe of Fabrigas and Moſtyn.* Folio. 6d. Kearſly. 1773.

The affair in litigation between the plaintiff Fabrigas, and the governor of Minorca, was briefly related in our laſt Month's Review; and we there informed our Readers, that Mr. F. had gained a verdict with 3000l. damages. This ſum was deemed exceſſive by the defendant's council; who thereupon moved for a new trial: a rule to ſhew cauſe was accordingly granted, and on the 26th of November the matter was argued in the court of Common Pleas. In the ſpeech of Lord Chief Juſtice De Grey on this occaſion, we have a very judicious review of the merits of the cauſe, with a full juſtification of the verdict. The whole bench were unanimous in refuſing a new trial.

In this appeal from OFFICIAL DESPOTISM to LEGAL PROTECTION, perſonal liberty hath obtained a complete triumph; and a proper check hath been given to the arbitrary ſpirit of military power.

ART. 24. *The Pariſh Officer's Complete Guide:* Containing the Duty of the Churchwarden, Overſeer, Conſtable, and Surveyor of the Highways, as ſettled by the Act of Parliament paſſed laſt Seſſions. The whole laid down in an eaſy, conciſe, and familiar Manner; and cleared from the technical Terms of the Law, as well as the Inaccuracies of former Publications of the like kind. By John Paul, Eſq; Barriſter at Law. 8vo. 1s. 6d. ſewed. Richardſon and Urquhart. 1773.

The duties of pariſh officers are deſcribed in this pamphlet in an eaſy familiar manner, but not ſo clearly digeſted as they are in Burn's Juſtice; to which, however, this compilation appears to be much indebted. The office of Surveyor of the highway, is particularly enlarged on by an abſtract of the laſt act, which reduces all the former laws into one ſtatute. But it may be obſerved, that the duty of pariſh officers reſpecting baſtard children born in hoſpitals, by the act 13 Geo. III. c. 82. is totally overlooked.

DRAMATIC.

ART. 25. *Alfred,* a Maſque; as it is now revived at the Theatre in Drury-Lane. 8vo. 1s. 6d. Cadell, &c. 1773.

It cannot be unknown to the generality of our Readers, that this maſque was originally written by that admired poet, James Thomſon, in conjunction with his friend, David Mallet; at the deſire of the late Frederick, Prince of Wales, before whom it was performed, at Cliffden-houſe, in the year 1740. Ten years afterwards, it was better adapted to theatrical repreſentation, by the laſt mentioned Writer; with the additional advantage of Dr. Arne's * excellent muſic. It was then received with great and deſerved applauſe; and was uſhered in by a prologue, ſpoken by Mr. Garrick. In this new revival, it has undergone ſome more alterations. The characters were dreſſed in the habits of the times; a circumſtance of propriety which ought never to be diſpenſed with, in any dramatic exhibition. Among the improvements in the decorations, &c. an occaſional ſcene was introduced, with admirable effect,—the platform at Portſmouth, with a diſtant view of the royal Navy at Spithead; in which the painters very happily exerted their abilities, and gained applauſe from the beſt judges.

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* The Doctor ſet the whole performance, and brought it on in the manner of an oratorio.

NOVEL.

Art. 26. *Hadleigh Grove*; or the Hiſtory of Sir Charles Davers, and the fair Jeſſica. 12mo. 2 Vols. 6 s. Roſon. 1773.

If the Reader has patience enough to peruſe theſe very ſlender volumes, he will find a crude jumble of improbabilities, too haſtily huddled together to afford him the ſatisfaction which reſults from the being well beguiled into a temporary belief of the adventures related.

ARCHITECTURE.

Art. 27. *An Eſſay on the Qualifications and Duties of an Architect*, &c. With ſome uſeful Hints for a young Architect and Surveyor. 8vo. 1 s. Taylor. 1773.

Intended chiefly as an apology for Mr. D. ſurveyor to the New Gaol, for ſuffering ſome Purbeck Portland ſtone to be uſed in the building, inſtead of the real Portland; but the Writer has not confined himſelf ſolely to this circumſtance of exculpation. He has taken the opportunity of rendering this tract of general uſe, by a number of remarks on the qualifications and duties of an accompliſhed architect, as diſtinguiſhed from the ſurveyor; and alſo on the proper buſineſs and diſtinct province of the latter: this eſſay may, therefore, be peruſed with advantage by young artiſts who are *ſetting out*, as the phraſe is, in either profeſſion.

GARDENING.

Art. 28. *The Gardener's and Planter's Calendar.* Containing the Method of raiſing Timber-trees, Fruit-trees, and Quick for Hedges. With Directions for forming and managing a Garden, every Month in the Year. Alſo many new Improvements in the Art of Gardening. By R. Weſton, Eſq; Author of the *Univerſal Botaniſt*. 12mo. 3 s. 6 d. Carnan.

This new gardener's calendar does not appear to be a mere compilement from preceding works of the ſame kind; we rather conſider it as, for the moſt part, what the Author aſſerts it to be,—the fair reſult of his actual experience. Mr. Weſton is a curious, obſerving man; and from the remarks of ſo aſſiduous a cultivator, a variety of uſeful hints may reaſonably be expected, with many improvements in the popular plan of a monthly directory. The preſent work is chiefly confined to the common, uſeful, and entertaining parts of gardening, and the cultivation of a ſmall piece of ground; without burthening thoſe Readers with the troubleſome care of a greenhouſe and ſtove, who have neither green-houſe or ſtove on their premiſes. Whatever can be wanted, with reſpect to the management of the kitchen, fruit, or flower-garden, the orchard, ſhrubbery, nurſery, or ſeminary, is here treated in a plain and eaſy manner. The buſineſs and benefit of planting timber-trees, is alſo a capital object with this Writer.

NATURAL HISTORY.

ART. 29. *Some additional Obſervations on the Method of preſerving Seeds, from foreign Parts, for the Benefit of our American Colonies.* With an Account of the Garden at St. Vincent, under the Care of Dr. George Young. By John Ellis, F. R. S. 4to. 1 s. Bowyer, &c. 1773.

Of the former part of Mr. Ellis's directions, we gave an account in the 43d vol. of our Review, p. 217. Theſe additions are equally valuable with the firſt part; and are accompanied by a copper-plate repreſentation of a wired caſk for ſowing Eaſt India ſeeds, a box for the conveyance of Weſt India and Weſt Florida plants, and a box, with diviſions, for ſowing different ſeeds, (in earth) from the Southern Colonies and Weſt Indies. Had the various methods of preſervation here recommended, been put in practice by Meſſ. Banks and Solander, in their late celebrated voyage round the globe, we poſſibly might not, now, have had cauſe to lament the total loſs of all * the ſeeds of that valuable plant the Chlamydia, which they brought from New Zealand: which plant yields a very fine kind of material for cordage, in ſtrength greatly ſuperior to our hemp: as hath been proved by experiments made here, with ſome of the leaves.—This was a national loſs, which may never be repaired.

RELIGIOUS and CONTROVERSIAL.

ART. 30. *The Proteſtant Diſſenter's Catechiſm.* Containing, 1. A brief Hiſtory of the Nonconformiſts: 2. The Reaſons of the Diſſent from the national Church. Deſigned to inſtruct and eſtabliſh young Perſons among the Diſſenters in the Principles of Nonconformity. 12mo. 1 s. Buckland. 1773.

Though the Author of the preſent tract is a zealous Diſſenter, he has not departed from the line of moderation and candour. It is not his deſign to make converts from the national Church, but to inſtruct and confirm the young and the unlearned, among the Diſſenters themſelves. Such a deſign, he hopes, will not be thought unneceſſary, or unimportant. The neceſſity of it he argues, from many of the Diſſenters being only ſuch by education, and knowing little of the principles on which their diſſent is founded, and on which alone it can be vindicated; ſo that, in conſequence of this, ſome of them are bigots, and others are indifferent. As to the importance of his deſign, he urges it from ſeveral conſiderations, and particularly obſerves, that true Proteſtantiſm cannot be defended on any other principles than thoſe on which the Diſſenters found their ſeparation, viz. The right of private judgment, and liberty of conſcience, the acknowledgment of Chriſt alone as Head of his Church, and the ſufficiency of the holy Scriptures as the rule of faith and practice. Is it, ſays he, of no conſequence that we ſhould bear our teſtimony againſt that authority, in matters of faith and conſcience, to which the Church of England lays claim, and thoſe additions to Chriſtianity which ſhe hath preſumed to make? Is it of no conſequence that the doctrines and inſtitutions of the Goſpel be maintained in their original purity and ſimplicity? Surely theſe things muſt be allowed of great importance to the honour of Chriſt, and to Chriſtian edification.

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* Theſe gentlemen took care to bring away, from their native ſoil, a very large quantity of the ſeeds of this ineſtimable plant; but unfortunately, ſays Mr. Ellis, 'the beſt ſpecimens were placed between papers, ſo that notwithſtanding the germen of the ſeeds looked very fair in the microſcope, yet owing to their long continuance between the damp papers in ſo tedious a voyage, none of them vegetated.' Had they been put into ſmall, dry, cloſe boxes, or tin caniſters, Mr. E. thinks they would, probably, have retained their vegetative principle: and there ſeems to have been no reaſon to queſtion their growing and thriving in our climate, as well as in their own.

This work, as the title indicates, is divided into two parts. The firſt, which contains the hiſtory of the Nonconformiſts, is neceſſarily conciſe. The hiſtory is carried down to the late defeat of the Diſſenters bill, for relief in the article of ſubſcription.

In the ſecond part, which includes ſeven ſections, the Author conſiders the general frame and conſtitution of the Church of England, as national, and eſtabliſhed; the character and authority of certain officers appointed in it; the impoſition of a ſtated form of prayer called the liturgy, and many exceptionable things contained therein; the pretended right of enjoining unſcriptural ceremonies; the terms on which miniſters are admitted into it; the want of liberty in the people to chuſe their own miniſters; and the corrupt ſtate of its diſcipline.

Beſide the general arguments againſt miniſterial ſubſcription, the Writer, in the ſection relative to that ſubject, offers the following reaſons to ſhew, that there ariſes from hence an objection againſt the conformity of the laity. Firſt, ſays he, it is a ſufficient reaſon for lay-nonconformity, that the Church requires ſuch unreaſonable and unſcriptural terms of conformity from the clergy; who are all obliged to preach the ſame doctrines, whether they think them right or wrong, or elſe break through the moſt ſolemn obligations. 2dly, The temporal emoluments connected with theſe ſubſcriptions, are a ſtrong temptation to prevaricate, and tend to bring thoſe men into the Church who are moſt unfit to have the charge of ſouls; as well as to keep out ſome of the moſt conſcientious, who are beſt qualified for ſuch a truſt. 3dly, It becomes all honeſt men to bear their teſtimony againſt every impoſition in matters of religion, though themſelves be not immediately affected by it; and to countenance and encourage thoſe miniſters who, on account of ſuch impoſitions, ſeparate from the Church,—provided they have the neceſſary qualifications for their office.

We obſerve, that the Author hath not inſiſted upon doctrinal objections to the Articles of the Church of England, as Mr. Bourn has done, and, in ſome degree, Mr. Towgood. Neither has he advanced any of the *Preſbyterian* notions which occur in Peirce, Calamy, and other writers. His ſole deſign ſeems to have been, to give a view of thoſe principles in which the Diſſenters of every denomination, now almoſt univerſally agree; and, for this purpoſe, he has explained their idea of the nature of a true Church of Chriſt ſomewhat more diſtinctly and explicitly than uſual.

In ſhort, this performance, which is written with attention, preciſion, and perſpicuity, and which diſplays great knowledge of the ſubject, is well calculated to anſwer the purpoſe intended by the Writer of it; who appears to be the Rev. Mr. Samuel Palmer, a diſſenting clergyman at Hackney.

Art. 31. *An Eſſay on the Juſtice of God.* 8vo. 6 d. Johnſon. 1773.

The Author of this eſſay endeavours to 'give the Reader right apprehenſions of the Divine Juſtice,—ſuch as repreſent the great God to us, not in a forbidding, but in an amiable and endearing light.' And this he does in oppoſition to thoſe ſour Chriſtians who have deſcribed this attribute of the Deity 'in ſuch a light as ſuppoſed him diſpoſſeſſed of every endearing excellency,—as declared him not the friend and father, but the mercileſs tyrant of the univerſe, and as led us to think upon his holy name, not with hope, confidence, and joy, but with all the trembling horrors of deſpair.'

If the poſition with which this writer ſets out be true, viz. That men, in delineating the Divine attributes have generally blended them with their own tempers and paſſions,—we ſhall be led to form a very favourable concluſion, with regard to the diſpoſition of our Author, whoſe ſyſtem is certainly a *bene-volent* one; and he undertakes to ſhew that it is alſo perfectly agreeable to the idea given us of the Supreme Being in the ſacred writings.

In the concluſion he inſiſts that his doctrine of the infinite goodneſs and mercy of God, will not afford any kind of encouragement to ſinners; but that, on the contrary, theſe conſiderations ſhould, above all things, lead them to repentance. For, ſays he, 'though God is gracious, ſlow to anger, and ready to forgive, yet he will at laſt, take vengeance upon his adverſaries, upon thoſe who deſpiſed his grace, and rejected all the offers of his mercy.'—In what manner our Author reconciles theſe ſeemingly jarring principles, of infinite juſtice and infinite mercy, will be ſeen by thoſe who peruſe his eſſay at length: to which we refer them.—For us, after all that we have ſeen of human attempts to inveſtigate the Divine nature and perfections, we remain where we ſet out, in the full conviction that *finite* underſtandings can never comprehend *infinity*; and that Dr. Young's poſition is abſolutely incontrovertible:

"A GOD alone can comprehend a GOD."

Art. 32. *A Collection of Sermons and Tracts.* Several of which were never before printed. By the late reverend and learned Dr. John Gill, D. D. To which are prefixed, Memoirs of the Life, Writings, and Character of the Author. 4to. 2 Vols. 1 l. 10 s. in Boards. Keith. 1773.

The character of the late Dr. Gill, as a ſcholar, and as a divine, is ſo well known, that we think a *very ſhort* account of this publication may ſuffice.

The FIRST volume conſiſts of *annual, occaſional*, and *funeral* ſermons; the SECOND, of ordination ſermons, polemical tracts, and diſſertations.

The *oppoſition* of ſentiment, in religious matters, between Dr. Gill and the Monthly Reviewers, hath occaſionally been manifeſted in the lifetime of this eminent Baptiſt teacher:—he is now departed, and we ſhall leave his works to follow him in peace. He was a learned, and a pious man; and his name will, no doubt, be long held in great reverence by thoſe who think as he thought, on the doctrines of the *Trinity*, *Election*, *Juſtification*, the *Perſeverance of the ſaints*, &c. &c.

Art. 33. *The Engliſh Preacher:* or, Sermons on the principal Subjects of Religion and Morality. Selected, reviſed, and abridged from various Authors. Vols. III. and IV. 12mo. 6 s. Johnſon. 1773.

See our commendation of this uſeful undertaking, in our No. for July laſt, p. 77.

MATHEMATICS.

Art. 34. *An Eſſay on Gold Coin*, &c. By Thomas Hatton, Author of a Treatiſe upon Clock and Watch Work. 8vo. 2 s. Printed for the Author, and ſold by him at No. 49, in St. Martin's Lane. 1773.

Mr. *H.* has employed himſelf in conſtructing a variety of tables and inſtruments for aſcertaining, with the deſired accuracy, the values of our ſeveral current coins. This pamphlet contains the principles on which he has proceeded, and the various improvements he has made in this buſineſs.—For his Treatiſe on clock-work, ſee our laſt month's Review.

Art. 35. *Tables* calculated with great Exactneſs to find the Value of any Quantity of Gold, from one Grain to fifty Ounces, from 3 l. 10 s. to 4 l. 2 s. per Ounce. By Cater Rand, Writing Maſter and Accomptant, at Lewes in Suſſex. 8vo. 1 s. Robinſon.

The calculation of theſe tables has been attended with much unprofitable labour. Caſes will very rarely, if ever, occur, in which any, beſides four or five of them, can be applied to real uſe.

Art. 36. *Inſtitutes of Arithmetic*, for the Uſe of Schools and Academies. By Alexander Ewing, Teacher of Mathematics in Edinburgh. 12mo. 2s. Cadell.

All the principal rules of arithmetic are here compriſed in a ſmall compaſs; explained with judgment, and applied to a ſufficient variety of examples for the inſtruction of the learner; ſo that this book of *inſtitutes* may be an acceptable companion to thoſe that are employed in this department of education.

Art. 37. *The Key to the Tutor's Guide*; or, the Arithmetician's Repoſitory: Containing the Solutions of the Queſtions, &c. that are in the Guide. By Charles Vyſe. 12mo. 3s. Robinſon. 1773.

A very proper and uſeful companion to the *Tutor's Guide*; for which ſee Review, vol. xliv. p. 76.

Art. 38. *A Geometrical Treatiſe of the Conic Sections, &c.* By Hugh Hamilton, A. M. Fellow of Trinity College, Dublin, and of the Royal Society, London. Tranſlated from the Latin Original into Engliſh. 4to. 12 s. Nourſe. 1773.

The merit of this work has been long and generally acknowledged. And as books of this kind in Engliſh are rarely to be found, thoſe who have been deſirous of acquainting themſelves with this very important branch of mathematical ſcience, have laboured under peculiar diſadvantages. The Tranſlator's motive was a laudable one; and an Engliſh edition of a book ſo much eſteemed as Mr. *Hamilton's*, will be acceptable to many. As to the tranſlation itſelf, nothing need be added, but that it ſeems to have been executed with judgment and accuracy.

If any among our mathematical Readers ſtand in need of farther information reſpecting the nature and merits of Mr. Hamilton's work, we may refer them to the particular account given of it in the 19th volume of our Review, p. 400. *et ſeq.*

MISCELLANEOUS.

Art. 39. *The Hiſtory of the Iſle of Man*, from the earlieſt Accounts to the preſent Time; compiled from the public Archives of the Iſland, and other authentic Materials. By the late Mr. Rolt, 8vo. 3 s. ſewed. Nicoll. 1773.

About thirty or forty years ago, was publiſhed an Hiſtory of the Iſle of Man, by one Waldron, a Clergyman; it was inſerted in a miſcellaneous folio, conſiſting of poems and tracts in proſe, printed for the benefit of the author's widow; but neither the poems, the political tracts, nor the hiſtory, were of any value to the public. Mr. Waldron's account of the Iſle of Man, however, might ſerve to amuſe and terrify old women and children, by the ſtrange ſtories that were told in it of monſters, dæmons, apparitions, and other ſuperſtitious trumpery, the offspring of that blind and ſlaviſh ſubjection in which the ignorant natives were held by their prieſts*. But the *preſent* hiſtory is too dull to afford much entertainment to man, woman, or child; and can be intereſting only to the inhabitants of the little ſpot that is the ſubject of it: whoſe natural affinity with the place will, in courſe, give it, in their partial eſtimation, a degree of importance, to which readers, who are biaſſed by no ſuch connexion, will as naturally be inſenſible.

To thoſe who are curious in ſearching into the hiſtory of every part of the Britiſh dominions, however minute, the particulars which are here ſo *drily recorded* may perhaps afford all the ſatisfaction that will be expected. Here they will find a brief account of the ſituation, climate, ſoil, inhabitants, trade, and government of the Iſle of Man; with a conciſe hiſtory of its firſt poſſeſſors, its Kings, Lords, &c. &c. from the earlieſt accounts, down to the late purchaſe † of the iſland by the Crown of Great Britain: of which tranſaction Mr. Rolt has given a particular detail, including the ſeveral acts of parliament paſſed on this occaſion, and for ſubſequent regulations, in the years 1764, 1767, 1768, and 1771.

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* In juſtice to Mr. Waldron's memory we muſt obſerve, that he does not give theſe idle tales *as believing them himſelf*. He relates what was related to him, on the ſpot, and he mentions it only to the reproach of thoſe who give credit and countenance to ſuch viſionary and vulgar nonſenſe.

† The Duke of Athol relinquiſhed the ſovereignty of the iſland for 70,000 pounds, reſerving to himſelf, however, his landed property therein, as Lord of the Manor, &c. &c.

Art. 40. *Granny's Prediction* revealed to the Widow Brady, of Drury-Lane Theatre. By her *Relaſhion* Mrs. Sharp-ſet O'Blunder. 4to. 2s. Folingſby. 1773.

A previous advertiſement 'to the Reader,' is ſubſcribed with the *real* name, as we ſuppoſe, of 'the Authoreſs,' viz. *Eliz. de Franchetti.*

Mrs. Franchetti, or Mrs. O'Blunder, complains of the great wrongs and flagrant injuſtice, which, it ſhould ſeem, ſhe has ſuſtained at the hands of the celebrated actreſs who, laſt winter, ſo agreeably entertained the public, in the character of the Iriſh Widow.

This performance is a ſtrange kind of motley invective; ſome parts of it ſeem intended to move the Reader's compaſſion; while others appear to aim rather at exciting his riſibility, by an affectation of pleaſantry, and ſarcaſtic humour.—On the whole, we frankly acknowledge, that we know not what to make of this publication. Poſſibly the mind of the unhappy Writer has been ſomewhat deranged by diſtreſs and ill-treatment, real or imaginary; and, if ſo, ſhe is every way entitled to pity.

Art. 41. *An Apology for the Conduct of Mr. Charles Macklin,* Comedian 8vo. 1s. Axtell.

The rubbiſh of the news-papers, *carted off.* Mr. Macklin has advertiſed that he was not the ſcavenger.

Art. 42. The Art of playing at Skittles; or, the Laws of Nine Pins. By A. Jones, Eſq. 12mo. 1s. Wilkie. 1773.

Bumper Squire Jones is, in our opinion, greatly to be preferred to *A. Jones Eſquire.*

SERMONS.

I. *Righteouſneſs the certain Foundation of national Security, Reputation, and Happineſs.*—At Richmond, Surry, Oct. 24th, 1773. By George Laughton, D. D. 6 d. Law.

II. *The Knowledge of national Benefits and Deliverances tranſmitted to the riſing Generation.*—At Dr. Mayo's Meeting-place, Nov. 5, 1773; for the Benefit of the Nightingale-lane Charity-ſchool. By N. Hill. 6 d. Buckland.

III. At St. Mary's, Oxford, July 6, 1773, on occaſion of the Anniverſary Meeting of the Governors of the Radcliffe Infirmary. By William Lord Biſhop of Cheſter. 1 s. Cadell.

IV. *Miniſters deſcribed under the Characters of* Fathers *and* Prophets, and *their Death improved.*—Preached to the Miniſters and Meſſengers of ſeveral *aſſociated Churches*, at Betheſda, near Newport, in the County of Monmouth, June 9, 1773. By Hugh Evans, M.A. Publiſhed at the Requeſt of the Aſſembly. 6 d. Keith, &c.

⁂ *The Letters from* Correspondents *received this Month, are to be noticed at the End of our* Appendix, *which will be publiſhed with the* Review *for* January, *as uſual.*

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the FORTY-NINTH.

FOREIGN LITERATURE.

ART. I.

Voyage a l' Iſle de France, &c.—A Voyage to the Iſle of France, the Iſle of Bourbon, the Cape of Good Hope, &c. with new Obſervations on Nature and Mankind. By an Officer in the French Service. 8vo. 2 Vols. Amſterdam. 1773.

THESE volumes conſiſt of a ſeries of Letters written by the Author to his friends, during his Reſidence in the ſeveral places of which he ſpeaks. The obſervations they contain, are natural and moral. The native plants and animals of each iſland, with its prior and its preſent ſtate, and the genius and manners of its inhabitants, are reſpectively deſcribed: and what particularly recommends, we had almoſt ſaid, endears the Author to his Readers, is the ſingular humanity with which he proteſts againſt the ſufferings of the poor black ſlaves. 'I truſt, ſays he, I ſhall not be found altogether uſeleſs to the intereſts of human nature, if the imperfect picture I have drawn of the ſufferings of the unfortunate negroes may be a means of ſaving them a ſingle whipping!' He laments that the Europeans, who, in their own country, exclaim againſt deſpotiſm, and write ſuch fine treatiſes on morals, do not 'relax in their tyranny and barbarity to the Indians.'

This Traveller poſſeſſes one quality, which no writer of travels ought to want,—abilities for deſcription. It is in proportion to theſe that a book of travels will always be found good or bad; and from theſe Mr. Brydone's account of Ætna, and, indeed, his whole book, derives its principal excellence.

Our Author's account of the ſtorm in the Moſambic channel, is moſt tremendous! It is horrible, beyond expreſſion!

We ſee it ; we are in the ſtorm ; thunders that more than ſtun the ear,—that ſtun the ſoul ! the dark depth of night admitting dreadful avenues of day through the almoſt inceſſant lightning ! the mortal wave, ſeen advancing through this infernal medium, in ſhape and bulk a monſtrous mountain, its head in the ſkies, ſcaled on its heaving ſides by ſmaller hills,—ſeen ſtill advancing ; 'tis—death and horror ! 'tis upon us !—We want ſea-terms to give the *minutiæ* of the Voyager's deſcription, but ſuch are the ideas it excites in us.

One would naturally ſuppoſe that it muſt be ſome very deſirable port that could induce a man to encounter the horrors of the Moſambic ; but the Iſle of France is a miſerable place. We ſcarce need to inform our Readers that it is the ſame iſland which, in the poſſeſſion of the Dutch, was called Mauritius ; and that, when they obtained a ſettlement at the Cape, they left it. France took the refuſe, and, in her genuine *ſtyle*, gave the ragged portion the name of one of her moſt beautiful domeſtic provinces, the Iſle of France, where ſtands the glorious city of Paris, the fountain-head of politeneſs, of the *Beaux Arts* and the *Belles Lettres!*

It is not worth while to detain our Readers with a minute account of a region, of which Nature ſeems to have taken no account ; for all her productions here are of the *mauvaiſe Genie* :

No bird of ſong to chear the gloomy deſert !
No animals of gentle loves enliven !

It is an obſervation of the good Plutarch, who was ever ſpeaking and thinking well of the intentions of Providence, that the contraſt of good and evil in life, like diſcords in muſic, is productive of harmony. Inſtruments, it muſt be owned, are common, but ſkilful muſicians are few. The poor inhabitants of the Iſle of France ſeem to find but little *harmony* in their *contraſt*.

This Iſle, we learn, when firſt diſcovered by Maſcareynas, was uninhabited. The firſt French that made any eſtabliſhment upon it, were ſome Bourbon planters ; who carried with them great ſimplicity of manners, good faith, hoſpitality, and even an indifference about wealth. But when the iſland came to be conſidered as a medium for the Indian commerce, people of all characters reſorted to it. The laſt war brought an inundation of bankrupts, ruined libertines, and cheats ; who, driven by their crimes out of Europe, and out of Aſia by the misfortunes of France, here attempted to repair their finances out of the public ruin.

Diſcord, ſays our Author, now reigns among all ranks of people, and has baniſhed from this iſland that love of ſociety, which one would have expected to have found among a body of men ſhut out from the reſt of the world, in a ſmall iſland, ‘ at the extremities of the earth.’

The truth, our Traveller avers, is, that this people, a compound of different nations, hate one another moſt cordially. Nothing is in eſtimation here but *tricking*. To deſcribe a man of ſenſe, they tell you, he is *un homme fin*, one who knows how to *take you in*. ‘ This compliment of craft, ſurely, can ſuit only foxes. All craft is criminal; but to that ſociety which deems it an eſtimable quality, it muſt be in the higheſt degree pernicious.——

‘ The people here are totally inſenſible to every thing that conſtitutes the happineſs of an honeſt man. No taſte for letters, or the fine arts. The ſentiments of Nature are utterly depraved. If France has their regrets, it is not as their country that ſhe has them; it is for her opera, and the girls of the town. Even the relative affections are extinguiſhed. I was preſent at the funeral of a perſon of conſequence in the place. I ſaw not one ſign of ſorrow or ſenſibility. His brother-in-law careleſsly remarked that the grave was not deep enough.

‘ This indifference extends to every thing around them. The ſtreets and the courts are neither paved nor planted. Their houſes are huts of wood that one might carry away upon a wheelbarrow. Their windows have neither glaſs nor curtains; and it is not in all theſe ſheds that you meet with a few poor moveables.

‘ The lazy inhabitants meet, noon and evening, to ſtockjob, and abuſe each other. There are but few married people in the place. Thoſe who are not rich excuſe themſelves on that account. Others alledge their final intention to ſettle in France; but the facility of finding miſtreſſes among the negro wenches is the real cauſe. Moreover, there is hardly any ſuch thing as an advantageous match. A girl with ten thouſand Franks is a rarity hard to be met with.

‘ The greater part of the married people live upon their plantations. Their women never come to town except to dance or to keep Eaſter. Of dancing they are paſſionately fond. When a ball is notified, they arrive by ſhoals, in palanquins; a kind of litters, fixed on long bamboos, which four blacks carry on their ſhoulders. They are followed by four more, for a relay.—There is no poſſibility of uſing wheel-carriages, for want of roads.’

The women, in general, we are told, have but little colour; they are well made, and many of them are handſome. They have naturally a good deal of wit; and, if their education were not neglected, their ſociety would be very agreeable. But, ſays the Author, ‘ I have known ladies who could not read. As they have, moſt of them, when they come to town, a number of followers, the miſtreſſes of families, excepting at the ball-times, care not how ſeldom they ſee them. When they aſſemble, they do not enter into converſation. Each has ſome peculiar pretenſion to ſuperiority, either on account of the fortune, the employment, or the birth of her huſband. Some claim it on the ſcore of youth and beauty. An European lady thinks herſelf ſuperior to a Creole, and the latter frequently regards the former as an adventurer. In ſpite of calumny, I believe them to be more virtuous than the men, who but too commonly leave them for the black ſlaves. Female virtue, in ſuch a region as this, is ſo much the more laudable, as it owes little to education. It has, moreover, the warmth of the climate to contend with, ſometimes the indifference of huſbands, and frequently the ardour and prodigality of the young mariners. If therefore the African Hymen has any complaint of infidelities, the fault lies with us, who have carried the manners of France beneath the tropic of Capricorn.

In their domeſtic capacity, the women are repreſented as poſſeſſed of many eſtimable qualities. They are very ſober, for they hardly ever drink any thing but water. They are remarkably neat in their cloaths. Their dreſs is muſlin, lined with roſe-coloured taffety. They are paſſionately fond of their children, who run naked about the houſe almoſt as ſoon as they are born. No barbarous bandages; they often bathe them, let them eat fruit at diſcretion, and never teaze them with ſtudy, or chagrin. In a little time they grow ſtrong and robuſt. The natural temperament diſcovers itſelf in an early maturity. I have ſeen girls here married at eleven.

Education, we are informed, is here conducted on the ſimple principles of Nature; or rather it is a blind purſuit of Nature, without any principle, which would leave them entirely ignorant of every thing; but the vices of the negroes, which they imbibe with their milk, and the capricious tyranny they exerciſe from their infancy over thoſe poor wretches, furniſh them with all the depravities of ſociety. To remedy this evil, people of fortune ſend their children betimes into France, from whence they return with vices of a more civilized and leſs dangerous nature.

There are, it ſeems, in the iſland, about an hundred women of a certain profeſſion. Of theſe there are not more than ten in the town. Towards evening you viſit them at their houſes, *on joue ou l'on s'ennuie*. Preciſely at eight a gun is fired, and every man departs to ſup at home.

Our ſpirited Traveller employs his twelfth letter entirely on the negroes. The intereſts of humanity are concerned, and we ſhall ſuffer him to plead them in his own way:

‘ Among the reſt of the people of this iſland are the Indians and the negroes. The former are the Malabars, of a gentle and tractable diſpoſition. Theſe come from Pondicherry, and let themſelves to hire for a number of years. They are almoſt all artificers. They live in a ſuburb called Black's Fields [*Camp des Noirs.*] They are of a deeper tinct than the iſlanders of Madagaſcar, who are the genuine negroes; but their features are as regular as thoſe of the Europeans, and their hair is not frizzled. They are very ſober, good œconomiſts, and remarkably fond of the women *. They wear a turban on their heads, and long muſlin gowns, large gold rings in their ears, and ſilver bracelets on their wriſts. Some of them let themſelves to people of faſhion in quality of *Pions*, a kind of domeſtic like our running footmen, except that he does all his offices with great gravity and ſobriety. By way of diſtinction, he carries a cane in his hand, and a poniard at his girdle. It were to be wiſhed that ſome conſiderable number of Malabars were ſettled on the iſland, particularly in the labouring department; but I never ſaw one that would apply himſelf to agriculture.

‘ The blacks that are employed in cultivation are chiefly from Madagaſcar. You may purchaſe a man for a barrel of gunpowder, firelocks, nets, and eſpecially for *piaſtres.* The higheſt price is never more than fifty crowns.

‘ The negroes of Madagaſcar have neither ſuch flat noſes, nor ſuch dark complexions as the Guinea negroes. There are ſome of them mere *Brunets*; others, the Balamboos particularly, have long hair. I have ſeen whites and reds. They are adroit, intelligent, ſenſible of honour and gratitude. The greateſt inſult you can exerciſe upon a black, is to do an injury to his family; they are not very ſenſible of perſonal injuries. In their own country they apply themſelves to many little handicrafts with great induſtry. Their *Zagaye*, or half-pike, is very well forged, though they have nothing but ſtones for their anvil and their hammer. Their linen, which their women weave, is fine, and well coloured. They throw it over their ſhoulders in a graceful manner. Their heads are in a very orderly and regular *friſure*, diſpoſed in curls and treſſes with great art; and this is the taſk of the women. They are paſſionately fond of dancing and muſic. Their inſtrument is the *Tamtam*, a kind of bow, to which a calibaſh is fitted. They draw from it a ſoft kind of harmony, accompanied with ſongs of their own compoſition. Love is always the ſubject. The girls dance to the ſongs of their lovers. The ſpectators beat time, and applaud the performance.

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* By our Traveller's leave, we have known, in England, ſervants from Malabar, who in their perſons, indeed, perfectly anſwered the deſcription he gives, but in manners were the reverſe; for they were neither remarkable for ſobriety, œconomy, nor fondneſs of women.

'These poor people are extremely hoſpitable. A black, when on his journey, goes into the firſt houſe that ſuits his exigency, and, though unknown, the family ſhare their proviſions with him. He is neither aſked whence he comes, nor whither he goes. It is the cuſtom of their country.

'With ſuch arts and ſuch manners they come to the Iſle of France. They are ſet on ſhore naked, except a rag that covers their loins. The men are ranged on one ſide, and the women on the other, with their little children, who cling about the mother through fear. The planter examines the whole, and purchaſes ſuch as ſuit him. Brothers, ſiſters, friends, lovers, are ſeparated. They take leave of each other with tears, and depart for the plantation. Sometimes they are ſeized with deſpair, and imagine that the whites are going to eat them, that they intend to make red wine of their blood, and gunpowder of their bones.

'In this manner they are treated: At day-break, three cracks of the whip are the ſignal that calls them to work. Each man appears in the plantation with his mattock, where he works almoſt naked in the heat of the ſun. Their food is ground maize boiled in water, or bread of the manioc. Their cloathing is a ſcrap of linen. For the leaſt neglect they are bound hand and foot on a ladder. Their commander, armed with a poſtillion's whip, ſtands over them, and gives them, on their naked poſteriors, fifty, an hundred, or two hundred laſhes. Every laſh brings off a portion of the ſkin. The poor wretch, covered with his blood, is then let looſe. An iron chain is put round his neck, and he is dragged back to his work. Some of theſe miſerable creatures are not able to ſit down for a month after. The women are puniſhed in the ſame manner.

'When they return at evening to their huts, they are made to pray to God for the proſperity of their maſters, and, before they go to reſt, they wiſh them a good night.

'There is a law made in their favour, called the BLACK CODE. This law ordains that at each puniſhment they ſhall receive no more than thirty laſhes; that they ſhall not be obliged to work on Sundays; that they ſhall have their proviſions weekly, their ſhirts yearly: but this law is not obſerved. Sometimes, when they grow old, they are turned adrift to get their living as they can. One day I ſaw one of them, who was nothing but ſkin and bone, cutting ſome fleſh from a dead horſe to eat. It appeared to be one ſkeleton devouring another.

‘ When the Europeans ſeemed affected, the inhabitants told them that, they did not know the blacks; that, they were ſuch egregious gluttons, they would go out by night to ſteal proviſions from the neighbouring plantations; ſo lazy, that they were totally regardleſs of the intereſts of their maſters; and that their wives were the moſt wretched mothers, and ſought rather to have abortive than honeſt births.

‘ The negroes are naturally of a joyous temper, but after ſome years of ſlavery they grow melancholy. Love alone ſeems to be the ſolace of their ſufferings. They will do any thing to get a woman. They generally prefer thoſe that have paſſed the firſt ſtage of female maturity. They ſay, *elles ſont mieux la ſoupe.* They give them every thing they have. If their miſtreſs is in the hands of another planter, they will go three or four leagues by night to viſit her. When they are in love they neither regard fatigue nor puniſhment. They have, occaſionally, their midnight rendezvous. They dance beneath the ſhelter of ſome rock, to the melancholy ſound of a gourd filled with peaſe. But the glimpſe of a white man, or the bark of a dog, puts an end to their nocturnal aſſemblies.

‘ They have their dogs too. It is well known that theſe animals, even in the darkeſt night, know not only the whites, but even the dogs of the whites. They have the utmoſt fear of and averſion to them; and howl as they approach them. Their attachments are excluſively to the blacks and their abettors. On the other hand, the dogs belonging to the whites, adopt the ſentiments of their maſters, and, on the leaſt ſignal, fall with fury on the ſlaves.

‘ In ſhort, when theſe wretched negroes can no longer ſupport their condition, they ſink into deſpair. Some of them put a period to their lives by poiſon or the halter. Others throw themſelves into ſome petty boat, without ſails, without compaſs, without proviſions. In this manner they hazard a paſſage of two hundred leagues, to return to Madagaſcar. I have known them land, be retaken, and returned to their maſters.

‘ In general they take refuge in the woods, where they are hunted by detachments of ſoldiers, negroes, and dogs. Planters there are who make, on ſuch occaſions, a party of pleaſure. They are attacked with the ſpear like wild beaſts. When they cannot be reached this way, they are ſhot. Their heads are cut off, and they are carried in triumph to the town on the end of a pole. This is what I have ſeen almoſt weekly.

‘ When a fugitive negro is taken, he has one ear cut off and is whipped. On a ſecond deſertion, he is whipped, has one ham ſtrung, and a chain faſtened about his neck. On a third

third he is hanged; but this ſeldom happens, the maſters being unwilling in general, on ſuch a ſcore, to loſe their property.

'I have ſeen them hanged and broke alive. They went to their puniſhment with pleaſure, and ſupported it without complaint. I have ſeen a woman throw herſelf voluntarily from the ladder. They cry that in another world they ſhall find a happier life, and that THE FATHER OF MANKIND IS NOT SO UNJUST AS MEN ARE.

'They have occaſionally the conſolations of religion propoſed to them, and are, from time to time, baptized. They are told that they are made brethren of the whites, and ſhall go to heaven. But they hardly know how to believe that the Europeans ſhould conduct them to heaven, whilſt they are, they ſay, the cauſe of all their ſufferings on earth. "Before theſe Europeans came amongſt us, ſay they, we fought only with ſticks, but they have taught us to kill at a diſtance with fire and balls; they have introduced war and diſcord among us, that they may buy ſlaves cheap. We followed without fear the inſtinct of Nature, but they have brought terrible maladies amongſt us, which makes it now even dangerous ſo to do. They frequently refuſe us neceſſary meat and cloaths, and beat us cruelly without a reaſon." Of this I have ſeen many inſtances. A ſlave, almoſt white, threw herſelf one day at my feet. Her miſtreſs made her riſe early and watch late. If ſhe chanced to ſleep, ſhe rubbed her mouth with ordure, and if ſhe did not lick her lips, ſhe commanded her to be whipt. She begged of me to ſolicit her pardon, which I obtained. Sometimes the maſters of theſe wretches grant ſuch requeſts, and within two days double their puniſhment, reckoning in tale of laſhes what they had profeſſedly forgiven. A counſellor, of whom ſome blacks had complained to the governor, aſſured me that, though they were exempted from puniſhment that day, the next he would have them flead from head to foot.

'I have daily beheld men and women whipt for having broken a pot, or forgotten to ſhut a gate, their bloody limbs afterwards rubbed with vinegar and ſalt to heal them. I have ſeen them, in the exceſs of their anguiſh, unable to cry any longer.—I have ſeen them bite the cannon on which they were bound.—I ſicken at the recital of theſe horrors—My eyes ach with ſeeing them—My ears with hearing them! Happy *you!* When the town gives you offence, you retire to the country; your eye is delighted with beauteous plains, hills, hamlets, harveſts, vintages, a people that dance and ſing;—images, at leaſt, of happineſs! *Here* I ſee poor negro-women bending o'er their ſpades, their naked children bound upon their backs, miſerable creatures that tremble as they paſs before me. Sometimes, perhaps,

haps, I hear at diſtance the ſound of their tambour, but more frequently the ſound of whips cracking in the air like the report of a piſtol, and the heart-rending cries of MERCY, *Maſter*, MERCY!—If I fly to ſolitudes, I find myſelf among rugged rocks, mountains that lift their inacceſſible ſummits into the clouds, and torrents that ruſh horribly into the abyſs beneath. Winds that howl through ſavage deſarts, the ſullen ſound of waves breaking againſt the ſhores, the vaſt ocean rolling its ſtupendous waters to regions unknown to human enquiry;—all theſe objects ſerve but to cheriſh the melancholy ideas of ſecluſion from ſociety, and of exile.

'*P. S.* I know not whether coffee and ſugar may be neceſſary to the happineſs of Europe, but I know that they have been the ſource of miſery to two quarters of the globe. America was depopulated to obtain room for planting, and Africa was depopulated to furniſh ſlaves for the cultivation.

'We are told that it is our intereſt rather to cultivate ſuch commodities as are become neceſſary to us, than purchaſe them of our neighbours. But as carpenters, tilers, maſons, and other European artificers can, in their ſeveral countries, purſue their buſineſs in the heat of the ſun, why ſhould we not have white labourers here? But what then, you will ſay, would become of the proprietaries?—They would grow richer. A planter with twenty farmers, would be in good circumſtances. With twenty ſlaves he is poor. They reckon here twenty thouſand ſlaves. Of theſe an eighteenth part are renewed annually; ſo that the colony left to itſelf, would in eighteen years be totally exhauſted. So true it is, that population depends on liberty and property, and that injuſtice is the worſt œconomy.

'It will be alledged that the BLACK CODE was inſtituted in their favour. Be it ſo: the ſeverity of their maſters ſtill exceeds the allotted puniſhments; and their avarice withholds the proviſions, the repoſe, and rewards, that are their due. If the unfortunate creatures would complain, to whom can they complain? Their judges are often their greateſt tyrants.

'It is alledged that, without ſeverity, it is impoſſible to manage the ſlaves: you muſt have puniſhments and pains, iron collars with three braces, whips, blocks to bind them to by the foot, and chains to go round their necks. They muſt, in ſhort, be treated like beaſts, that the whites may live like men.

'Can we wonder at reaſoning like this? Where there is injuſtice in the principle, there muſt be inhumanity in the conſequence.

'But it is not enough that theſe poor wretches are given up to the avarice and cruelty of the moſt depraved of mankind. They muſt be the ſport likewiſe of their ſophiſtry.

'Theologians

We expected a more ample account of the Iſle of Bourbon, as a place of more conſequence than the Iſle of France, and containing at leaſt five thouſand Europeans and ſixty thouſand negroes. But it is only glanced at incidentally.

There ſeems to have been a wonderful ſimplicity of manners among the ancient inhabitants of this laſt-named iſland. Their houſes were, for the moſt part, unſecured. A lock was even a curioſity among them. They put their money in a tortoiſe-ſhell that ſtood over the door. They went barefooted. Their dreſs was a kind of blue linen, and their food rice and coffee. They had ſcarce any thing from Europe. They were contented to live without luxuries, provided they were not without neceſſaries. This moderate œconomy of life had all its attendant virtues, honeſty in commerce, and a liberal principle in all proceedings. If a ſtranger landed upon the iſland, the inhabitants came of their own accord to offer him their houſes.

'The laſt war in India made ſome alteration in their manners. The volunteers of Bourbon diſtinguiſhed themſelves by their bravery: but the ſtuffs of Aſia, and the military diſtinctions of France, were introduced into their iſland. The children, richer than their parents, looked for more reſpect. They loſt the inclination for a life of happy ignorance. Inſtead of cultivating union of families and rural repoſe, they went to Europe in queſt of pleaſures and honours. The fathers ſend their ſons to France, from whence they ſeldom return; and from France they reckon that about five hundred female adventurers have come to the iſland in hopes of getting huſbands, and have grown old in all the honours of virginity.'

In our Traveller's account of the wild animals that range the country about the Cape of Good Hope, we find the following obſervation, confirmed by the teſtimony of M. de Tolback the governor, M. Berg the chief magiſtrate, and the principal inhabitants. We have all imaginable reſpect for the teſtimony of his excellency the governor, and for the veracity of the worſhipful chief magiſtrate, and of the principal inhabitants, at the Cape; and our Readers, no doubt, will give to this account all the credit they can afford:

'At the diſtance of ſixty leagues from the Cape are a prodigious number of young goats. I have ſeen them in the Company's menagerie. They have two little *Brochets* † on their heads. Their hair is yellow, with white ſpots. Theſe animals feed in ſuch immenſe numbers, that the foremoſt troops devour the whole verdure of the country, and grow exceedingly fat; whilſt thoſe that follow find hardly any food, and are remarkably lean. In theſe vaſt herds they march till they are ſtopped by a chain of mountains: then they go back, and thoſe behind, finding freſh paſturage, recover their fleſh, whilſt the reſt, that were foremoſt in the firſt rout, loſe what they had gained. Theſe innumerable armies, which can never be tamed, or reduced into different herds, are always followed by large troops of lions and tigers, as if Nature had been careful to provide a ſubſiſtence for the moſt ferocious animals. There is no reaſon to doubt the veracity of the perſons I have named, that there are actually armies of lions in the interior parts of Africa. Moreover, this account is confirmed by hiſtory. Polybius tells us, that, being with Scipio in Africa, he ſaw a great number of lions nailed upon croſſes, to keep the reſt from invading the villages. Pompey, according to Pliny, had ſix hundred in combat at one time.

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† Pikes.

‘ There is a phyſical cauſe which ſeems to have reſerved Africa for the uſe of the brute creation; and that is the want of water, which has prevented the increaſe of men.’

However extravagant and fantaſtical the Oriental taſte for ornament may, in ſome reſpects, be thought, the idea which our Author gives us of a Chineſe garden is by no means unpleaſing: and perfectly accords, in ſeveral particulars, with the account given by Sir W. Chambers:

‘ The people of China, ſays he, generally chuſe their garden-ground on the border of a ſtream. They give the preference to the ground that is moſt irregular, where there are old trees, large rocks and mounts. They incloſe the whole with fences of unhewn rocks, thrown one upon another in the moſt careleſs and irregular manner, ſo that no juncture or arrangement ſhould appear. Out of theſe grow tufts of hartſtongue, bunches of blue and purple flowers, and lines of moſs of all colours. A ſmall line of water circulates among the vegetables, from whence it makes its way in drops, or little falls from the rocks. Thus the fence, which with us is nothing but a dry wall, breathes life and freſhneſs over the whole incloſure.

‘ If there be any natural cavity in the garden-ground it is converted into a lake, ſtored with fiſh, bordered with turf, and ſurrounded with trees. They carefully avoid every thing that has the air of ſquares or lines—No appearance of maſonry. The hand of man, they think, ſpoils the ſimplicity of Nature.

‘ The plain is interſperſed with tufts of flowers, and laps of meadows, where, here and there, you behold fruit trees riſing, of different kinds. The ſides of the mounts are planted with clumps of fruit and flowering ſhrubs, and the tops are crowned with the moſt luxuriant trees, whoſe tufted heads form a canopy for their maſter.

'There are no rectilinear avenues that diſcover to you all the objects at once, but eaſy winding paths that bring them on your eye ſucceſſively. No ſtatues! no uſeleſs vaſes! but vines loaden with rich grapes, or buſhes of roſes. Sometimes you find carved on the bark of an orange tree an agreeable ſtanza, or a philoſophical ſentiment on ſome old rock.

'This garden is neither an orchard, nor a park, nor a parterre, but a *melange*, retaining all the air and aſpect of the country. A Chineſe has no more idea of a regular garden than of a ſquare tree. Every traveller tells you that it is with regret he leaves theſe delightful retreats.'

We muſt now take leave of our very ſenſible Author, by no means unpleaſed with the entertainment he has afforded us; or unaffected by the deſcription which he has given of the miſeries of our fellow-creatures.

ART. II.

Lettres à Monſieur de Voltaire, &c.—Letters to Voltaire, by M. Clement. 8vo. Paris. 1770.

THERE is no writer of the preſent age, whoſe works have been ſo generally read and admired as thoſe of Voltaire. The old, the young, the grave, the gay, the divine and the politician, the ſpeculative philoſopher and the man of the world; readers, in a word, of every claſs, and of every character, find much entertainment, and many things to admire in them. It cannot be denied, however, that, though there is much to admire, there is likewiſe much to blame in his writings; that he has contributed greatly, eſpecially in France, to the prevailing depravity both of taſte and manners; that he is far from being a perfect model in any ſpecies of compoſition; and that no writings are more obviouſly calculated than his, to promote a ſpirit of libertiniſm and infidelity.

A critical enquiry, therefore, into the character of Monſieur Voltaire, conſidering him as a poet, a dramatic writer, an hiſtorian, &c. carried on by a man of taſte and genius, cannot fail of proving agreeable to every friend to literature, good taſte, and good morals.

The Author of the letters before us ſeems extremely well qualified for conducting ſuch an enquiry, as far as we can judge from that part of the work which is already publiſhed. He propoſes, in a ſeries of letters, to enter into a full examination of Voltaire's works, not with a view to depreciate them, but to ſhew that he ought, by no means, to be conſidered as the great maſter of French literature and poetry; that the wide-ſpread and growing corruption of taſte in France, is principally owing to him; and to point out the numerous blemiſhes, in his beſt poetical productions; blemiſhes which, he ſays, are owing to a paſſion for *bel-eſprit*,—the moſt formidable enemy to nature and genius. Of the productions of his dotage, however, he propoſes, out of tenderneſs to him, to take no notice: they are only fit, indeed, to regale the giddy, the unprincipled, the libertine, and the debauchee. Like a generous and ſpirited adverſary, Mr. C. attacks him in his ſtrong holds, the works of his better days, when his genius was in its full bloom and vigour.

Our Author's letters are publiſhed occaſionally; the three firſt we have ſeen, and have received great pleaſure from the peruſal of them. In the firſt, M. Clement conſiders Voltaire's literary politics, and the influence they have had upon the taſte and manners of the preſent age. Such Readers as are converſant with the modern French writers, will be highly pleaſed with this part of the work, as it throws much light upon the philoſophical and literary hiſtory of the preſent times, and ſerves, before-hand, to illuſtrate many things that are occaſionally mentioned in the ſubſequent letters.

When you made your firſt appearance on our literary theatre, ſays our Author, addreſſing himſelf to Monſieur Voltaire, the great men of the laſt age were in their graves; but their memories were highly reſpected, and there were ſtill left ſome happy geniuſes, who were of opinion that no ſolid and durable glory was to be acquired but by following their ſteps. *You*, at firſt, ſeemed to be of the ſame opinion; and your firſt tragedy, notwithſtanding its great faults, (pardonable at your age) ſhewed that you was in the right road; and led the public to entertain hopes that you would ſurpaſs, or at leaſt equal Corneille and Racine in the moſt ſplendid part of their career; but you went no farther; and Oedipus, if I miſtake not, is your maſter-piece.

This ſucceſs, at your firſt ſetting out, great and deſerved as it was, dazzled your eyes, and inſpired you, all at once, with the moſt extravagant hopes. You no longer made the ſame efforts to tread, with firm and ſteady ſteps, in the paths of your models; but you indulged and gave way to the facility of your genius. Too much confidence in your own ſtrength made you ſtumble ſeveral times, and three or four tragedies, which followed your Oedipus, had either no ſucceſs at all, or met with that cold reception which they deſerved.

Your ambition was to be thought poſſeſſed of talents for every ſpecies of compoſition; you aſpired to the ſole monarchy of Parnaſſus; and, in order to ſupport ſuch ambitious pretenſions, you had recourſe to different means. The attention and the taſte of the public were to be withdrawn from thoſe maſter-pieces which were its delight, and the ſhorteſt way of attaining this end was to diſparage them. But this was not to be done openly; artful management was neceſſary. There were ſtill left ſome perſons of diſtinguiſhed abilities who were warm admirers of thoſe great men whom you wanted to diſcredit, and it would neither have been ſafe nor prudent to provoke ſuch formidable adverſaries. Accordingly, you commended, at firſt, with a very prudent modeſty, both the great maſters of antiquity, and thoſe of the glorious age of Lewis the Fourteenth. It was your boaſt that you took theſe for your models; you acknowledged their aſtoniſhing ſuperiority; but, on the other hand, you loſt no opportunity of turning them into ridicule, and of endeavouring to corrupt the judgment of the public in regard to them.

You treated Homer as a ſilly prattling fellow, and gave the preference to Taſſo. You laughed at Pindar, and ſometimes at Horace, and eſpecially at lyric poetry, which you have always affected to deſpiſe.

After beſtowing great encomiums on the Greek tragedians, you took care to inſinuate that their manner is often dry and declamatory—In order to indemnify yourſelf for the general praiſes you beſtowed upon Corneille, Racine, and Boileau, you ſeldom failed to magnify their faults, or to aſcribe to them, what they are not chargeable with.

You preferred Lamotte to Rouſſeau, at a time when the public had forgot Lamotte—The high reputation of Crebillon was very troubleſome to you; you did not dare to give open vent to your jealouſy of a rival who was ſo much applauded. You called him your maſter in public, whilſt you were privately diſſeminating criticiſms on his performances.

You was the author of an anonymous work, now almoſt entirely forgotten, (*Connoiſſance des beautés & des défauts de la poéſie Françoiſe*, &c.) in which it was ſaid, in almoſt every page, "—obſerve, how much more ſublime Voltaire is than Corneille, how much more pathetic he is than Racine, how much he ſurpaſſes Crebillon in ſtrength and energy!—See how much more natural he is than La Fontaine, how much more eloquent than Boſſuet, how much more elegant than Fenelon, &c."

Still, however, you concealed your deſign, while you was ſecretly ſcattering abroad the ſeeds of thoſe opinions that were favourable to yourſelf. Had any one reproached you for your injuſtice, for ſo bold and deciſive a tone, you could have cleared yourſelf by ſhewing him paſſages, in your writings, which proved you to be of quite different ſentiments.

This policy proved ſucceſsful, and you pleaſed the different parties in literature. Some thought you in the right way, on account of the frequent and pompous diſplay you made of your love of good principles and good taſte, while others flattered themſelves that you was of their party, on account of the ſly and malignant hints you threw out, with great dexterity, againſt thoſe of whom you entertained any jealouſy.

At length, when you had no longer any thing to fear; when you perceived that the number of your diſciples and admirers was increaſed; when you obſerved that they trumpeted your praiſes, and regiſtered your decrees, you threw off the maſk, you laid aſide all conſtraint and diſſimulation; you exerted your utmoſt efforts to diſcredit the antients, in order the more eaſily to diſparage thoſe illuſtrious moderns who gloried in imitating them;—*quolibets, plaiſanteries, traductions ridicules, tout vous fut bon.*

You compared Eſchylus to Calderon; you traveſtied the ſublime paſſages of the Iliad and Odyſſey; you ſaid that La Fontaine was not one of the great geniuſes of the age of Lewis the Fourteenth; you told us that there was no enthuſiaſm in Boileau's poetry; you treated Rouſſeau as a verſifier, who neither knew philoſophy, poetry, his own language, nor the age he lived in, &c. &c. &c.

You flattered yourſelf, that theſe new opinions, publiſhed with a magiſterial air, and ſupported by the weight of your authority, would become laws in literature; and that the judgment of the preſent age, and that of poſterity, being thus gradually formed upon yours, all other books would be buried for ever in the moſt profound oblivion, and none read but your own.

As to the preſent age, your expectations have not been diſappointed. The number of thoſe who examine, who think and judge for themſelves, is at preſent very ſmall. 'Tis a much ſhorter and eaſier way to retain your light and bold deciſions, and, after you, to paſs ſentence, without appeal, upon writers of the moſt exalted genius. Accordingly, a thouſand echos have been heard repeating your different opinions; verſes have been crowned at the academy, in which Lucan and Taſſo were preferred to Virgil; and Boileau was treated as a writer without fire or imagination; a party has been formed to raiſe Quinault to the rank of great poets, and to make him at leaſt equal to Racine; we have ſeen mere geometricians ſetting up for judges of poetry, and, with all the *ſang-froid* imaginable, laying down the moſt ridiculous precepts concerning an art as diſtant from them as Euclid is from Homer.

—He who has read your works, is thought to know every thing. The principles of good taſte are forgotten; the reading and the imitation of the illuſtrious writers of antiquity are ſlighted and neglected, and thoſe who recommend them are looked upon as pedants. In a word, Sir, you have ſeen the preſent docile age adapt your deciſions implicitly, and form its taſte upon yours. Your literary opinions have produced ſuch a revolution, and reduced us to ſuch a degree of bad taſte, that nothing but an age of barbariſm and profound ignorance can make us forget ſo many abſurdities, and reſtore us to a capacity of having juſter notions, a ſounder judgment, and a more natural taſte.

Happy would it be for us, were this general depravity confined to matters of mere taſte and entertainment; theſe, 'tis true, are connected with the glory of a nation, but they are not eſſential to man; he may be deprived of them, without any loſs to his virtue or his happineſs. The mortal blow that your writings have given to the morals of this age and nation, is a dreadful calamity, and perhaps an irreparable one. It can give no pleaſure to a generous mind to preſent ſo melancholy and deplorable a picture to public view; I ſhall, therefore, only conſider the fatal effects which your writings have had on the fair ſex, and on the young and unexperienced; for ſuch principally are the readers whom you have a right to pleaſe, by the levity, and I will be bold to ſay, by the frivolouſneſs, of your wit.

I am at a loſs to account for it, but ſo it is, that women, in general, prefer a forward, ſilly, impertinent fellow, to a wiſe, diſcreet, and ſenſible man. Two gentlemen, we ſhall ſuppoſe, are introduced into a company of ladies, even *the moſt virtuous* [*], if you will; the one is poſſeſſed of agreeable and elegant talents, but ſedate, reſerved, ſolid, and knows when it is proper to ſpeak, and when to be ſilent: the other is bold, petulant, talks much, treats the graveſt ſubjects with indecent and illiberal drollery, exerciſes his rallery upon thoſe who are preſent, caluminates thoſe who are abſent, attends to nothing but what he ſays himſelf, and is the firſt to laugh at his own ſilly jokes; the ladies will neither have eyes nor ears for the former; and though he may have ſome ſmall ſhare of their eſteem, yet they will ever, through I know not what ſtrange propenſity, find themſelves moſt favourably diſpoſed to the latter.

Don't ſmile, Sir, this fable is your own hiſtory. Your lively wit, your libertiniſm, your bold and aſſuming manner, your deciſive tone, the levity of your imagination, your free and familiar humour, have turned the heads of the generality of our ladies. Such are the charms wherewith you have gained their hearts, and which render your works their chief ſtudy and delight. You have taught the moſt dangerous of all leſſons *for*

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[*] The Reader will bear in mind that our Author is a Frenchman, and may, probably, have formed his ideas of the fair ſex from what he has obſerved of his countrywomen. In England, ſuch a coxcomb-character as he has deſcribed, would never be a favourite with the '*moſt virtuous*' ladies.

them; you have taught them to laugh at every thing, to turn into ridicule what is not ſuſceptible of ridicule, and to reaſon upon what they ought to revere with humble and ſubmiſſive ſilence.

In ſuch a ſchool they ſoon learn to ſhake off all thoſe principles that are ſo uneaſy and troubleſome to their ſex; to treat, as mere chimeras, thoſe rigid laws of modeſty and decorum which nature, they ſay, has no more impoſed upon their ſex than the other; to analyſe their duties, and, in conformity to your maxims, to reduce them to very narrow bounds; to conſider the dominion of men over women as an abſurd and ſilly prejudice; they learn to reaſon and decide upon every thing; to be *beaux-eſprits* and *philoſophers*; to talk with as much levity upon the *ſyſtem of Nature* as upon a novel or a play; to ſpeak upon the moſt ſerious and important ſubjects, as they would upon an *ariette* or a *ſong*; and to inſtil their notable maxims into the minds of their children and domeſtics, who receive them greedily, and whoſe underſtandings and hearts are depraved before they can well diſtinguiſh between good and evil.

I am far from meaning to include all the ladies in this cenſure, which, unfortunately, is too well grounded, but which would be unjuſt, without ſome exception. There is ſtill, undoubtedly, a great number of ladies of reſpectable characters, who cultivate thoſe virtues which adorn their ſex and condition; who are free from that ſilly and indecent ambition of being thought philoſophers and *beaux-eſprits*; who read and ſtudy, in order to know and to love their duty; who cultivate their underſtandings, in order to be eſtabliſhed in good principles; and who, without deſiring to be free-thinkers, are ſatisfied with being virtuous women and reaſonable creatures.

I aſk pardon of the reſt for drawing a picture which bears ſo ſtrong a reſemblance to the original. It is contrary, I well know, to the laws of French gallantry to tell ladies their faults, whatever they may be, or to mention diſagreeable truths in a public manner; but I beg of them to conſider that, as they are ambitious of laying aſide their ſex, in order to become men and philoſophers, they have placed us a little more at our eaſe with them, and have given us a right to talk to them with leſs reſerve, leſs gallantry, and a more manly freedom.

What I have ſaid of the ladies, may, in ſome meaſure, be applied to our youth, who receive their tone from the fair ſex. They have ſcarce left college when they commence your diſciples, and the fatal effects of this firſt ſtep are but too viſible. They begin with deſpiſing all the ſalutary inſtructions they formerly received; call every thing pedantry that is not libertiniſm and infidelity; and, in a little time, by treating every thing ſerious as mere prejudice, they come to think themſelves philoſophers,

loſophers, and call themſelves ſo. They have no longer any moral principles to make them uneaſy, no checks or reſtraints upon their paſſions; and provided they can elude the laws, their conſcience is perfectly at eaſe. They talk upon the graveſt ſubjects with a levity that has nothing to equal it but their ignorance. Low, inſipid raillery, common-place jokes, hackneyed *bon-mots*, ſupply the place of arguments, even on the moſt ſacred topics. If they attempt to reaſon, it is with a confidence, a good opinion of themſelves, ſtill more ridiculous, if poſſible, than their pretended wit and humour. They flatter themſelves that they comprehend the moſt incomprehenſible things, though they remain ignorant of ſome of the moſt common; they pretend to calculate, define, and know every thing, and yet entertain doubts concerning the moſt obvious truths; they deſpiſe and forget their duties; extinguiſh the light of nature; ſtifle the good principles that were inſtilled into them in the early part of life; perplex and confound their underſtandings; loſe all ſenſibility of heart, and every idea of virtue and morality. They become, in a word, uſeleſs or pernicious to ſociety; hateful and troubleſome to themſelves; loſe all reliſh for life, and at laſt have recourſe to a halter or a piſtol, in order to deliver themſelves from the inſupportable burthen of living alone.

What ſentiments, Sir, muſt we entertain of you and your philoſophers, if ſuch deplorable evils can only be imputed to the contagious licentiouſneſs of your writings? But I ſhall dwell no longer upon the horrid profligacy which the rage of impiety has introduced into our manners. Every good man ſees and laments it. How many worthy and virtuous parents are there who, in the anguiſh of their hearts, are weeping over the depravity of their children, and who have a right to impute to your works?

This is part of what our Author has advanced concerning M. de Voltaire's literary policy, and the influence which it has had upon the taſte and manners of the preſent age; there is a great deal more to the ſame purpoſe in his firſt letter, to which we refer our Readers. He concludes it with ſhewing the means which M. Voltaire has employed to get poſſeſſion of the literary ſcepter, and the manner in which he has treated thoſe writers who refuſe to bow the knee before him. If what M. Clément ſays be true, it is impoſſible to have a good opinion of M. de Voltaire's heart; nay, if he is capable of ſuch low, pitiful, and illiberal arts, as thoſe which he is charged with by our Letter-writer, his fondeſt admirers muſt even think leſs favourably of his genius; for he himſelf ſays, and *his* words cannot but have weight with them—

Un eſprit corrompu ne fut jamais ſublime.

In his ſecond letter, M. Clement examines the characters which Voltaire has given of ſome of the old French writers; ſuch as Rabelais, Marot, Montagne, Malherbe, Regnier, Voiture, &c. and his deſign is to excite an attention to theſe writers, whom it is great injuſtice, he ſays, to neglect, as they are much more deſerving of regard than the generality of modern wits. This letter, though not ſo intereſting to the generality of readers as the firſt, ſhews the Author to be a man of taſte, and of ſound principles in literature; and will afford peculiar pleaſure to thoſe who are acquainted with the works of Rabelais, Montagne, Malherbe, &c.

In his third letter, he conſiders the character which M. de Voltaire has given of Quinaut, Lamotte, and Fontenelle; but we muſt take our leave of him for the preſent, yet not without heartily recommending him to our Readers, as a ſprightly, ingenious, and animated writer.

ART. III.

La Politique Naturelle. Ou Diſcours ſur les vrais Principes du Government.—The true Principles of Government. By a late Magiſtrate. 8vo. 2 Vols. Paris. 1773.

THE Author of this work is unknown to us; but he appears to be a ſincere friend to truth, to virtue, and to liberty; and to be well acquainted with political ſubjects. He writes in a clear, eaſy, and natural manner; but he has advanced nothing that is new, and the ſame ſentiments are often repeated; yet the political principles and maxims which he recommends to public attention, are ſo important in themſelves, and look with ſo friendly an aſpect upon ſociety, that every liberal-minded Reader will peruſe what he has advanced with great pleaſure. In regard to religion, it is very obvious what his ſentiments are; it is but juſtice to acknowledge, however, that he writes upon this ſubject in a much more modeſt and decent manner, than the generality of modern French writers.

In a very ſhort, but ſenſible preface, he obſerves, that the ſcience of government is far from being dark, perplexed, or intricate; that thoſe who ſtudy human nature attentively, and the great ends of civil ſociety, will find nothing myſterious in it, but, on the contrary, a ſeries of truths intimately connected, a chain of principles as clear and certain as in any other branch of human knowledge.

It is generally thought, continues he, that a reformation of abuſes in government is impoſſible; and this maxim is ſo well adapted to the indolence of mankind, that it is looked upon as indubitable; accordingly, few citizens, and ſtill fewer Princes, think ſeriouſly of thoſe evils from which they both ſuffer, and in an equal degree. Let not good men, however, indulge ſuch uncomfortable reflections; let them attend to the calamities of their country,—not to heighten them by public confuſion and diſorder, but to inveſtigate their cauſes, and point out the proper remedies; ſuch remedies as are compatible with the good of ſociety. Reaſon, cool, deliberate reflection, knowledge, and a length of time, are neceſſary to reform a ſtate; paſſion, ever impetuous and indiſcreet, pulls down and deſtroys, but never corrects or improves. Nations ought patiently to bear thoſe evils which they cannot remove without additional miſery. The progreſs of political ſyſtems, to perfection, muſt, in the very nature of things, be ſlow, and their improvement can only ariſe from the experience of ages, which will gradually ripen all human inſtitutions, and render them more wiſe and happy. Let the good citizen, therefore, communicate his ideas to his country; let him comfort it, under preſent calamities, with the hopes of better times; let him direct its view to ſome happy period in futurity, when princes ſhall be weary of their abſurd and oppreſſive ſchemes, and their people of the yoke of bondage; in a word, let him hope that the time will come, when both ſovereigns and ſubjects will no longer ſuffer themſelves to be guided by accident and chance, but will at length have recourſe to reflection, to reaſon, and to equity, which are ſufficient to put an end to all thoſe calamities which fall ſo heavy upon both.

No nation can be happy, unleſs it is governed according to the laws of nature; and the laws of nature always lead to virtue. No ſovereign can be great, powerful, or happy, unleſs he reigns with juſtice over a wiſe and conſiderate people. Theſe are the true principles of that ſocial harmony which government is intended to eſtabliſh. Woe to that people, whoſe leaders ſhould look upon ſuch maxims as ſeditious, or as a malignant ſatire upon their political conduct.——

Our Author's diſcourſe is divided into nine parts, and each part is ſubdivided into a great number of ſhort ſections. In the firſt volume, he treats of ſociety, government, ſovereignty, and ſubjection; in the ſecond, of deſpotiſm and tyranny, liberty, politics in general, and the diſſolution of ſtates.—We ſhall inſert two or three ſections as a ſpecimen of the work.

After ſhewing that *ſociability* is a natural ſentiment in man, ſtrengthened by habit and cultivated by reaſon;—that man was born in ſociety—that the laws of nature are plain, clear, and intelligible to all the inhabitants of the earth, &c. he goes on to obſerve, that ignorance is the ſource of all the evils of ſociety; let us attend to what he ſays on this ſubject.

It will probably be aſked, ſays our Author, why thoſe laws which nature renders neceſſary, which reaſon points out, which every man finds within his own breaſt, are ſo badly obſerved? why they are conſtantly violated by beings, whoſe intereſts, deſires, and wants are the ſame, and whoſe happineſs is inſeparably connected with the obſervation of them? I anſwer, that ignorance and error are the true ſources of all the evils which ariſe in human ſocieties. Men are wicked merely becauſe they are ignorant of their true intereſt, of the great end of uniting in ſociety, of the ſubſtantial advantages that may be derived from ſuch an union, of the charms of virtue, and even frequently of the very nature of virtue. They continue in their ignorance, and in their perverſity, becauſe they are deceived both in regard to their real happineſs, and the means of attaining it. Men are deceived in regard to their nature, which enthuſiaſm and impoſture conſpire to oppoſe, and the voice of which tyranny endeavours to ſilence. They are deceived, by being forbid to conſult reaſon or experience, in the place of which, no other guides are ſubſtituted but phantoms, fables, reveries, and myſteries. They are deceived, by having their attention diverted from themſelves, and from ſociety, to mere chimeras, which they are told are to conſtitute their ſupreme felicity. They are deceived, becauſe every thing conſpires to fill their minds with errors, falſe opinions, prejudices, and paſſions, which engage them in conſtant quarrels with each other, and make them imagine that doing miſchief is the way to be happy.

It is not nature that renders men vain, wicked, and corrupt; it is for want of knowing and attentively conſidering the nature of a being endued with reaſon and ſenſibility, and formed for ſociety, that happineſs and virtue are ſo ſeldom found upon earth. By a fatal and neceſſary conſequence of that ignorance of their real intereſts wherein men are held, they conſtantly miſtake both the objects of their various paſſions, and the paths which lead to true happineſs.——

Of ſocial Virtues.

Nothing but virtue can conſtitute the happineſs of ſociety. To abſtain from injuries; to deprive no man of the advantages he enjoys; to give to every one what is due to him; to do good; to contribute to the happineſs of others; to aſſiſt each other—this is being virtuous. Virtue can only be what contributes to the utility, welfare, and ſecurity of ſociety.

The firſt of all ſocial virtues is humanity. It is the abridgment of all the reſt. Taken in its moſt extenſive ſignification, it is that ſentiment which gives every individual of our ſpecies a right to our heart and affections. Founded upon a cultivated ſenſibility, it diſpoſes us to do all the good in our power to our fellow-creatures. Its effects are love, beneficence, generoſity, indulgence, and compaſſion. When this virtue is confined within the limits of the ſociety to which we belong, its effects are love of country, paternal love, filial piety, conjugal tenderneſs, friendſhip, affection for our relations and fellow-citizens.

Strength and activity ought to be ranked among the ſocial virtues, becauſe they defend ſociety or eſtabliſh its ſecurity, and their effects are magnanimity, courage, patience, moderation, and temperance. Thoſe virtues which have the good of ſociety for their object muſt not be lazy and indolent, like the chimerical virtues introduced by impoſture, which often makes a merit of being uſeleſs to others. Idleneſs is a real vice in every aſſociation.

Juſtice is the true baſis of all the ſocial virtues. It is juſtice which holds the ballance between the ſeveral members of ſociety, and keeps it in an equilibrium; which remedies thoſe evils that might ariſe from the inequality that nature has eſtabliſhed among men, and even makes it contribute to the general good; which ſecures to individuals their rights, their property, their perſons, their liberty, and protects them from the attacks of force, and the ſnares of treachery; which obliges them to be faithful to their engagements, and baniſhes fraud and falſehood from among men: in a word, it is juſtice, which by means of equitable laws and a wiſe diſtribution of rewards and puniſhments, excites to virtue, reſtrains from vice, and leads thoſe to reaſon and reflection who might be tempted to purchaſe a momentary good by doing a laſting injury to their fellow-creatures.

Of the origin of Government.

To pretend to aſcertain the origin of the different forms of government among men, would be abſurd and ridiculous. It would be very unphiloſophical to ſuppoſe that they were all formed in the ſame manner, or to reduce them to one model. Different circumſtances, different views, different paſſions, in a word, wants variouſly combined and infinitely diverſified, muſt have given birth to them; and a variety of events muſt have contributed to their ſupport and eſtabliſhment.

Let us try, however, to trace the progreſs of the human mind, and that of ſocieties in their inſtitutions of government; we ſhall be in little danger of being miſtaken, if we keep in view the general ſentiments of humanity, thoſe ideas that are moſt natural to our ſpecies.

Men, ſtrictly ſpeaking, have always been governed. This truth will not appear ſtrange to thoſe who pay even but a moderate degree of attention to it. If man be the fruit of a ſociety, in which a tender care was taken of him in his infancy, and which his wants rendered neceſſary to him in his advanced years, he was at leaſt under the government of a father. Whatever ſyſtem we adopt in regard to the antiquity of the world; whether we ſuppoſe it eternal, or only aſſign it a limited number of years; whether all men have deſcended from one, or whether the human ſpecies has always ſubſiſted in a condition nearly ſimilar to the preſent, there have always been ſocieties. There was at leaſt one family that acknowledged a chief, and this family muſt in time have become ſo numerous, that it could no longer be governed by one man. The power, the reſpect, the ſubmiſſion that was granted to the firſt father of a family, who was likewiſe the firſt King, muſt, have been divided among thoſe who ſucceeded him; nay, muſt have been weakened, and reduced to nothing. New intereſts, new wants, and different circumſtances, muſt have produced diſputes, wars, emigrations, revolutions, and have given birth to new ſocieties. On the other hand, general calamities, plagues, famine, earthquakes, and inundations, muſt have ſubdivided ſome ſocieties, and driven from their antient habitations thoſe who eſcaped from them. Whatever was the fate of theſe wandering bands, torn from their original abode, they could never entirely have forgot that they were once under ſome form of government.

Theſe ſcattered tribes being, after ſome time, in a ſtate of greater tranquillity, muſt have thought of re-eſtabliſhing ſome form of government, and they muſt naturally have turned their eyes to thoſe from whom they had received moſt real advantages, and who, they had reaſon to think, would be ſtill ſerviceable to them. Goodneſs and utility are the natural titles for ruling over men, and ſuch, undoubtedly, were the titles of the firſt ſovereigns. The farther we penetrate into the dark night of antiquity, the more we are convinced, by the faint glimmerings of light which we have to guide our reſearches, that the firſt kings, like the firſt gods, were the benefactors of the human race. *Oſiris*, *Hermes*, *Triptolemus*, &c. were chiefs and leaders of fierce and barbarous nations, which, after having granted them ſupreme authority during their lives, extended their gratitude beyond the grave, and reverenced thoſe as divinities whom they had formerly obeyed as mortals.

Men who had been expoſed to violent enterprizes, and ſudden invaſions from neighbouring ſocieties, united for mutual defence, and, in the choice of their leaders, they muſt have caſt their eyes upon thoſe whom they thought moſt capable of defending them. Bodily ſtrength is the firſt and the moſt neceſſary of all virtues to a ſociety formed by weakneſs and fear. Accordingly, *Hercules*, *Theſeus*, and almoſt all the firſt heroes, are repreſented to us as poſſeſſed of extraordinary ſtrength, of invincible courage, and fable acquaints us with their aſtoniſhing exploits.

The free choice of men muſt likewiſe have frequently fallen upon prudence, wiſdom, and virtue, but eſpecially on that ſpirit of magnanimity, that ſuperiority of reaſon, of abilities, and of knowledge, which bring the vulgar under ſubjection; aſtoniſhed to find in their leaders reſources which they looked upon as *divine*, becauſe they themſelves were incapable of them. Perſons poſſeſſed of ſuch ſuperior accompliſhments became the legiſlators of ſocieties; introduced order into them; accounted for thoſe terrible phænomena which had affrighted and diſperſed them, taught them to worſhip the gods; proclaimed to them the decrees of heaven, and often mixed fraud and impoſture with real benefits, in order to render their authority the more reſpectable: *Orpheus*, *Numa*, *Minos*, the *Incas*, &c. were legiſlators of this kind.

Still farther, ſeveral diſperſed families may have united for their common intereſt and mutual defence, without making any change in paternal government. The leaders of different families may have preſerved an equal authority, and by their unanimity regulated a ſociety formed by the combination of ſuch detached tribes. On this model ariſtocratical republics muſt have been formed.

Many ſtates, too, muſt have been formed by violence and public diſorder. Succeſsful and daring robbers, aſſiſted by other robbers, may have, with unprovoked hoſtility, attacked peaceful ſocieties, invaded their poſſeſſions, overturned their government and laws, defeated or maſſacred their leaders, and ſubſtituted themſelves in their ſtead, while the aſtoniſhed multitude was obliged, with fear and trembling, to receive the yoke, and to bear it patiently. It was thus that *Nimrod*, *Seſoſtris*, *Alexander*, and *Clovis*, founded new empires.

Smaller ſocieties may have been joined to larger ones; and this union may have been formed either voluntarily, or by force. In the former caſe, nations incapable of defending themſelves, muſt have courted the protection of a more powerful ſtate; and ſometimes too, the conſideration of ſuperior advantages enjoyed by their neighbours, muſt have tempted ſome ſocieties to renounce their independence, in order to obtain the ſame advantages. In the ſecond caſe, the torrent of conqueſt muſt have ſwept along with it reluctant nations, too feeble to reſiſt. To conclude, ſocieties of equal power may have ſometimes formed confederacies upon certain conditions, and united with a view to repulſe a power greater than either of them when taken ſeparately. Such was formerly the *Achæan* league; and ſuch, at preſent, are the *Swiſs*, and the *United Provinces*.

In one or other of theſe ways muſt we account for all the forms of government upon earth. Hiſtory furniſhes no examples of ſocieties making choice of leaders in any other way. Be this, however, as it may, nothing would be more idle or uſeleſs than to grope thus in the dark night of paſt ages for the original ſources of authority, were it not that flattery and impoſture have ſtrove to invent an ideal origin, in order to furniſh thoſe who govern mankind with titles to oppreſs them. Vain titles! They vaniſh at the appearance of reaſon, which will clearly prove to thoſe who conſult it, that whatever were the motives, wants, or circumſtances of ſocieties when they ſubmitted to government, they never could inveſt their chiefs with a right to render them miſerable. This is an eternal truth, which violence, impoſture, and falſehood may darken and perplex, but which they will never be able to deſtroy.

The foregoing extracts may ſerve as a ſpecimen of our Author's manner of writing, which is clear, eaſy, and natural, without any refinement, or pompous diſplay of erudition.

ART. IV.

Oeuvres de M. Thomas, de L'Académie Françoiſe. Nouvelle Edition revue, corrigée, et augmentée.—The Works of M. Thomas, of the French Academy, a new Edition, &c. 12mo. 4 Vols. Paris. 1773.

WE have here an Edition of M. Thomas's proſe-works, much ſuperior to any of the former Editions. The *Eloges* are carefully corrected, and ſome of them conſiderably enlarged, and the two firſt volumes are entirely new, containing the hiſtory of literature and eloquence, ſo far as they relate to panegyrics. This curious and entertaining ſubject M. Thomas muſt be ſuppoſed to be well acquainted with, and to have ſtudied with care, having publiſhed ſeveral *Eloges*, which have been favourably received by the Public, *viz.* The *Eloge de Maurice, Comte de Saxe*, which was crowned by the French Academy; the *Eloge de Daguiſſeau*, which gained the prize in 1760; the *Eloge de Duguay-Trouin*, which gained the prize in 1761; the *Eloge de Sully*, which gained the prize in 1763; and the *Eloge de Deſcartes*, which gained the prize in 1765.

He introduces his Eſſay on Panegyrics with ſome general but very pertinent reflections on praiſe, and the love of glory: part of what he advances is as follows:

Praiſe, ſays he, which is ſo ardently deſired, and ſo laviſhly beſtowed among men, neither is, nor poſſibly can be, a matter of indifference; it is either uſeful or pernicious, very noble or very mean. If it is an inſtrument employed by ſelf-love and ſelf-intereſt to arrive at riches and honours, or the flattery of a ſlave to deceive a man in power, it is contemptible; but if it is the homage which admiration pays to virtue, or gratitude to genius, it is one of the nobleſt things on earth. It renders genius more extenſive, gives wings to the imagination, and elevation and dignity to the ſoul; it ſtrengthens and improves every intellectual, every moral faculty. The labours, the ſublime meditations, the enlarged views of the philoſopher and legiſlator are derived from it; it inſpires the orator with eloquence to defend the rights of humanity, and the citizen with courage to fight and to die for the liberties of his country.

Whence does the love of glory ariſe? from the very nature of man. As he is both ambitious and weak, a mixture of imperfection and greatneſs, the eſteem of others is the only thing that can juſtify the eſteem which he endeavours to have for himſelf. It ſtamps a value upon his labours. Inſpires him with confidence in his virtues; ſupports and encourages him under his frailties, and gives employment to the reſtleſs activity of his nature.

Much has been ſaid, againſt the love of glory; nor is this to be wondered at, as it is much eaſier to ſpeak againſt glory than to deſerve it. Would we know the effects of this paſſion? Baniſh it from among men, and the whole face of nature will be inſtantly changed—In reading the hiſtory of arts and of empires, I every where ſee ſome men upon eminences, and below, the mob of mankind following at a diſtance, and with ſlow ſteps; I ſee that glory guides the former, and that they guide the univerſe.

It has often been aſked, whether a ſenſe of duty alone might not ſupply the place of fame and glory. The queſtion does honour to thoſe who put it, but the anſwer is eaſy and obvious. Make all governments juſt, and all men truly great, and then perhaps glory will be uſeleſs. I am far from calumniating humanity; there have been perſons, undoubtedly, who, in acting a virtuous part, have been influenced by a regard to duty, and by that alone, and who have performed great actions in ſilence. Unknown in life, and forgotten after death, the leſs ſolicitous they have been about fame, the more they have deſerved it. But let us not flatter ourſelves; the number of thoſe who tread the paths of virtue with firm and ſteady ſteps, without any other guide but reaſon, without any other motive than the divine approbation, is very ſmall. Men, in general, are naturally weak; their natural weakneſs is increaſed by example, and the temporary advantages which too frequently ariſe from meanneſs and vice. Sometimes they tread the paths of virtue, and ſometimes thoſe of vice, but have not courage or reſolution to be uniformly good or uniformly bad. In ſuch a ſituation they ſtand in need of ſome ſupport, and when a paſſion for fame is joined to a ſenſe of duty, it chains them down to virtue.

To whatever cauſe it is owing, whether to juſtice, vanity, or intereſt, honours have ever been beſtowed upon great men; ſtatues, inſcriptions, triumphal arches, and eſpecially panegyrics, which have been univerſal. I intend to ſhew in this eſſay, what panegyrics have been in different ages and nations; on whom they have been beſtowed, and to whom they have been refuſed; and how what was inſtituted for the benefit of nations has ſometimes proved their ſcourge by corrupting their rulers. I ſhall examine the character, and enquire into the merit or the meanneſs of thoſe writers who have cultivated this ſpecies of compoſition. I ſhall trace from age to age the revolutions of eloquence and arts, and mark their declenſion or their progreſs. With hiſtory for my guide, I ſhall frequently enquire into the characters of thoſe who have been praiſed, in order to form a better judgment of the genius of the panegyriſt, and the ſpirit of the times, and ſhall conclude the eſſay with ſome general reflections upon that ſpecies of eloquence which appears to me to be beſt adapted to panegyric.——

Such is the view M. Thomas gives of his deſign in this eſſay, which, our Readers will readily perceive, opens a wide field for entertainment. Heroes and tyrants, orators, philoſophers, and politicians paſs in review before them; many of the nobleſt, and many of the meaneſt actions, that ever honoured or diſgraced human nature, are placed before their eyes; the ſpirit and genius of different ages and nations is diſtinctly marked, together with the characters of the moſt celebrated panegyriſts both ancient and modern. We travel with our Author through a vaſt extent of country, ſome parts of which are rich and fertile, others overgrown with rank and poiſonous weeds; and ſome are quite barren and uncultivated. In one place we are delighted with the view of noble and ſtately monuments raiſed by genius and gratitude to virtue and public ſpirit, in another we behold with indignation ſtatues erected by ſlaves and flatterers to monſters and to tyrants.

As to the merit of the eſſay, we ſhall only obſerve that he muſt be a very nice and faſtidious critic indeed who is not much pleaſed with many parts of it. The judicious Reader, 'tis true, will not always agree with the Author in opinion, but an uniformity of opinion in matters of taſte is impoſſible; he will have occaſion too, though not often, to find fault with his ſtyle, which is frequently turgid, and ſometimes obſcure and affected. Upon the whole, however, the Eſſay has a very conſiderable degree of merit; M. Thomas appears through the whole of it, to be a man of taſte and genius, a friend to liberty, and a lover of mankind; and there are many noble ſentiments in it, expreſſed with great beauty and elegance.

Panegyrics, he obſerves, derive their origin from the firſt hymns that were addreſſed to the gods; accordingly he ſets out with a conciſe view of the hymns of the ancients, ſhews from what principles in human nature this ſpecies of compoſition took its riſe, but confines his account of it to thoſe nations that were unenlightened by the true faith. He cloſes this part of his ſubject with the following reflections.

The more a people is civilized, the leſs enthuſiaſm there is in their hymns. In the firſt ſtages of ſociety, men are moſt ſtruck with the view of Nature, and conſequently with the idea of a creating power, and this impreſſion is ſtronger among thoſe who live in the country, than among thoſe who are ſhut up in cities. The reaſon of it is obvious. In cities, man may be ſaid to ſee nothing, to converſe with nothing, but with man. The objects which ſurround him, and fix his attention, are the magnificent buildings he has raiſed, the metals he has drawn from the boſom of the earth, the riches he has brought from diſtant countries, the different parts of the world united by navigation, in a word, every thing that is ſplendid in the picture of ſociety, of laws, and of arts; but in the country, man diſappears, and the Supreme Power alone diſplays itſelf. There, the heavens are ſeen on every ſide; there, the day makes a more majeſtic, and the night a more awful appearance. There, the regular return of the ſeaſons is more clearly and diſtinctly marked. The eye, whilſt it views the vaſt expanſe around it, is more ſtruck with the immenſity of the univerſe, and with that inviſible power which formed and governs it. It is not at all ſurpriſing, therefore, that the beauties of nature were more ſenſibly felt, and that the ſongs of praiſe and adoration addreſſed to the inviſible powers were, in the early ages of the world, when almoſt all men were ſhepherds, eſpecially in the fine climates of the Eaſt, marked with a character which is now no where to be found. In the Weſt, particularly in great part of modern Europe, we were at firſt, almoſt all of us, a kind of ſavages without imagination, ſhut up in foreſts, and under a cloudy ſky. Afterwards, a conjuncture of extraordinary circumſtances, and the mixture of various nations, rendered us both corrupt and barbarous. At laſt, we are become both corrupt and polite. It is eaſy to perceive that, in each of theſe periods, religious *Eloges* muſt be feeble and frigid. Our ſole merit, at preſent, is a little purity of ſtyle in a ſpecies of compoſition, of all others, the moſt ſuſceptible of force and energy, and which, like the picture of Nature, ſhould be marked with grandeur and ſublimity.

Theſe reflections are very ingenious, and, in general, very juſt; we cannot agree with our Author, however, in what he ſays concerning modern hymns or religious *Eloges*, viz. that they have nothing to recommend them but purity of ſtyle. He muſt, ſurely, either never have read, or not have ſufficiently attended to the poetical productions of Milton, Young, Addiſon, Thomſon, &c. otherwiſe a perſon of his taſte muſt have been ſtruck with the noble and exalted ſentiments that are to be met with in their hymns;—but this by the bye.

After treating briefly of panegyrics in the early ages of the world, and obſerving that, in every nation, praiſes were beſtowed upon thoſe who had done real and ſubſtantial ſervices to mankind, he proceeds to conſider the different forms of *Eloges* in every country where the arts have been cultivated. He begins with Egypt, the native land of wiſdom and of ſuperſtition, famous for its magnificent buildings and laws, the nurſe of arts, ſciences, and myſteries. This country, it is well known, was the ſchool of Orpheus and Homer, of Pythagoras and Plato, of Solon and Lycurgus. It gave to Rome its obeliſks, to Greece its laws, to a conſiderable part of the Eaſt its religious inſtitutions, and to many countries, both in Aſia and Europe, its colonies and its cuſtoms. It had vaſt ideas almoſt in every thing; its very ruins aſtoniſh us, and its pyramids, which have laſted four thouſand years, ſeem to carry back the traveller to the firſt ages of the world.

M. Thomas makes a few general obſervations upon the public and ſolemn trial after death, from which even the throne itſelf, in Egypt, was not exempted, and ſhews the beneficial tendency of ſo memorable an inſtitution.—The panegyrics, ſays he, which were pronounced upon this occaſion were, in many reſpects, like our funeral orations; there was this remarkable difference, however, that they were beſtowed upon virtue, and not upon rank. The huſbandman and the mechanic were entitled to them as well as the ſovereign. It was not, among the Egyptians, a vain ceremony, in which an orator whom nobody believed, talked of virtues which he himſelf did not believe, and affecting to be warmly intereſted for what had long been the object of the public contempt and of his own, heaped harmonious and mercenary lies upon one another, and flattered the dead in order to be praiſed or rewarded by the living. A general was not celebrated for his humanity, when his character was marked with cruelty, nor a magiſtrate for his diſintereſtedneſs, who made a traffic of law and juſtice. Princes themſelves, as well as their ſubjects, underwent this trial, and they were only praiſed when they deſerved it. It is highly reaſonable, indeed, that the tomb ſhould be a barrier between flattery and the prince, and that truth ſhould begin where power ends. Hiſtory informs us, that ſeveral kings of Egypt, who had oppreſſed their ſubjects in order to raiſe immenſe pyramids, were condemned after death, and denied admittance into thoſe very tombs which they themſelves had built. When ſuch a prince died, and the people were aſſembled, there appeared different accuſers to attack his memory. One came in a habit of mourning, and charged him with the death of his wife and children; another came in chains, and complained of being deprived of his liberty, though innocent. Thouſands of unhappy wretches made their appearance in rags, and ſaid, we were torn from our houſes and families to build pyramids and palaces, every ſtone of which we watered with our tears. Men, women, and children, in vaſt crowds, ſtretching out their hands all at once, called aloud, ſaying;—he occaſioned the death of our fathers, of our brothers, of our huſbands, who all periſhed in an unjuſt war; ye judges, when ye pronounce upon his character, think of the blood of our deareſt relations.—But when a beneficent and humane prince died (and many ſuch, it muſt be acknowledged, there were) while the prieſts were enumerating his virtues, and celebrating his praiſes in the preſence of the people, tears and acclamations were mingled with the panegyric; every one bleſſed his memory, and, with the moſt genuine expreſſions of ſincere ſorrow, accompanied him to the pyramid, where his aſhes were for ever to remain.

It is three thouſand years ſince this cuſtom ceaſed, and there is no country now upon earth, where magiſtrates are appointed to judge the memory of princes. Fame, however, performs the office of this tribunal; its voice is the more awful, as it cannot be bribed; its decrees are irrevocable, and the impartial pen of the hiſtorian tranſmits them to future ages.

Our Author now proceeds to the Greeks, who of all the nations on earth, he obſerves, had the ſtrongeſt paſſion for glory. The ſalubrity of the climate, by its effects upon the imagination, marked their character with enthuſiaſm and ſenſibility. Liberty exalted their minds. The equality of the citizens made them ſet a high value upon the opinion of each other; and as each individual might aſpire after the higheſt offices of the ſtate, this flattered their ſelf love, and made them entertain a favourable opinion of themſelves. The public games and exerciſes brought them frequently together, and made them well acquainted with each other's characters. The great number of petty ſtates excited a ſpirit of emulation in each. In a word, great intereſts and victories gave them thoſe elevated ſentiments which aſpire after renown. Upon returning from the combat, in which thouſands of Perſians were defeated by a handful of free men, was there a Greek whoſe ſoul was not exalted and warmed with the love of glory? Add to all this the particular inſtitutions of each city, the public feſtivals, the funeral games, the aſſemblies of all the ſtates, the races and combats on the banks of the Alpheus, the prizes beſtowed upon ſuperior ſtrength, addreſs, talents, and genius; kings mingling with the combat-ants; heralds proclaiming the victory; fathers embracing their victorious ſons with tranſports of joy, and the country which gave birth to ſuch citizens diſtinguiſhed by peculiar honours.

Such was the ardent ſenſibility of the Greeks for glory; and this principle was cultivated with great care by the ſeveral ſtates. No rewards were beſtowed that could debaſe the ſoul, or give it a narrow and contracted turn. Talents and virtues were never ſo far degraded as to be rewarded with gold: glory, and not intereſt, was the univerſal purſuit. Crowns, inſcriptions, vaſes, ſtatues—theſe were the rewards of ſuperior merit; theſe produced heroes. In Greece, which way ſoever a man turned his eyes, he ſaw monuments of glory. The ſtreets, the temples, the galleries, the porticos, conveyed uſeful inſtructions to every citizen, and were ſchools for public virtue. In ſuch a country, therefore, it is not at all ſurpriſing that panegyrics were common. The Greeks, like the Egyptians, had funeral eulogiums, but they applied them in a different manner. In Egypt, where policy and religion were cloſely connected, the principal view was to promote and encourage morality among all ranks of people: in Greece, which was compoſed of free and warlike republics, their chief ſtudy was to exalt the ſoul and inſpire it with a contempt of danger and death. Accordingly funeral *eloges* were only granted, in the name of the ſtate, to thoſe who loſt their lives in its ſervice.

After theſe general reflections, our Author proceeds to conſider briefly the principal panegyriſts of Greece; and here Pericles, Plato, Demoſthenes, Xenophon, Iſocrates, Lucian, &c. paſs in review before the Reader. M. Thomas points out ſome of the principal beauties of thoſe celebrated dialogues of Plato, which are real panegyrics upon Socrates, though they are called by a different name; and he makes ſome very pertinent and ſtriking obſervations upon the character of that truly great and excellent man. On this part of his ſubject he dwells with pleaſure; and indeed the writer or the reader, who in contemplating ſuch a character as that of Socrates, is not warmed and deeply affected, muſt be utterly void of ſenſibility, and dead to every noble and generous feeling.

The death of Socrates, as our Author obſerves, is even at this day more intereſting than moſt of the revolutions of ſtates and empires, which are little elſe than monuments of ferocity or weakneſs, and the hiſtory of which is, for the moſt part, the hiſtory of cruelties committed by mercenary ſavages in the pay of tyrants.

The curious traveller, ſays M. Thomas, ſtill goes to Athens, (now, alas! ſubject to a barbarous power) in order to viſit the ruins of ſome ancient temple. As for me, I could wiſh, that, inſtead of the *ruins of* the temple of Minerva, time had preſerved the priſon where Socrates died; I could wiſh that the following inſcriptions were ſtill to be ſeen—"here he took the cup; here he bleſſed the ſlave who brought it to him; this is the place where he expired."—What crowds would viſit ſuch a ſacred monument! The ſight of it would inſpire a kind of religious awe, and fill the breaſt of every man of courage, and ſteady, perſevering virtue, with the moſt exalted ſentiments, and a juſt ſenſe of the dignity of his nature. Hiſtory informs us what emotions Alexander felt at the ſight of the tomb of Achilles, and with what profound and penſive ſilence Cæſar viewed the tomb of Alexander. Inſtead of this monument, however, which time has deſtroyed, Plato has left a monument which will be immortal. All the judges, I hope, who condemned Socrates, (the thought, I own, gives me pleaſure) read the three diſcourſes, in which his character is drawn in ſuch beautiful and ſtriking colours, once at leaſt, before they died.—Theſe are ſome of our Author's ſentiments on this intereſting ſubject; there are others which are equally juſt and pleaſing, but we muſt refer our Readers to the work itſelf.

M. Thomas proceeds to Xenophon, another panegyriſt of Socrates; part of what he ſays is as follows:—This philoſopher, like Plato, had been both the diſciple and the friend of Socrates; but the one was ſatisfied with inſtructing mankind, the other, engaged in the active ſcenes of life, was both a writer and a ſtateſman. It is well known that he commanded the Greeks in the retreat of the ten thouſand, but it is not ſo generally known that he was baniſhed his country in reward for his ſervices. In his exile he compoſed ſeveral political, moral, and hiſtorical works; and he who had in his ſoul all the vigour of a Spartan, had in his genius all the graces of an Athenian.

This grace, this gentle and eaſy flow, which adorns at the ſame time that it ſeems to conceal itſelf, which is ſo diſtinguiſhing an excellence of compoſition, and which it is ſo difficult to define; this charm which is as neceſſary to the writer as to the ſtatuary and the painter, which Homer and Anacreon had among the Greek poets; Apelles and Praxiteles among the artiſts; which Virgil had among the Romans, and Horace too in ſome of his Odes; which Arioſto poſſeſſed perhaps more than Taſſo; which Michael Angelo was a ſtranger to; which beſtowed all its favours upon Raphael and Corregio; which, in the age of Lewis the 14th, Fontaine alone perhaps had in poetry, (for Racine had more beauty than grace) and none of our proſe-writers excepting Fenelon; which our cuſtoms, our manners, our language, our climate, poſſibly, will not admit of;—this grace, in a word, which cannot even be perceived without fine and delicate organs, was the diſtinguiſhing excellence of Xenophon's writings. It may not be improper to obſerve, that, at that time, this was the general character of the liberal arts in Greece. A ſchool had been opened a little before, in which grace ſoftened that ſeverity of beauty wherewith the ſublime correctneſs of Phidias had marked all his compoſitions. Parrhaſius begun; his ſucceſſors followed his example, and Praxiteles, the moſt celebrated of them all, diffuſed over all his productions, his Cupid, his Venus, &c. that inimitable grace, which was his characteriſtical excellence. The Graces, we are told by the ancients, had, at this time, adorned the genius and the character of Socrates. He viſited Aſpaſia in order to ſtudy them; he inſpired the artiſts with a reliſh for them, and it is probable that Xenophon and Plato received them from him: but Plato who was born with an unbounded imagination, gave them a more exalted character, and, if I may be allowed the expreſſion, joined an air of grandeur to their native ſimplicity; Xenophon left them in poſſeſſion of their native ſoftneſs and elegant purity.—Xenophon, like Plato, has left us an apology for Socrates, and four books likewiſe concerning the genius, character, and principles of his maſter. His apology is a real panegyric without the form. Plato, undoubtedly, is more eloquent; Xenophon, perhaps, is more perſuaſive. Plato has more elevation, more dignity, and a bolder pencil; in Xenophon, the painter diſappears, and we think we ſee Socrates himſelf. In a word, if Socrates could have read the panegyrics of his two diſciples, he would perhaps have admired Plato moſt, but Xenophon would have been his beloved diſciple.

Xenophon has likewiſe left us a panegyric upon Ageſilaus, whom he accompanied in his expedition to Aſia, and where he diſtinguiſhed himſelf by his courage and conduct. There was the greateſt intimacy and friendſhip between the Prince and the philoſopher; the Prince, from a principle of vanity or real greatneſs of mind, forbad any ſtatue to be erected to him; the philoſopher raiſed a more durable monument in honour of him, and celebrated thoſe virtues which he himſelf had ſeen and admired.

His panegyric is divided into two parts. The firſt is only a kind of hiſtorical narration, in which the orator enumerates the Prince's exploits, his wars, his victories, and the principal events of his life; in the ſecond, he celebrates his virtues, his juſtice, his courage, his republican ſpirit, his ſenſibility, and, above all, that ſimplicity of conduct, which was a diſtinguiſhing feature in the character of thoſe ancient heroes, who performed great actions without any pomp or ſhew, while we do little and ſometimes mean things with great parade and oſtentation. In the whole of this panegyric the orator never appears. We hear a virtuous man talking upon virtue, in a plain, eaſy manner, and with that ſenſibility which virtue naturally inſpires.

This, in general, is the merit of the ancients. Our manner, both of acting and writing, is much more oſtentatious; whether it is, that having no real greatneſs, we are the more ſolicitous to appear as if we had; or whether the luxury of our manners infects our taſte and genius, and ſpoils our reliſh for genuine ſimplicity; or, laſtly, whether it be, that, among a giddy and trifling people, who caſt a rapid and ſuperficial glance upon every thing, but fix their attention upon nothing, every object muſt be preſented *en relief*, if I may be allowed the expreſſion, in order to be perceived.

If there be any of our modern writers to whom Xenophon may be compared, it is Fenelon. We find in both the ſame elegant ſimplicity, the ſame graceful manner, the ſame political views, the ſame regard for legal authority, the ſame love of mankind, an unaffected taſte for virtue, that ſweet, natural and eaſy turn, which carries perſuaſion into the heart of the reader, without fatiguing him. There is, undoubtedly, a reſemblance between the inſtitution of Cyrus and Telemachus; nay, we might, perhaps, extend the compariſon to the characters themſelves. The Archbiſhop of Cambray, 'tis true, did not command armies like the Athenian philoſopher; but the philoſopher was the counſellor and the friend of a virtuous and auſtere King of Sparta: and the Duke of Burgundy, the friend and pupil of the Archbiſhop, was nearly of the ſame character. Both the philoſopher and the Archbiſhop were baniſhed, but they lived in tranquillity; and, till the cloſe of life, cultivated the three moſt pleaſing things on earth, virtue, friendſhip, and literature.

From the Greeks our Author proceeds to the Romans, and in paſſing from the one to the other, he obſerves, that we have nearly the ſame ſenſations with a traveller, who, after having viſited the iſlands of the Archipelago, and the delightful climate of ancient Ionia, ſhould, all at once, be tranſported to the Alps or the Apennines, where he would have a more grand and majeſtic view of Nature perhaps, but where the ſky, far leſs ſerene and pure, would not make that lively and pleaſing impreſſion upon his ſenſes which he felt in the ſoft and delicious climes of Greece. At Rome, every thing was grave, ſlow, and auſtere. The Romans during five hundred years, were rather diſciplined robbers than men of genius; and, in all that time, had neither arts, taſte, ſenſibility, imagination, nor eloquence. They borrowed every thing, even their very errors. The Greeks of Sicily, Calabria, and Campania, gave them their deities, their fables, and their alphabet; the Hetruſcans, their ſuperſtitious rites, their augurs, and their gladiators; Athens, Sparta, and Crete gave them their laws of the twelve tables; the artiſts of Tuſcany and Samnium, their ruſtic temples and wooden gods; the Kings and nations that were conquered by them, the form of their arms, and their manner of attack an

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defence. As they extended their conqueſts, they only pillaged the monuments of the arts, but never knew how to imitate them. They had carried off a vaſt number of ſtatues from the cities of Hetruria, *Magna Græcia*, and Macedonia; had plundered Corinth and Athens; had tranſported to Rome all the treaſures of the arts, which religion, genius, and avarice had heaped up at Delphi, during the ſpace of ſix hundred years, before a ſingle Roman Artiſt aroſe. After Greece was conquered, the Greeks were the only perſons at Rome who cultivated the liberal arts with any degree of ſucceſs. The Greeks adorned the walls of their palaces with paintings, built their temples, their porticos, their triumphal arches; they were indebted to the Greeks for all the arts which flow from genius; in a word, they were their diſciples, their admirers, and their tyrants.

Their language, formed upon the old Tuſcan, was compoſed of harſh and diſagreeable ſounds, and, at firſt, had neither variety, preciſion, nor harmony. Language is the picture of life; it is the aſſemblage of all the ideas of a people expreſſed by ſounds. Now the Romans, in the infancy of their ſtate, having their time divided between the exerciſes of war and agriculture, could not poſſibly acquire a great number of ideas, nor create thoſe ſigns which repreſent them. Their poverty and auſtere way of life prevented their having that variety of delicate ſenſations, which, when expreſſed by words, contribute ſo greatly to enrich languages. Ignorant of what is called ſociety, which in every country is the effect of idleneſs and luxury, they had not that multiplicity of ideas and ſentiments which naturally and neceſſarily ariſe from it; and laſtly being little accuſtomed to thought and reflection, that part of language which expreſſes abſtract ideas muſt have been, in a great meaſure, unknown to them.

It is not at all ſurpriſing, therefore, that eloquence, which is ſo nearly connected with the perfection of languages, and which even among the Greeks themſelves aroſe after all the other arts, ſhould be ſo long before it made its appearance at Rome. Notwithſtanding the ſtorms of civil liberty, the great national points that were publicly debated, and the pleaſure of governing a free people by public ſpeaking, there was not an orator worth naming, before Cato appeared.

The greatneſs of this empire, which was conſtantly enlarging; this city which ſwallowed up every thing, which ſummoned Kings and Princes to appear before her; thoſe Generals and ſoldiers who went to conquer or govern remote provinces, and were inceſſantly traverſing Aſia, Europe, and Africa; all contributed to prevent the Roman language from aſſuming or preſerving an unity of character. Even the facility, perhaps, of borrowing from the Greeks whatever was wanting in the ſyſtem of their language or their ideas, retarded the induſtry of the Romans, and contributed to form a people who had nothing original, and who could only imitate others. They looked upon language and the arts as objects of conqueſt; uſurping every thing, and creating nothing.

The language of a warlike people, however, had a tendency to boldneſs and preciſion; of a people who commanded Kings, to a certain degree of dignity; of a people who diſcuſſed the intereſts of all the nations upon earth, to a kind of gravity; of a free people, whoſe paſſions were ſtrong and impetuous, to vigour and energy: accordingly, when this language was enriched with all the ſpoils of Greece; when the conquerors found maſters and models in the countries of the conquered; when the riches of the whole earth had introduced politeneſs and luxury into Rome, and together with them, the principles of taſte; then eloquence roſe to the greateſt height, and Rome had a Cicero to oppoſe to a Demoſthenes, a Cæſar to a Pericles, and an Hortenſius to an Æſchines.

Theſe are ſome of the reflections wherewith our Author introduces his account of the Roman panegyriſts, after which he gives a general view of thoſe who preceded Cicero, upon whoſe character, both as a ſtateſman and an orator, he makes ſome very juſt obſervations; but they are ſuch as have been often repeated. He concludes this part of his ſubject in the following manner:

After ſpeaking of thoſe praiſes which Cicero beſtowed upon others, it may not be improper to ſay ſomething of thoſe which he beſtowed upon himſelf. It is well known that he was fond of glory, and that he did not always wait for it. He purſued it eagerly, as if he had entertained ſome doubts of being able to overtake it. Let us pardon him, however, eſpecially after his exile; and let us conſider that he had both hatred and jealouſy to combat. A great man under perſecution has privileges which the reſt of mankind have not. Cicero, after his return from baniſhment, might well invoke thoſe gods of the Capitol whom he had preſerved from flames when Conſul; he might well call upon that ſenate which he had ſaved from ſlaughter; that Roman people whom he had delivered from ſlavery: he might well mention how his monuments were deſtroyed, his name effaced, his houſes demoliſhed and reduced to aſhes, as a reward for his ſervices: he might well make mention, when ſtanding upon the ruins of his own palaces, of the day and hour when the ſenate and the people of Rome had proclaimed him the FATHER OF HIS COUNTRY. Ah! who could reproach him for enumerating his public ſervices, in thoſe tender moments, when the ſoul, proteſting againſt the injuſtice of mankind, ſeems raiſed above herſelf by thoſe noble and exalted ſentiments which naturally flow from perſecuted virtue and integrity? He praiſed himſelf, 'tis true, upon other occaſions, and in eaſier moments. His conduct, in this reſpect, has been often, and no doubt will be often cenſured. As for me, I neither blame nor vindicate him. I ſhall only obſerve, that when a nation has more vanity than pride, it ſets a higher value upon the important art of flattering and being flattered; is more deſirous of ſetting itſelf off by little things inſtead of great, and is more offended with the noble freedom or native ſimplicity of a character which eſteems itſelf, and is not afraid of declaring it publicly. I have ſeen men offended with Monteſquieu for daring to ſay, *et moi auſſi, je ſuis peintre.* The moſt candid and impartial perſons, at preſent, even whilſt they expreſs their eſteem, are deſirous of preſerving the right of refuſing it. Among the ancients, republican liberty allowed greater energy of ſentiment, and greater freedom of language. That weakneſs of character, which is ſtiled politeneſs, and which is ſo fearful of ſhocking ſelf-love, that is to ſay, a reſtleſs and vain imbecillity of character, was then unknown. Men were leſs ambitious of modeſty, and more of real grandeur and dignity. Ah! let weakneſs ſometimes allow ſtrength to feel its own importance; and, if it be poſſible, let us conſent to have great men, even at this price!——

Theſe ſentiments, whatever opinion may be entertained of Cicero's vanity, are candid and liberal, and do honour to M. *Thomas.*—We could, with pleaſure, accompany him in his progreſs through the ſeveral periods of the Roman hiſtory, but the bounds preſcribed to this article will not admit of it. We ſhall conclude, therefore, with a ſhort view of what is contained in his ſecond volume. It is introduced with a general account of the barbarous ages, of the revival of letters, and of the *Eloges* that were compoſed, in modern Latin, in the ſixteenth and ſeventeenth centuries. In this part of the work, the Reader will find ſome judicious and ingenious obſervations, and particularly a very juſt character of the celebrated Chriſtina Queen of Sweden.

The Author goes on to treat of the *Eloges* of *P. Jovius*,—of funeral orations in the early ages of French literature, from Francis the 1ſt to the reign of Henry the 4th,—the panegyrics upon Lewis the 13th, Cardinal Richelieu, and Cardinal Mazarin; after which he proceeds to the age of Lewis the 14th, which is generally called the age of great men, and which, M. Thomas ſays, might, with equal truth, be called the age of panegyrics. Praiſes were never more liberally beſtowed than in this age; it was indeed a kind of national diſtemper. Happily, however, taſte, we are told, and eloquence, were already formed. *Au défaut de la fierté du caractère,* ſays our Author, *on avoit du moins le mérite du génie*—Praiſe, continues he, was *ſometimes beſtowed* with delicacy, ſometimes with pomp; and polite courtiers, under a government in which there was a great deal of *eclat*, mingled dignity with their homage, and, by their eloquence, did honour to thoſe maſters whom they flattered.

M. Thomas goes on to enumerate the principal obſtacles to the revival of eloquence, and to point out ſome of the cauſes which contributed to its revival at this particular period. He beſtows a long chapter on this ſubject, and what he ſays upon it will give pleaſure to every Reader of taſte and obſervation. After this he proceeds to Maſcaron, Boſſuet, Flechier, Bourdaloue, de la Rue, Maſſillon, and C. Perrault, whoſe characters, as panegyriſts, he marks very diſtinctly, eſpecially that of Boſſuet; and then endeavours to give a juſt eſtimate of the character of Lewis the 14th himſelf. What he ſays of this Prince appears to us very candid and judicious, but it is too long to be inſerted, and an abridgment of it would give little ſatisfaction to an inquiſitive Reader.

He proceeds to trace the hiſtory of panegyrics in France, from the death of Lewis the 14th to the year 1748; after which he gives an account of academical *Eloges*; of thoſe by Fontenelle and ſome others: and concludes the volume with a general view of panegyrics in Italy, Spain, England, Germany, and Ruſſia, together with ſome very pertinent obſervations on the preſent mode of panegyrical compoſition in France.

ART. V.

Art Militaire des Chinois, ou Recueil d'Anciens Traités ſur la Guerre, compoſés avant l'ere chrétienne, par différents Généraux Chinois. Ouvrages ſur leſquels les aſpirants aux Grades Militaires ſont obligés de ſubir des examens. *On y a joint dix precepts adreſſés aux troupes par l'Empereur* YONG-TCHENG, *pere de l'Empereur regnant. Et de Planches Gravées pour l'Intelligence des Exerciſes, des Evolutions, des Habillementes, des Armes et dés Inſtruments militaires des Chinois.*—The military Art of the Chineſe, or a Collection of antient Treatiſes upon War, compoſed before the Chriſtian Æra, by different Chineſe Generals. To which are added, ten Precepts addreſſed to the Troops by the Emperor YONG-TCHENG, Father of the preſent Emperor. Tranſlated into French by the P. Amiot, Miſſionary at Peking. Reviſed and publiſhed by M. Deguignes. 4to. Paris. 1772.

AN advertiſement prefixed to this curious publication informs us, that the treatiſes upon the military art of the Chineſe, which are contained in it, were ſent from China, by the tranſlator, to M. Bertin, miniſter and ſecretary of ſtate; that M. Bertin, with the King's permiſſion, maintains a regular correſpondence with ſome learned Chineſe, who tranſmit memoirs every year to France, and which are communicated by the miniſter to the Public.

Of the military treatiſes compoſed by the Chineſe, there are ſix to which they give the name of *King*, or claſſical performances; theſe every officer is obliged to ſtudy carefully, and to undergo a public examination concerning them. The firſt is entitled *Sun-tſe*, the ſecond *Ou-tſe*, the third *Se-ma-fa*, the fourth *Lou-tao*, the fifth *Leao-tſe*, the ſixth *Tai-tſoung*, *Li-ouei-kong*.

P. Amiot has only given the firſt, ſecond, and third of theſe works, and, if they are favourably received by the Public, he ſeems inclined to tranſlate the whole. The originals, in the Chineſe language, are all, we are told, in the King of France's library, in a collection entitled *Vou-king*, that is, *the Soldier's Claſſics*.

In a ſhort preliminary diſcourſe by the tranſlator, he acquaints us, that the Chineſe have had generals who may be ranked with the Alexanders and Cæſars of antiquity; and that the firſt of the above-mentioned works is more valued than any of the reſt. It was compoſed by *Sun-tſe*, one of the braveſt and ableſt generals that China can boaſt. The Chineſe ſet ſo high a value upon it, that they conſider it as a maſter-piece of the kind, as a real model, and as an abſtract of whatever can be ſaid on the art of war. This work conſiſted originally of eighty-two chapters, of which thirteen only remain. An Emperor of China, named *Vou-ti*, who lived about the beginning of the fifth century, wrote a commentary upon it, which is much eſteemed.

This work will certainly be more admired by the European reader as a curioſity, than for the ſake of any inſtruction which it may afford with reſpect to the art of war; yet there are in it particulars well worth our attention.

The *ten precepts* by the Emperor, contain ſome good moral rules, according to the genius and manners of the Chineſe. They are ſo general as to be no leſs uſeful in civil than in a military life: they relate rather to the forming and diſcipline of troops conſidered as *men* than as *ſoldiers*. This is a point of infinite moment, and highly worthy of our imitation.

The preface to the *thirteen articles* on the military art, by *Sun-tſe*, and publiſhed for the uſe of the army by the Emperor Kan-He, in 1710, is intended to ſhew that ſeverity of diſcipline will make the moſt ignorant, and aukward, good ſoldiers, in a few hours. The proof given of this, is however very childiſh, and by no means PROVES the fact. The example is thus related: The General boaſting of this his art in the preſence of the Emperor, his Majeſty ordered him 180 of his women, headed by his two favourite ladies; and upon theſe he was commanded to try the experiment. The General hereupon arms and accouters them like ſoldiers, and with great formality gives them inſtructions to turn to the right and left at certain ſignals given by the drum. They burſt out into fits of laughter at the General's gravity, and at their own ridiculous figures, and do not obey. After he has admoniſhed them, and reiterated his orders ſeveral times, ſo as to be well underſtood, he again repeats them, and is again laughed at: upon which he tells them they have diſobeyed orders, and by the military law they muſt ſuffer death. This he particularly addreſſes to the two ladies who were the commanders. The King, informed of this ſentence, ſends in a great hurry to forbid the execution; but the General is inexorable. He cuts off the heads of the two ladies with his own hand; and then, with great coolneſs and compoſure, places two other ladies at the head of the troop. They now turn to the right and left with profound ſilence and exactneſs: *and thus* the General accompliſhes his undertaking, to make good ſoldiers in a few hours.

The next ſection contains thirteen articles, compoſed entirely on a principle of *defence.* The greateſt *caution* is every where recommended. The General is never to attack but when he is much ſuperior in number, or has evidently the advantage in ſituation. He is to ſee his way clear before him, for many leagues, before he advances, leſt his army ſhould ſuffer any inconvenience from want of forage or proviſions. If he ſhould attack, and gain the victory, he is directed to take particular care not to puſh it too far, leſt he ſhould reduce his enemy to deſpair, and they, becoming deſperate, ſhould vanquiſh him in their turn. When he lies near them, he is to uſe every art to debauch their officers and ſoldiers, and to entice them to betray their country: the words are, 'endeavour to debauch the beſt of their party;—offers, preſents, careſſes, let nothing be omitted; and even deceive them, if it ſhould be neceſſary. Engage, if poſſible, the moſt worthy, in actions the moſt baſe and unbecoming their reputation, that they may have reaſon to be aſhamed when theſe actions are known: and do not you fail to divulge them.'

To inſtil ſuch maxims as theſe into the minds of officers and commanders of armies, is ſurely moſt unworthy of a great Emperor; and it is alſo bad policy. He who commits unworthy actions in the ſervice of his Prince, will make uſe of them againſt him, whenever his own intereſt is concerned. There can be no dependence upon a man whoſe actions do not reſult from the principles of honour and integrity.

We find here ſome good general rules for the management of an army; but *caution* and *care* are ſo recommended and inforced, almoſt in every line, that we may venture to pronounce, that an army guided and governed by ſuch rules, would never make a brilliant figure; and that ſuch an education would never produce either a Cæſar or an Alexander. A General entirely occupied by the care of preſerving his army, will ever be incapable of great actions. Something muſt frequently be riſked; and where a mutual confidence ſubſiſts between a General and his army, they will think that nothing is beyond their power to accompliſh; and they will very ſeldom be diſappointed.

In the *ſix articles* by Ou-tſe, there are ſeveral juſt reflections, which he deſires kings to make before they go to war. 'Enemies, ſays he, among whom virtue is recompenſed and vice puniſhed, without diſtinction, are ever formidable. They are not content with loving juſtice, but they practiſe what they teach. What then could you obtain from them by arms, that you could not obtain by negotiation?' Nevertheleſs we ſtill meet with the ſame diſheartening cautious maxims. For inſtance, 'never fight with enemies either more numerous or better armed than yourſelf.'—*Bing* would never have been ſhot by this people.

The obſervations of Se-ma-fa, appear to us to be written by a much abler hand than any of the foregoing pieces. There are excellent rules for a General in moſt of the branches of the art of war; eſpecially as to the well governing his troops. The knowledge of grounds, with the advantages of poſts and of encampments, are treated in a maſterly manner: and the Author's idea of the firmneſs requiſite in his General, does him honour.

To govern with firmneſs, he ſays, is to employ all lawful means to preſerve good order: to make a ſacrifice of all ſelf-intereſt, even of life itſelf, if that ſhould be neceſſary. Hence he will govern without fear, without reſpect to perſons, without paſſion; he will exact of each individual the performance of his duty; but he will do this with ſtrict attention to juſtice, prudence, and humanity; that is to ſay, without harſhneſs, without caprice, without obſtinacy, without partiality.

This General, nevertheleſs, preſerves the national character of *caution* and *circumſpection*. One of his maxims is 'never to attempt to paſs a river in the face of an enemy:' a rule which has been broken by almoſt every General of reputation, both ancient and modern, and moſt frequently with ſucceſs.

The laſt ſection contains the manual exerciſes and evolutions of the Chineſe troops. Theſe exerciſes, like thoſe of every other nation, ſerve to make the ſoldier ready and active in the uſe of arms.

There is no account of the ſtate of knowledge of the artillery, or the ſcience of engineers, in China; nevertheleſs, ſuppoſing this book to be genuine, which we have no reaſon to doubt, we muſt conclude the Chineſe to be well verſed in, at leaſt, the theory, of the art of war. Perhaps they are, and have been, for many years, as far advanced in military knowledge as ever they will be. Their genius ſeems to exclude them from that enthuſiaſtic fire, that ſpirit of adventure, which forms the great man and the hero,—who finds reſources within himſelf beyond all rules. What confirms us in this idea, is their maxim that the excellence of any cuſtom is to be eſtimated by the length of time wherein it has been practiſed; believing that it would not have been ſo long adhered to, had not its utility been proved.

Monſ. de Pauw, author of *Philoſophical Enquiries concerning the Chineſe*, &c. (of which an account is given in the enſuing Article) takes notice of this *Art militaire des Chinois*; and obſerves, that the Chineſe army is compoſed of five claſſes, viz. Firſt, the cavalry, who are armed with bows like the ancient Scythians and Tartars, and can uſe them in full gallop, as well as the Parthians. The ſecond diviſion comprehends the cannoneers and arquebuſiers. The third conſiſts of the pikemen. In the fourth are the foot, who uſe the bow; and in the fifth, thoſe who are armed with the ſhield and ſabre.

‘The exerciſes of all theſe troops, ſo different in their arms, reſembles’ (ſays M. de P.) ‘a theatrical entertainment, or a ballet dance, in the plans given of them in the book publiſhed by *le Pere Amiot*.’ He gives a deſcription of the moſt curious of them, for which we refer to his work; and he concludes with obſerving, ‘that they are ſuch an heap of confuſion, that he can comprehend nothing of the matter; that he believes the good Father himſelf comprehended as little; and that the drawings ſent from Pekin to Paris, ſeem to repreſent, for the moſt part, mere ideal manœuvres, or military diverſions.’ This is poſſibly too ſevere: but we were willing to let our Readers know what opinion had been formed of *this part* of M. Deguignes's publication, by a writer ſo ingenious and penetrating as M. de Pauw.

ART. VI.

Recherches Philoſophiques, &c.—Philoſophical Enquiries concerning the Egyptians and the Chineſe. By M. De P——†. 12mo. 2 Vols. Berlin. 1773.

HOWEVER reprehenſible the philoſophy of the preſent time muſt, in ſome reſpects, be thought, there is no doubt but that in others it has been productive of great advantages. The infernal zeal of ſuperſtition ſeems to have abated under its influence. Fanaticiſm appears to be grown more ſober, and intolerance ſomewhat leſs intolerable. Polemical divinity, too, has, apparently, repoſed her arms. Her military officers, the learned Abbés, have, Alexander-like, turned their ambition toward the Eaſt. The ſpoils of Oriental learning are the objects of their emulation and acquiſition. This is quite the *ton* in the politeſt and moſt celebrated academies on the continent. St. Xaverius and St. Ignatius have given way to the Bonze and the Bramin, and St. Ann and St. Urſula to Iſis and Oſiris. Diſputes, indeed, ſtill ſubſiſt, but they are by no means ſanguinary. Whether the Egyptians had twenty-five, or twenty-two letters in their alphabet 1100 years before the Chriſtian æra, the conteſt is not likely to produce either maſſacre or revolution in Europe; and the Orientaliſts in diſpute concerning the tomb of Zoroaſter, are much leſs dangerous than were the Janſeniſts at the tomb of their Abbot de Paris. So far ſociety is the gainer.

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† Author, as we ſuppoſe, of *Recherches Philoſophiques ſur les Americains*: ſee Appendix to Review, vol. xlii.

Some years ago * an attempt was made to prove that the Chineſe were originally Egyptian emigrants, from a ſimilarity in their writing-characters, the figures on their ſtatues, &c. their methods of computation, and other circumſtances. To overthrow this argument, which ſeemed to have taken place in Europe, and to repreſent it as groundleſs, is the object of the enquiries before us.

The Author divides his work into three parts.

In the firſt he treats of the Chineſe and Egyptian women, the ſtate of population among both people, and the food they live upon.

The ſecond part is on the ſtate of painting and ſculpture among the Egyptians, the Chineſe, and the people of the Eaſt in general; concluding with the ſtate of chemiſtry and architecture amongſt the Egyptians and Chineſe.

The third, which is the largeſt part, is wholly on the religion and government of the Egyptians and Chineſe.

From theſe ſeveral comparative views, the Author deduces his conſequence, viz. that there never was any migration from Egypt to China; at leaſt, that the Chineſe were *not* originally a colony from Egypt.

For our own part, as we have never looked on Mr. Needham's or M. De Guignes's arguments for the Egyptian origin of the Chineſe, to be any thing more than a curious and ingenious conjecture, we wanted no conviction of their being inſupportable; yet a book that treats of the arts, laws, and manners of different nations of antiquity, may, excluſively of the final importance of the argument, have its utility, and be read with pleaſure.

From the treatiſe on the ſtate of painting and ſculpture, among the Eaſterns, we have ſelected the following paſſages:

'It is a melancholy conſideration, that the greateſt part of the hiſtory of the arts in Egypt is loſt. All the remains that can be collected, make but a mutilated body, yet ſuch as is ſufficient to excite our admiration, and to prove, more effectually than all arguments, the antiquity of our globe.

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* See Review, vol. xxix. p. 31, *& ſeq.* Alſo vol. xliv. p. 318.

'Pliny fell into an unpardonable contradiction, when he maintained that the art of writing was known from all eternity, and denied that the art of painting had been exerciſed in Egypt ſix thouſand years, which are certainly nothing in compariſon of time immemorial.

'Plato found no difficulty in believing that the Egyptians had applied themſelves to painting ten thouſand years. It is true, Plato was a bad chronologer, being juſtly reproached as ignorant of the chronology of his own country; but every reaſonable man will allow that we are not here to diſpute about a day or a month, as might be the caſe with reſpect to the inſtitution of the Olympiads, or the reduction of Troy. The birth of the arts is not a momentary thing. It is the effect of a multitude of circumſtances, borne on the current of many ages. The firſt colony that came from Ethiopia into the Thebaid, brought with them a kind of hieroglyphic writing. Thus, before Egypt was inhabited, or even habitable, the art of deſign had made ſome progreſs among the Ethiopians, whoſe gymnoſophiſts, or prieſts, were, certainly, poſſeſſed of annals.—No books, however, are more totally loſt to the world, none more to be regretted!

'To deſcend into the dark gulf of theſe times would be vain, or to attempt to fix the era of the art of painting among the Egyptians, when they tell us that their King Thotſorthres amuſed himſelf with this art, or at leaſt with delineating hieroglyphics, at a time when Greece and the reſt of Europe were yet covered with foreſts, beneath whoſe ſhades a few ſavages fed on acorns.

* * * *

'The Egyptians have been exceedingly blamed for making the ſeveral profeſſions hereditary in certain families; and it has been ſuppoſed that painters and ſculptors were among the number of thoſe who followed ſucceſſively the occupation of their fathers, without even the power of chuſing any other. M. Goguet[*] had the reputation of having written very judiciouſly, when he attempted to demonſtrate that this fatal cuſtom had given a mortal blow to the fine arts. It is, however, aſtoniſhing no one ſhould diſcover that this cuſtom never exiſted, and that the queſtion had nothing in it.

* * * *

'It was not cuſtomary in Egypt, as in Rome, to hang the walls of the temples with a number of votive tablets. Such as had any reference to ſhipwreck, were always ſuſpended in the temple of Neptune; but when the worſhip of Iſis, propagated through Europe, had abſorbed almoſt every other kind of worſhip, that goddeſs too was complimented with theſe tablets, and it is with truth that Juvenal ſays, ſhe maintained the Italian painters, *Pictores quis neſcit ab Iſide paſci?*—At the ſame time ſhe did not maintain her own, whoſe principal occupation ſeems to have been that of figuring a kind of fine earthenware, painting glaſs cups, boats, mummy caſes, and furniſhing deſigns for tapeſtries, and for certain coloured linens. For as to the walls of their large edifices, after they were once coloured, the colours laſted for ages, or, to ſpeak more properly, they were never effaced. This appears from the paintings that ſtill exiſt in the ſepulchres of *Biban-el-Moluk*, and are undoubtedly antiques, while many others, that have been taken for ſuch, were the manufacture of Greeks and Romans, or the firſt Chriſtians.

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[*] See an account of his Origin of Laws, Arts, and Sciences, Rev. vol. xxv. p. 174.

'I have my doubts whether the Egyptians had any ſecret proceſſes to make their colouring and their gilding laſt, as ſome travellers have ſuſpected; for the Greek artiſts ſeem to have known preparations of the like kind. Theſe are what Iſocrates, cited by Pollux, calls *Pharmaca*, and under this general term are included almoſt all the ingredients made uſe of by the painters of antiquity.

'There never was, ſince the beginning of the world, an Egyptian painter who acquired the leaſt reputation by his works; for Antiphilus and Polemon were Greeks of Alexandria, who had learnt the principles of deſign under European maſters. The city of Alexandria itſelf, in the midſt of inconceivable opulence, and unexampled luxury, was ſtill poor in theſe works of art; for Auguſtus, when, after the death of Cleopatra, the whole wealth of the family of the *Lagides* devolved upon him, carried nothing away but one mulberry-veſſel, and a ſingle picture, which repreſented Hyacinthus, and was painted by the Greek, Nicias: from whence one may conclude that he did not think the reſt worthy to be exhibited in the capital of the world.

'It was owing to prejudice and a vitiated taſte, that the Emperor Hadrian ſhewed ſo much fondneſs for Egyptian ſtatues.'

In this we cannot altogether agree with our Author. We entertain a higher idea of the Egyptian ſtatuary in particular, and have ourſelves ſeen an Egyptian antique of Cleopatra, which muſt have done the artiſt the higheſt honour. There appears, however, to be much weight and truth in the following reflections.

‘ Independently of the general cauſes that have hindered the progreſs of the fine arts among the people of the Eaſt, it ſeems that the Egyptian mythology, in particular, was founded on ſpeculations that afforded the painter and the ſtatuary but few reſources. They were to place human heads on the bodies of brute animals, and the heads of thoſe animals on human bodies. It was their buſineſs to decompound real exiſtences, and multiply monſters: in which circumſtance it was impoſſible to conſult Nature, either to poliſh rudeneſs, or to rectify deſign. Without models they created fantaſtic beings that ſeemed to belong to another world; and it is on this account that Apuleius and Ammian. Marcellinus, ſpeaking of certain ſymbolical figures of ancient Egypt, call them *animals of another world*; for this expreſſion of theirs was plainly metaphorical, and no intimation, as ſome commentators have ſuppoſed, that America was known to the Egyptians *.’

The following circumſtance, making a part of the confutation of M. De Guignes’s ſyſtem, is pleaſant enough:

‘ When the ridiculous ſyſtem of the Egyptian origin of the Chineſe was adopted in Europe, it was alleged that there was a viſible reſemblance between the phyſiognomy of the Chineſe and thoſe of the Egyptian ſtatues: and, by the moſt unaccountable illuſion, people were led to believe that they could recognize Chineſe features in the mummies, whoſe lineaments muſt not only have undergone great alterations from the lapſe of ages, and the dryneſs of the fleſh, but even from the violence they ſuffered in taking away the partition of the noſe, which was done in order to extract the brain through the noſtrils, and fill up the cavity with gums. This cartilage being taken away, which is always the caſe, the whole form of the countenance is changed, and it acquires a flatneſs ſomewhat like that of the Chineſe. Founded on this, poſſibly, is what we read in Dion, who aſſures us that the Emperor Auguſtus, when in Egypt, diſfigured the mummy of Alexander the Great, by touching it preciſely on the ſpot where the cartilage of the noſe had been taken away by the embalmers.

‘ But how abſurd,’ adds our Author, very judiciouſly, ‘ to have recourſe to ill made ſtatues and dead carcaſes, when the modern Copts who inhabit Egypt, and are undoubtedly deſcended from the ancient Egyptians, may be conſulted on the argument. Now theſe Copts do not in one ſingle feature reſemble the Chineſe, who, ſprung from a race of Tartars, retain their original character, have thin beards, ſmall eyes, and flat noſes.

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* See this opinion maintained, by M. De Guignes, Review, vol. xxix. p. 517.

‘ From this ſingle circumſtance we may infer the futility of thoſe proofs which are collected to eſtabliſh ſo important a concluſion.’

Our Author brings many other proofs that equally invalidate this ſyſtem of the Egyptian origin of the Chineſe; among the reſt, the remarkable difference in the ſtructure of the two languages, that of the Chineſe being monoſyllabic, that of the Egyptians conſiſting of words of many ſyllables. And this, indeed, is one of the ſtrongeſt arguments that can be alledged againſt the ſyſtem.

The reſemblance between the dragon of China and the aſp of Egypt is ſhewn to be perfectly ideal.

Neither is there any connection between the bird *Fom-hoam* and the *Phœnix*. ‘ The Chineſe know nothing, nor ever did know any thing of the canicular cycle, compoſed of fourteen hundred and ſixty-one years; of courſe it is to no purpoſe to talk of the phœnix.

‘ The arts which the Egyptians cultivated with the greateſt ſucceſs, were unknown to the Chineſe, even in their firſt principles. Not to mention the glaſs-manufacture, the operations of which were unknown in China till the reign of *Can-hi*; it is certain they had made no progreſs in engraving fine ſtones, which they hardly know how to poliſh. It ſhould ſeem, ſays M. Antermony, that theſe people ſet no value on diamonds. They have but few among them, and thoſe are as ill cut as all the reſt of their colour-ſtones.’

The following obſervations on the effects of climate on genius may poſſibly be new to many of our Readers.

‘ Of all the effects that the continual fervor of the air produces on the human body, the moſt ſingular is that which has, hitherto, been very little known. In hot climates, men ſleep much leſs than thoſe that live under the temperate zone, leſs ſtill than the inhabitants of the northern regions, where the vital heat concentered at the heart of the ſtomach occaſions the ſleep of the Greenlanders and the Eſquimaux to continue a long time. The ancients have obſerved that under the tropics men ſleep without dreaming. They would have been nearer the truth, if they had attributed this exemption to the inhabitants of the polar regions. It is a circumſtance already obſerved by Boerhaave, that in all hot blooded animals, ſleep moſt probably diminiſhes in proportion as the weakneſs of the ſtomach increaſes: now, in hot climates that weakneſs is ſuch, that if Nature had not providently produced a number of aromatic plants, which it is abſolutely neceſſary for men to uſe in great abundance, no one could long enjoy the power of digeſtion. The reſult of this obſervation is, that the natives of thoſe *countries here ſpoken* of have their vital ſpirits highly exalted;

becauſe they enjoy but little repoſe; for nothing but ſleep, natural or artificially procured by drugs, can calm the vital ſpirits. Hence what we call in our poets *enthuſiaſm*, is in theirs *violence* and *extaſy*. Expreſſions the moſt hyperbolical appear to them inadequate to the deſcription of what they imagine they ſee or feel; inſomuch that the verſes of Pindar ſeem only a kind of *proſe rampante* in compariſon of theirs. I have long been convinced that the monſters and chimæras that grew beneath the pencil of the painters and the chiſſel of the ſculptors of the Eaſt, ſprung from the ſame ſource with the metaphors, the allegories and exaggerated figures of the Eaſtern poets. It was the exorbitancy of imagination that led both the one and the other beyond the bounds of common ſenſe, without which all we think and all we ſay is monſtrous.'

'Were it made a matter of enquiry, we ſhould probably find that verſifiers of this caſt compoſe with the greateſt rapidity, where they appear to exert the ſtrongeſt emphaſis. "When we ſee the verſes of Corneille ſo pompous, and thoſe of Racine ſo natural, we can hardly imagine, ſays Monteſquieu, that Corneille wrote with eaſe and Racine with labour." The reaſon of this is, that to exhibit Nature well, requires much care and reflection; and that from a variety of thoughts to draw forth the propereſt and the beſt, much time and application muſt be requiſite. To ſtrike out of the direct road of Nature is but to abandon ourſelves to the torrent of ideas, which bears us along with wonderful rapidity. The main art, however, is always to take the greateſt pains, and produce works that ſeem to have been done with the greateſt eaſe: but theſe are not objects for men of common genius.'

We entirely agree with this Writer, in reſpect to the labour that is requiſite to productions of eaſe; and we can readily believe that Racine took infinitely more pains than Corneille. Nature herſelf works ſlowly in her beſt productions, and thoſe who would imitate her ſucceſsfully muſt do the ſame. Her features are not to be caught by a caſual glance, nor her operations to be followed but by the niceſt eye. Like the Egyptian goddeſs that repreſented her, ſhe wears a deep veil, and no real view of her is to be obtained without the moſt religious aſſiduity. Nothing ſo eaſy to a dramatic writer as general declamation: nothing ſo difficult as the diſcrimination of the paſſions,—as thoſe finer and happier ſtrokes that unlock the ſprings of Nature, and open all the ſituation of the ſoul! Theſe are not the effects of the haſty hand. The eye of genius alone is privileged to penetrate the receſſes of the heart; the hand of genius alone can give the paſſion its genuine outline, but perfection will depend on the indulgence of time and unprecipitated judgment. For the ſelection of thought, the deliberate conſultation of unembarraſſed memory, the patient attention to the growth and improvement of the half formed idea, the reſult of comparative obſervation, and the final reference to the ſtyle and character of Nature—For all theſe purpoſes, great labour muſt co-operate with great genius; and to attain the ſummit of ſucceſs, let it be remembered, that even the beſt talents will not avail, unleſs exerted to the beſt advantage.

ART. VII.

Chymie expérimentale & raiſonnée. Par M. Baumé, Maître Apothicaire de Paris, Démonſtrateur en Chymie & de l'Academie Royale des Sciences.—Experimental Chemiſtry. By M. Baumé. 3 Vols. 8vo. Paris. 1773.

THE work now before us, is perhaps one of the moſt complete ſyſtems that was ever publiſhed, in any ſcience. It is the reſult of much experience in the practice of chemiſtry, and in its application to the moſt uſeful arts in life.

The Author's reaſoning is extremely chaſte; he has carefully avoided every theory which is not founded on induction, and which is not derived from experiment and obſervation; and we recommend this valuable work to our chemical Readers, not only for the ſcience which it contains, but for the perſpicuity and method with which the Author has treated his ſubject.

M. Baumé, who is a public teacher of chemiſtry at Paris, and has, for many years, given lectures on that ſubject, in concert with M. Macquer, has publiſhed many important diſcoveries in the Memoirs of the Royal Academy of Sciences at Paris, of which he is a member, and has given us an excellent treatiſe upon æther, all of which, together with moſt of the new diſcoveries and improvements in chemiſtry, are to be found in this valuable publication.

The following obſervations will afford our Readers an opportunity of judging for themſelves, with reſpect to the philoſophical genius of our Author:

'I have, ſays he, conſidered Nature as a large chemical elaboratory, in which compoſitions and decompoſitions of all kinds are conſtantly taking place. I am ſufficiently aware that we, as yet, know nothing of the ſecret means which Nature employs in forming all the bodies which preſent themſelves to our notice, and am therefore content with obſerving, that vegetation is the principal means which the Creator has employed, in exciting the action of all Nature.

'Vegetables are organized bodies which grow in the dry parts of our earth, and in the bottom of the waters. Their function is that of combining the four elements together, and of providing *paſture for* the nouriſhment of animals; and both animals and vegetables are employed by Nature in forming all the combuſtible matter which exiſts.

‘ The immenſe claſſes of ſhell-animals, and polypuſſes of all kinds, produced in the ſea, change the elementary vitrifiable earth into a calcarious earth; and all the calcarious earth which exiſts ſeems to be the production of animals.

‘ Nature, after having wrought theſe productions of which we have now ſpoken, diſtributes, by a thouſand means, the phlogiſton and calcárious earth, which have been formed by organized bodies.

‘ Nature appears to confound and bring together bodies that are very different from each other. In the waters ſhe forms many ſaline matters, ſulphur, metals, &c. and prepares an infinite number of bodies, into which the inflammable principle enters. On the other hand, ſhe buries in the earth, by the conveyance of water, immenſe maſſes of combuſtible matter, intended to diffuſe and ſupply that heat which we frequently obſerve in the interior parts of our earth, and which form there combinations of infinite variety. But this kind of *confuſion*, of which we have ſpoken, is only ſuch in appearance; for a little attention will ſhow us, that bodies of ſimilar kind are ſeparated from other bodies, for the formation of veins in mines, of the ſame kind of matter.

‘ While Nature is thus employed in forming, in the bowels of the earth, combinations of every kind, ſhe has eſtabliſhed another elaboratory in the air, for the purpoſe of diffuſing bodies neceſſary for the formation of others. This fluid, which we breathe, cannot be charged with bodies very groſs or very heavy; nor will it unite with them; but combuſtible matters, whether buried in the earth or lying on the ſurface of our globe, under their decompoſition, furniſh, in air, an inflammable ſubſtance, in its higheſt degree of rectification; this ſubſtance is diſſolved by air and water, which the ſun forms into vapours, and thus effects all thoſe combinations, neceſſary for the production of fiery meteors.’

We cannot too much applaud the ingenious and philoſophical reſearches of this Author. His opinion that the phlogiſton is originally formed by vegetation, and that all inflammable bodies in the bowels of the earth are originally produced from the deſtruction of vegetable and animal matter, appears well founded, from bituminous maſſes being only diſcovered where there is a viſible decay of ſuch matter; that probably Nature has, by various means, combined it with the elementary earth, for the formation of metals; and that the vitriolic acid finding it in metals, is formed into a ſulphur conſtituting their ores.

Our Author, after deſcribing the various furnaces, veſſels, and utenſils, which are employed in chemiſtry, proceeds to deſcribe, very minutely, their uſes and manner of application, together with the various lutes which are in uſe. He then gives us a definition of chemiſtry, and briefly explains its appliication to natural philoſophy, the arts, and natural hiſtory. He diſtinguiſhes the ſeveral claſſes of Nature into the vegetable, animal, and foſſil kingdoms; he gives a definition of each; but he will not admit, with Buffon, and other naturaliſts, that theſe kingdoms differ only in their degree of perfection, or that any chain of connection can be perceived. He ſeems rather to think, that the moſt imperfect animals have as little ſimilitude to the ſenſitive plant, as man himſelf.

He then proceeds to explain the principles of analyſis and combination, which he treats in a ſhort though maſterly manner.

He is full and ſatisfactory on the ſubject of affinity; after the diſcuſſion of which, he proceeds to treat of the elements of bodies; fire, air, water, and earth.

He has very modeſtly obſerved, that we are not acquainted with thoſe elements in their greateſt ſtate of purity, and that therefore we can only attend to their properties in a more compounded form.

He then proceeds to treat of the chemical hiſtory of different bodies.

On the ſubject of phlogiſton, he has made ſome obſervations which are worthy of our attention.

'Phlogiſton, ſays he, is a ſecondary principle, compoſed of two primary elements, pure fire, and vitrifiable earth. This combination is entirely deprived of air and water; it is the reſiduum of charcoal *(réſidu charbonneux)* ariſing from the decompoſition of oily matter.'

He conſiders phlogiſton as the principle of odour, colours, and opacity in bodies.

This ſubſtance, ſays M. Beaumé, 'is ſo univerſally diffuſed over all Nature, that there are, perhaps, very few bodies, which do not contain more or leſs of it. It is found in the hardeſt vitrifiable ſtones: when they are rubbed one againſt another, they exhale a phlogiſticated odour; becauſe all the bodies in Nature have, at one time or another, been in contact with organized bodies; even perhaps in the very center of our globe.

'The phlogiſton is neither hot nor cold; it cannot be put in action, nor produce fire, but when it has been excited by the contact of bodies actually on fire.

'As ſoon as it burns, the elementary fire is diſſipated, and the earth remains behind, fixed; but when it is deprived of air and water, its flame is leſs vivid, leſs luminous, than that of combuſtible bodies, in their natural ſtate, becauſe water and air, which they contain, increaſes their flame.

'The phlogiſton is of great fixity in the fire, when it is not in contact with air; which we may ſee, by ſhutting up charcoal in an iron veſſel.

'This property renders it fit to be combined by fuſion, with other bodies; when it is united with glaſs by fuſion, it communicates to them their colours and opacity.

'When it is combined with metallic calces, it reſtores them to their metallic ſtate, it gives them their colour and abſolute opacity, without communicating to them either heat or light; they are rendered more fuſible and volatile by it, and it increaſes their ſpecific gravity.

'The phlogiſton ſerves frequently as a medium for uniting bodies, which could not otherwiſe be united, ſuch as the calces of metals, which cannot even be united with metals of the ſame kind; and theſe calces, for the moſt part, cannot be diſſolved in acids, becauſe they are deprived of their phlogiſton.

'The phlogiſton may paſs from one combination into another, without producing flame.

'The phlogiſton does not unite with all bodies that are preſented to it: it admits of no immediate union with water; although, as we have already ſaid, it is frequently formed under the water.

'The phlogiſton is always the ſame, from whatever body it is ſeparated; it is always fire, combined with a vitrifiable earth; it only therefore exiſts in different degrees of purity, producing effects according to that ſtate of purity; it is not neceſſary, that it ſhould be perfectly pure, in order to produce the greateſt number of effects.

'There are inſtances where it produces no effect, or nearly none, when it is in its greateſt ſtate of purity.

'We have hitherto conſidered the phlogiſton as a dry body, deprived of air and water, fixed, and incapable of evaporating in the heat of our atmoſphere; it remains, however, to ſhew, how the ſame principle in a number of circumſtances, may be reduced into vapour, producing mortal effects, ſudden inflammation, noiſy exploſions, and other effects of the ſame kind, which happen every day.

'Theſe objections do not deſtroy any thing I have advanced upon this ſubject; on the contrary, they are very favourably adapted to illuſtrate what I have already ſaid.

'I have proved what are the intermediate ſtates between pure fire, the inflammable principle in its greateſt degree of purity, and in its oily and groſſer form; how the inflammable principle may change its properties agreeably to the ſtate in which it is found, according to the proportion in which it is united with more or leſs of the earthy principle.

‘ The quantity of elementary fire may remain the ſame, while that of the earth is conſtantly diminiſhing.

‘ A very ſmall quantity of the earth, from the infinite minuteneſs of its integrant particles, fixes more or leſs a quantity of the elementary fire; as the earth is ſo fixed it communicates to the fire with which it is united, a part of its fixity: when it is found in a very conſiderable proportion as in charcoal, the phlogiſton is then highly fixed; but when, on the contrary, the elementary fire is found united in a great proportion, with a very ſmall quantity of earth, ſufficient however to deſtroy its properties as pure fire, the phlogiſton participates more of the properties of fire: in this ſtate it is more eaſily reduced into vapour, it produces then effects not as pure elementary fire, becauſe it is ſtill a compound body, but as phlogiſton it deſtroys every where the ſpring of the air, and death follows, if the effects of theſe vapours are not avoided as ſoon as they are felt.

‘ All this tends to prove, that the phlogiſton is fixed when there enters a great deal of the earthy principle into its compoſition; and that, on the other hand, it is very volatile, when the proportion of elementary fire chiefly prevails.

‘ The phlogiſton, in being reduced into vapour, carries along with it ſome part of the bodies in which it was produced; eſpecially when theſe bodies are of themſelves volatile,—at leaſt we might preſume as much; becauſe the vapours of the phlogiſton are not always inflammable, although they conſtantly produce mortal effects: when they are accompanied with oily ætherial matter or ſulphur reduced into vapour, they inflame with an exploſion, as happens in ſome mines.

‘ The ſame effect takes place when they are produced by combuſtible matter in putrefaction.

‘ The vapour of phlogiſton which riſes from burning charcoal, is not inflammable, although it produces mortal effects.

‘ It appears evidently from all theſe properties of the phlogiſton, that it differs eſſentially from pure fire.

‘ Every body knows, that when charcoal is burnt in a cloſe chamber, the organ of ſmell is affected in a very ſenſible manner; but the inviſible vapour which exhales from charcoal or lighted coals, affects very powerfully the head; and death immediately follows, if the perſon does not retire as ſoon as theſe effects are felt. This is not the caſe with ſpirit of wine, when burnt in the ſame manner, nor even with charcoal when burnt in a chimney or ſtove, through which the external air may circulate freely. The effects which happen in the firſt caſe, proceed from the charcoal's not containing either air or water.

A portion of the phlogiſton being reduced into vapour, by burning, theſe vapours cannot, in ſo ſhort a time, burn ſo as to become elementary fire; they circulate in the room, and abſorb the water diſſolved by the air, deſtroying in a great meaſure its elaſticity. Theſe vapours are inviſible, becauſe they are not accompanied with ſmoke. The effects which the phlogiſton produces on thoſe who are expoſed to it, proceed, probably, from the great diſpoſition which it has, when reduced into this ſtate, to combination with ſuch bodies at it meets with.

'The vapours which ariſe during the burning of ſpirit of wine, do not produce the ſame effect, becauſe there enters into the compoſition of this fluid a great deal of air and water, which are diſengaged while it burns, and the one compenſates for the other; otherwiſe the water contained in the ſpirit would retard its burning, and give time for the thorough conſumption of the inflammable matter. Oil, burned in lamps, produces, in cloſe places, almoſt the ſame effects as the vapour of charcoal, in a degree, however, leſs powerful, becauſe it contains always a ſmall quantity of air and water, of which charcoal is entirely deprived. A wax candle in burning, exhales leſs ſmoke than a tallow candle, and it diffuſes leſs of the ſmell of phlogiſton; becauſe wax is more difficult to melt by heat: the quantity attracted by the wick is almoſt entirely conſumed; while, on the other hand, tallow being more eaſily liquified, is attracted by the wick in a greater quantity than can be burned. The heat which is produced in tallow, converts it into vapours of ſoot, which incommode us almoſt as much as thoſe of charcoal.

'Oil burned inſtead of tallow, is ſtill more dangerous; becauſe, being commonly in a fluid ſtate, it is attracted by the wick in a greater quantity, and produces more phlogiſticated vapours. All thoſe accidents, which happen by theſe vapours confined in a chamber, do not take place if at the ſame time you evaporate water in a large quantity. This I have proved upon myſelf. Such accidents do not equally happen when you burn charcoal in a chimney or ſtove, where the air circulates freely; becauſe theſe vapours are continually carried off by the current of air. It is only the pure elementary fire which is tranſmitted through the ſides of the pipe or chimney of the ſtove. The portion of phlogiſton in vapour, which is raiſed during the burning of charcoal, is neither ſo looſe nor ſo ſubtle as pure fire; it cannot therefore paſs in the ſame manner through the pores of the tube; it has ſo little diſpoſition to paſs through the pores of bodies, that a leaf of paper is almoſt ſufficient to intercept it.'

Notwithſtanding the great accuracy of our Author, in aſcertaining ſuch facts as have induced him to conclude that the phlogiſton is a compounded body of pure elementary fire and vitrifiable earth, we cannot admit the juſtneſs of his concluſion. When the phlogiſton is in a fixed ſtate of union with another body, it does not follow that it is neceſſarily ſo to conſtitute it phlogiſton. In the ſame manner we might as well ſay, that becauſe fixed air is generally found in combination with alkaline and earthy bodies, that alkalis and earth conſtitute a part of fixed air. It is not improbable that the phlogiſton is a compound body; but as we have never been able to collect and obtain it in its pure and ſeparate form, no analyſis or decompoſition has probably ever been accurately made. Were we allowed to indulge a conjecture on this ſubject, we ſhould ſay, that as inflammable bodies require the preſence of air to ſupport their flame, and as under their inflammation they ſend forth a vapour poſſeſſed of the properties of fixed air, we might conclude, that the phlogiſton was compounded of fixed and common air, and that its being with difficulty excited in particular bodies, as in charcoal and metals, in theſe bodies it is ſtrongly attracted by ſome earthy principle; while in phoſphorus, pyrophorus, and ſulphur, it is in a ſtate leſs attracted, and therefore more eaſily excited.

We differ likewiſe from our Author in thinking, that the phlogiſton has any gravity or weight; we are diſpoſed rather to believe that it differs from all other bodies in nature in this reſpect; for we find by experience, that from whatever bodies it is ſeparated, they become abſolutely heavier by ſuch a ſeparation; as in the calcination of metals, the burning of ſulphur and phoſphorus, and perhaps all inflammables, if burnt under circumſtances when no diſſipation but that of their phlogiſton is allowed to take place.

For theſe reaſons, a very celebrated chemiſt has conſidered the phlogiſton as a principle of abſolute levity, which, repugnant to the general laws of Nature, is repelled inſtead of being attracted by the center of the earth.

We are very ſorry that our Author ſeems not to underſtand, or not to believe, the doctrine of fixed air, as delivered to us by the ingenious Dr. Black, on the ſubject of Magneſia, which has been inconteſtibly proved to bear ſuch relation to alkaline ſalts and calcarious earths as to determine their cauſticity or mildneſs; and we muſt do that juſtice to our countrymen to declare, that the united labours of Black, M'Bride, Cavendiſh, and Prieſtley, have contributed more, by their experiments on the ſubject of fixed air, toward the reformation of chemical philoſophy, and toward removing many difficulties that occurred in explaining ſome of the phænomena of chemiſtry, than the philoſophers of other countries.

ART. VIII.

I. *Plan Général et Raiſonné, &c.*—General Plan and Argument of the ſeveral Objects and Diſcoveries that compoſe a Work, entitled; *The primitive World analyſed and compared with the modern World; or Enquiries into the Antiquities of the World.* By M. Court de Gebelin, of the Oeconomical Society of Berne, and of the Royal Academy of Rochelle. 4to. Paris. 1773.

II. *Allégories Orientales, ou le Fragment de Sanchoniaton, &c.*—Oriental Allegories, or the Fragment of Sanchoniathon; containing the Hiſtory of Saturn, together with the Hiſtories of Mercury and Hercules, and an Explication of his Twelve Labours; being an Introduction to the Knowledge of the ſymbolic Genius of Antiquity. By M. Court de Gebelin, &c. 4to. Paris. 1775.

III. *Monde primitif analyſé et comparé, &c.*—The primitive World analyſed and compared with the modern World; in a View of its allegoric Genius, and of the Allegories to which that Genius led. 4to. Paris. 1773.

THESE ſeparate publications, which, in order of time, appeared as we have placed them, conſtitute the firſt volume of a work that has excited the attention and curioſity of Europe. The greatneſs of the object, the ſpirit of the attempt, the idea of erudition requiſite to ſuch an enterprize, have filled the *literati* with aſtoniſhment in *general*;—with doubts and ſuſpicions, hope and admiration, expectation and contempt in *particular*, as envy or benevolence, prejudice or enthuſiaſm prevailed. We ſeldom ſit in ſober judgment on extraordinary objects. Private paſſions often interfere, although ſuch objects ought ever to be viewed with the moſt diſpaſſionate eye. If we are offended with high aſſumptions of learning, adieu to ſobriety of judgment! Our envy is alarmed, beyond a doubt.—Yet this is rank folly. Is the man who aſſumes this ſuperiority of knowledge an object for envy? How far from it! How perilous the eminence on which he has placed himſelf! What horrour would not purſue his fall? Should we envy him?—we ſhould rather behold him with the ſame ſenſations which we might feel for a man ſtanding on a pinnacle, in a ſtorm.

Literary enterprize has always a right to encouragement; and labour is entitled to reſpect, at leaſt, and attention, even where ſucceſs is uncertain, and reward unhoped. Let M. de Gebelin, therefore, plead his claim to a candid and impartial hearing. His reſearches bear immediate relation to the buſineſs and intereſts of man; if he ſucceed, let us applaud him; if he fail, let us forgive him.

The Author's deſign will be moſt effectually underſtood from the Introduction prefixed to his General Plan; and we muſt, for that reaſon, lay it before our Readers, though it is ſomewhat longer than we could wiſh.

‘ The ſtudy and knowledge of thoſe remains, ſays M. de Gebelin, which bear the character of remoteſt times, have ever been, in poliſhed nations, an object of application, and have employed the attention of the learned in every country. In theſe dark and painful reſearches, they were ſupported by the complacency that reſulted from the idea of thoſe advantages which muſt unavoidably ariſe to ſociety from a diſcovery of the original inſtitutions of men. Their languages, their manners, their laws, the arts and cuſtoms which our wants and our reſources firſt introduced, and afterwards brought to perfection, have ever been conſidered as the key to all modern inſtitutions, and as the chain that ſhews the connection of innumerable things, which to the preſent inhabitants of the earth ſeem not to have the leaſt reſemblance. The materials collected for this purpoſe, are become immenſe. Hieroglyphics, alphabets, inſcriptions, manuſcripts, bas reliefs, coins, engraved ſtones, all theſe have been duly collected, and diligently ſtudied.

‘ The immenſity of this collection renders it difficult to conceive, why, with ſuch innumerable materials, the ancient edifice, which was the cradle of human race, and the additions made to it during the firſt ages of the world, ſhould not now be exhibited with ſuch a degree of preciſion, that it would be impoſſible to miſtake it. It is obvious, however, that the number of materials collected for the purpoſe, is the principal cauſe why it is not.

‘ Such a multitude have we of theſe, that the longeſt life, and the moſt unremitting application, would ſcarce be ſufficient to go through them. Much leſs then can it be hoped from the induſtry of man to compare them, to attend to their ſeveral relations and connections, in order to aſſign to each not only its proper but its excluſive place.

‘ The impoſſibility of ſupporting ſo heavy a burthen, has too haſtily put the learned upon taking different routs which could never bring them to the ſame deſtination. Each attached himſelf to a part of the materials, and poſſeſſed himſelf of the idea that it would be ſufficient to conſtruct and exhibit the whole edifice of antiquity. Feeble analogies have been the falſe cement made uſe of to conſolidate a multitude of pieces which were either altogether impertinent, or had not in themſelves more than one point of contact. Thus when you attempted to approach theſe inſulated edifices, you preſently ſaw the diſagreement between them; or, more properly ſpeaking, the exiſtence of one appeared to exclude that of another. So that efforts upon efforts to overcome a difficulty ſo great in itſelf, have only contributed to make it greater; and the veil we have *attempted to raiſe or pierce*, hides more than half of time, and *cuts it off from the* annals of the world.

'Yet to cenſure thoſe learned men who have purſued this variety of inſufficient ſyſtems, would be at once ungrateful and unjuſt. To the profoundeſt erudition, they joined the moſt artful ſagacity, and evidently poſſeſſed that peculiar characteriſtic of genius, which conſiſts in creating where obſervation fails, or where, at beſt, it is inſufficient to lead us to the point we purſue. To the labour of theſe indefatigable men we owe that collection of remains, which, otherwiſe, we muſt have been compelled to ſeek. Perhaps, too, we are no leſs obliged to them for having attempted ſo many different methods. The routes they have taken teach us to avoid all they have purſued without ſucceſs; and the roads yet untried being leſs numerous, the right way will be leſs difficult to find.

'The inconſiſtency of the known ſyſtems, ſhews that an exact inſpection and compariſon of antique remains is but a bad guide. Thoſe remains acquaint us, indeed, what men of the primitive times have done, but leave us uninformed of the motives which led or determined them to action. The want of that knowledge, ſuffers us not to ſee whether the materials are capable of anſwering the end aſſigned them, and whether, when ſyſtematically arranged, they will not leave a void in the place from whence they are taken. Beſides, in the diſpoſition of the ſeveral monuments of antiquity, how ſhall we extricate ourſelves from that wilderneſs of doubts which muſt ariſe with reſpect to the diſpoſing of each piece in particular, whilſt we have not before our eyes the general plan of that mighty monument, with which all earthly exiſtence is ſo preciſely connected? How ſhould we be able ſeriouſly to combine ſuch different materials, in themſelves ſo variouſly related, borrowed from ſuch a variety of people, cut, if I may ſo expreſs it, at ſuch a diſtance from each other; whoſe forms muſt have been infinitely varied by thoſe natural revolutions of our globe, which have had ſo great an effect on the moral world?

'Is it not obvious that, for want of one common chain, theſe innumerable materials remain as much unconnected, as much ſcattered, as ſilent while we approach them, as they were in that ſtate of diſperſion, wherein the night of ages and the amneſty of primæval inſtitutions had retained them.

'Dejection of mind, and particularly the inutility of the efforts of thoſe who have preceded us in this kind of ſtudies, ſeemed to have given birth to theſe reflections. But, at the ſame time, the difficulty itſelf of overcoming theſe obſtacles, ſuggeſted that, in conſidering the remains of antiquity as the effects of a firſt cauſe, and in looking for that cauſe in nature, which is, and always will be, the only guide in the eſtimation of human labours, it might not be impoſſible to find the path which has conducted the firſt generations of men down to us, and which may enable us in idea to go up to them. This firſt ſtep has directed the ſecond; and it has been found, that to unite all the links of this immenſe chain, it was neceſſary to refer to ſome principle inherent in human nature, the effects of which would unavoidably be the ſame in all ages, climates, and generations of men.

‘ This principle, equally pregnant and ſolid, ſeemed to preſent itſelf in thoſe wants that are inſeparable from our conſtitution, and in thoſe means of ſatisfying them which Providence has ſo plentifully ſcattered around us. Every thing, in fact, has its origin in our wants. Thoſe wants exiſt univerſally in all times, places, and countries; and this has perpetuated the means employed to gratify them. No poſſibility of ceſſation or ſuſpenſion! While the ſpecies was continued, its wants and reſources were continued too. The infant is born without the power of ſubſiſting itſelf. It learns from the father the known means of its ſupport. It was in the neceſſity of obſerving, comparing, and bringing together phyſical exiſtences, in the faculty of forming, if I may ſo expreſs it, new exiſtences, by accommodating them to new combinations, that the inexhauſtible ſource of freſh means to ſupply our wants was found.

‘ There is then a continual chain which connects the whole with man. To know what was in former times, we need only know what is now. The moral and phyſical ſeries exiſt from neceſſity. They are under our eyes, under our hands. Every thing around us preſents to us arts, laws, manners that commenced with our wants, which new wants have brought to perfection, and which, by reaſon of that perfection, they have obtained, have their origin in the remoteſt antiquity. Thus, abſtracting what is nothing more than a bringing to perfection, we are in poſſeſſion of the greateſt certainty, a certainty of fact, that what exiſted in the primitive times, exiſts now in its improved ſtate, and has undergone no other alterations than thoſe which it neceſſarily received from that improvement; that the remains of antiquity are only ſo many teſtimonies of the means made uſe of to ſupply the wants of human nature, as the ſtanding monuments of our own labours are only ſo many proofs of our neceſſities and reſources; and by comparing what theſe exhibit of the paſt and the preſent, we ſhall not only have a true ſyſtem, but a hiſtory of all times and all ancient remains.

‘ To view this ſyſtem in its full extent, it will be ſufficient to aſcend for a moment to where the chain begins. What ſhould we have done then? what would thoſe do now who ſhould find themſelves in ſuch circumſtances? What we ſuppoſe we ſhould do, is, in fact, preciſely what they did; and they did it from the ſame principle that would have compelled us to do it,—they did it from neceſſity.

'Individual inſufficiency united men in ſociety. Society ſhewed the neceſſity of making known the wants of individuals, and of pointing out ſuch means of aſſiſtance as might either relieve or remove them. Hence a primitive language, and from the formation of that language, the neceſſity of tranſmitting it from age to age, and of preſerving it entire, notwithſtanding all popular ſeparations and migrations. Hence the invention and preſervation of the arts, laws, &c. and hence their perfection, becauſe the ſum of human wants accumulating with the diſcovery of the means of gratifying them, every means made uſe of for that purpoſe, became at once the ſource of new wants and of new means.

'We are not to ſuppoſe, nevertheleſs, that theſe means were ſo invariably neceſſary, that man had neither power to chuſe, nor to deceive himſelf in the choice; or that his conduct in this point was the immutable effect of neceſſity: that would be reaſoning upon falſe and deluſive principles. Such are the riches of Nature that ſhe always preſents to man a multitude of means for his ſubſiſtence, and thus it is that ſhe employs his underſtanding and ſagacity in diſcovering her laws and operations. Hence the infinite variety of human induſtry: yet every means made uſe of in the compaſs of that variety was firſt drawn from Nature, and when ſome were preferred to others, the motives were not eaſy to be accounted for. The different means employed by each people exhibits the difference of their genius and ſituation, and empowers us to judge of the ſucceſs that muſt have attended their application. This variety was the ſource of that perfection which has been advancing from age to age, ſometimes availing itſelf of the means already known and employed, and ſometimes of the diſcovery of more fruitful expedients.

'The tranſmiſſion from age to age of theſe accumulated diſcoveries muſt have been attended with great embarraſſments; but a diviſion of the arts, and different claſſes of profeſſions, took place and removed this. At the ſame time all inventions were exerciſed and preſerved by real or artificial wants on one hand, and by the choice that each individual made of ſome occupation on the other.

'Thus every art that adminiſtered to the primary wants of ſociety, as language, agriculture, &c. ſtill retains both what it has been, and what it is become by human induſtry. Its firſt elements ſtill remain entire: and the records relating to it are to us only ſo many monumental tokens of the times when it received any capital improvement.

'In

‘ On following theſe principles we are more and more convinced that in labouring to lay open antiquity by means of antique remains alone, we do nothing more than remove a map of incumbrances that will ſucceſſively fall back upon us: whereas, by conſidering them only as ſo many proofs of the wants of human nature, and of the means whereby thoſe wants were ſupplied, theſe principles, theſe primitive and neceſſary facts will challenge the ſeveral monuments of antiquity reſpectively, and each will fall into its proper place. The number, or rather to ſay, the immenſity of theſe, far from being, as in the ſyſtems where they have already appeared, an obſtacle to their re-union, will rather promote it. They will concur in compleating the edifice by filling up the void ſpaces. Illuſions and obſcurity follow all artificial arrangements. Uncertainty and contradictions attend every thing that is fabricated by the hand of man. Enquire of Nature; her anſwers are preciſe and determinate. The ſame inherent light that illuſtrates every natural object around us, extends itſelf without interruption to the monuments of remoteſt ages.

‘ Nature, the ſame for ever, is that eternal clue which leads us in the right and eaſy path wherein we propoſe to conduct our Readers. They will ſee all human notices, all monumental remains mutually explain and claſs themſelves, while the nature of every object determines its proper place by its relations and wants; and the more preſſing thoſe wants are, the more conſpicuous the object will be found.

‘ When we have taken good obſervation of man himſelf, of his neceſſities, and of the means with which Nature has furniſhed him to ſupply them, it is impoſſible to conſider thoſe eſſential words, which we ſtill find ſubſiſting in all languages, as the effect of a merely fortuitous choice. It is evident that they are the preciſe paintings of determinate objects, the neceſſary effect of the natural wants of man, and of the natural organs of the human voice.

‘ Univerſal grammar is no longer conſidered as the eventual reſult of the cuſtoms or humours of different nations. It appears to be inſeparably connected with the neceſſity of being properly underſtood, of deſcribing correctly and circumſtantially the object in view. Of courſe it ſtands upon the baſis of antiquity, unſhaken by caprice, and evermore the ſame.

‘ It is equally evident that the art of aſcertaining the reproduction of ſubſtances, an art which diſtinguiſhes man from other beings almoſt as eſſentially as language itſelf, and all the other arts which have their origin and ſource in him, are the neceſſary production of our wants, and of the reſources wherewith ſucceſſive obſervation of the properties of different animals has furniſhed us.

‘ It is by this route, conſtantly followed from the firſt ages to the preſent time, that hiſtory acquires a degree of certainty which neither the dignity nor unanimity of hiſtorians could give it. It is connected through all its parts by comparative circumſtances, not only analogous but identical, exiſting through all times, and among all people. By this means we reduce to indiſputable principles all that antiquity has tranſmitted to us concerning the population of the earth, and reſpecting the proſperity, the revolutions, and the fall of empires. By this means hiſtorical facts, eſtabliſhed or ſet aſide by theſe demonſtrative principles, ſeparate themſelves from fables, and in the various mythology of different nations, exhibit only circumſtances that announce the ſame wants, the ſame arts, without any other alteration than ſuch as might be occaſioned by local influences and the effects of different climates. All exiſtence, in ſhort, preſents only ſo many different rays ſhooting from the ſame centre, and incloſed in one circle which connects the whole, arranges the whole, and ſhews not only the relations of things, but their origin and cauſes.

‘ The work we now announce to the Public will ſerve as a key to all ages, and to all human intelligence. It will demonſtrate that the remoteſt, the middle and the preſent era are only inſeparable parts of each other, and that they form but one entire whole.’

We have now laid before our Readers the general principles on which the Author proceeds. The plan of his work, and the ſpecimens he has given, we ſhall attend to hereafter.

[*To be continued.*]

A R T. IX.

Les Saiſons, Poëme.—The Seaſons, a Poem. 8vo. Amſterdam. 1773.

WE think it incumbent upon us to acquaint our Readers, and we take pleaſure in doing it, that this is the fifth edition of this excellent poem. The ingenious Author has taken great pains to correct and improve it, by emendations throughout; by adding ſeveral new lines, and by leaving out many more. He has likewiſe added a few notes, one of which, upon gardens, deſerves particular notice: he compares the Engliſh and French taſte in gardening, and gives the preference to that of the Engliſh, upon which he beſtows the higheſt commendations.

The firſt perſon, he obſerves, who introduced ſymmetry into gardens was an architect, who, for want of knowing the limits of his art, was deſirous of extending them too far.—Architecture, ſays he, of all the fine arts, is that which gives leaſt pleaſure to the ſenſes, and makes the weakeſt impreſſion upon the mind. *Si vous lui ôtez la grandeur & l'utilité, elle ne vous dit rien.*

The theory of gardens, continues he, has been perfected by the Engliſh; they knew, wonderfully well, the effects of mountains, rocks, foreſts, groves, torrents, rivers, rivulets, caſcades, vallies, &c.; and it is by contraſting, combining, mixing, and ſeparating theſe different forms of Nature, that their gardens make correſpondent impreſſions upon the mind, and inſpire it with correſpondent ſentiments.

In the moſt beautiful gardens in France, the principal effect produced upon the mind of the ſpectator is aſtoniſhment, while the Engliſh gardens fill the ſoul with a variety of ideas and ſentiments.—The French gardens, with their angles and their circles, ſeem deſigned for geometricians to ſport and amuſe themſelves in; while the Engliſh gardens ſeem intended for poets, and philoſophers endowed with ſenſibility.—The plan of our gardens is impreſſed at once upon the memory; but the Engliſh gardens inſpire us with a deſire of ſtudying them. The Engliſh gardens promiſe us uſeful productions of different kinds; they are the luxury of a wiſe and public-ſpirited people: while ours only ſhew the power of Art over Nature, the riches of the poſſeſſor, and a taſte which ſacrifices productions that are uſeful to mankind to arbitrary forms, and barren ornaments.

There are, undoubtedly, inſtances in England of bad taſte in gardening; but, in general, the ſyſtem of their gardens is that of an ingenious people, who ſtudy Nature, and are fond of her.

We have only to add, that, in the proſe-pieces which are ſubjoined to this poem, there are ſix new oriental fables; the titles of which are—*L'Eſprit des differens Etats*; *Les Lumieres*; *Le Beſoin d'aimer*; *La Viſite*; *Le Danger et l'Eſperance.*

⁂ Thoſe who have been converſant with our late Appendixes, will remember that we gave a very ample account of the firſt edition of this excellent poem, in the Appendix to our 41ſt volume; with a tranſlation of a paſſage, in which the Author admirably deſcribes the effect produced by a fine morning in the ſpring: in which tranſlation we endeavoured to render ſome degree of juſtice to the genius and ſpirit of the original; and if our friends are not flatterers, we were not wholly unſucceſsful.—The Author of *Les Saiſons*, is, if we miſtake not, the Marquis de *Lambert*.

ART. X.

Recherches ſur les Modifications, &c.—Enquiries into the different Modifications of the Atmoſphere; containing a critical Hiſtory of the Barometer and Thermometer, &c. By J. A. De Luc, Citizen of Geneva, &c. 2 Vols. 4to. with Figures.

[Continued from the Appendix to our laſt Volume, page 576.]

WE return with pleaſure to the conſideration of this ingenious experimental Enquiry, from which we have already extracted ſome of the more material particulars, relating to the hiſtory of the barometer, contained in the two firſt chapters of the work. The Author's hiſtorical deſcription of that inſtrument is followed by an enquiry into the cauſe of the light which is obſerved in the upper part of the tube, on cauſing the mercury to vibrate in it; and which M. De Luc takes more pains than perhaps are neceſſary to prove to be an electrical phenomenon. In the next chapter he gives his readers a conciſe but perſpicuous and inſtructive hiſtory and diſcuſſion of the different hypotheſes which have been invented to account for and explain the motions of the mercury in the barometer, as correſponding with the changes in the atmoſphere; particularly the hypotheſes of Wallis, Halley, Leibnitz, Mairan, Bernouilli, Muſſchenbroeck, and ſeveral other philoſophers of the laſt and preſent century. He ſhews the inſufficiency of theſe theories to account for the phenomena, and propoſes his own; in which he ſuppoſes that the changes obſerved in the weight of the atmoſphere are principally produced by the preſence or abſence of *vapours* floating in it.

According to M. De Luc's theory, a compound of air and vapours is ſpecifically *lighter* than an equal bulk of pure or dry air. His reaſonings on this ſubject are accordingly founded on this *poſtulatum*, or principle; that vapours *diminiſh* the ſpecific gravity of the air, or, to uſe nearly his own words; 'that the introduction of vapours into the air diminiſhes the ſpecific, and, conſequently the abſolute, gravity of thoſe columns of the atmoſphere into which they are received, and which, notwithſtanding this admixture, remain of an *equal height* with the adjoining columns which conſiſt of pure or dry air.' The Author here only briefly indicates the principles of this new theory; but he afterwards enlarges upon it, and endeavours to ſhew that it is conſonant to experience, and well adapted to explain, with the greateſt facility, the principal phenomena of the barometer, as connected with, or produced by, the varying denſity and weight of the atmoſphere.

In the following chapter M. De Luc enters into an hiſtorical and critical diſcuſſion of the various attempts which have been made, at different times, to apply the motion of the mercury in the barometer to the meaſuring of acceſſible heights: beginning with the firſt trials of the celebrated Paſcal and Deſcartes, who originally ſuggeſted the idea of applying that inſtrument to this purpoſe; and concluding with the more accurate experiments made by M. Bouger and the other French academicians in Peru. In the courſe of this examen, M. De Luc ſhews the diſagreement obſervable between the principles, rules, or *formulæ* given by the different enquirers into this ſubject; and finds ſufficient reaſon to attribute theſe differences, in part, to the imperfection of their inſtruments, and partly to the ſmall number of good obſervations.

The abundance and variety of matter contained in theſe two volumes, and the very complicated nature of ſome of the Author's enquiries, particularly thoſe relating to the meaſuring of heights by the barometer, prevent us from attempting a regular or circumſtantial analyſis of this performance. Indeed the work itſelf is not conſtructed on a ſtrictly regular plan. We mean not however by this obſervation to intimate that M. De Luc is a deſultory or immethodical writer. The breaches of method which are obſervable in his performance are accounted for, and at the ſame time juſtified, by the circumſtances attending the compoſition of it: many parts of it having been written, and even printed, at diſtant periods of time, and enlarged by ſupplemental articles added afterwards; the produce of ſubſequent experiments and reflections. We ſhould add, however, that the inconveniences and obſcurities ariſing from this circumſtance, are conſiderably diminiſhed by the uſeful expedient of affixing numbers to all the paragraphs, and making frequent references from one to the other. For theſe and other reaſons we ſhall not confine ourſelves to the order obſerved in the work; but ſhall ſelect and extract from the different parts of it ſuch new obſervations, as appear moſt likely to intereſt our philoſophical Readers, in general; inſiſting chiefly on thoſe which relate to the more familiar or popular parts of the different ſubjects treated in it.

Enquiries into the various denſities, or other modifications, of the air at different heights; the effect of theſe variations on the theory of aſtronomical refractions; and the application of the barometer to the purpoſe of meaſuring acceſſible heights with eaſe and accuracy, were the original and principal objects or motives that led the Author into the extenſive train of experiments and reaſonings that conſtitute the ſubjects of this work. In the proſecution of theſe enquiries, the Author very early found the barometer, or the inſtrument which was to be his principal guide in theſe reſearches, in a ſtate not ſufficiently advanced toward perfection, to ſecond his views, or to anſwer the expectations that had been founded upon it. Through a commendable love of accuracy he appears to have been ſucceſſively led on from one improvement to another, in the conſtruction of that inſtrument, till he had reduced its deviations from truth, or, at leaſt, from uniformity, within the narrow limits of a *ſixteenth*, or at fartheſt the *eighth* of a *line*. We ſometimes even find him lamenting that he has not been able to conquer this minute aberration.

We ſhall not undertake to accompany the Author through the *minutiæ* attending this part of his ſubject; nor is the accuracy which he appears to have attained, neceſſary to the common purpoſes for which the barometer is uſually employed; though it is indiſpenſably requiſite to the accurate menſuration of heights by that inſtrument. But there is a certain degree of preciſion, or approach towards perfection, which every perſon, who takes pleaſure in making philoſophical obſervations, would wiſh his inſtruments to be poſſeſſed of. For the ſake of this *large claſs of our Readers*, we ſhall dwell upon two of the circumſtances which more materially affect the accuracy of the indications exhibited by this inſtrument. The firſt of theſe relates to the conſtruction of the barometer itſelf: the other reſpects a correction which is proper to be attended to in the obſervations made with it.

The barometer cannot juſtly indicate the weight of the air, if the upper part of the tube contain any ſenſible portion of that fluid. M. De Luc, in conſequence of repeated obſervations, found that a barometer, however carefully conſtructed in other reſpects, is not to be depended upon, unleſs the mercury and the tube have been thoroughly deprived, by means of a violent heat, of the air which adheres to, or is contained in them, and which, when that operation has not been performed, will aſcend into the *vacuum*. The following obſervations will fully evince the neceſſity of this proceſs.

He placed in the ſame room ſeveral barometers, in ſome of which the mercury had been boiled in the tube, while the others had been prepared in the common manner. Having marked the height at which the mercury ſtood in each, he gradually increaſed the heat of the room to as great a degree as poſſible. On this occaſion all the barometers, that had been prepared *by fire, roſe uniformly*; while thoſe, which had been prepared in the common manner, *deſcended*, and in *different proportions*. On putting out the fire, the firſt mentioned barometers, which had aſcended regularly, *deſcended* with the ſame uniformity, and finally correſponded with each other: whereas the others *roſe* with the ſame irregularity with which they had before deſcended; nor were they found, at the end of the experiment, to ſtand at the ſame heights, with reſpect to each other, that they did at the beginning of it.

Some of the *phenomena* attending this experiment may perhaps require explanation. In explaining them, at leaſt the advantages ariſing from the boiling of the mercury in the tubes, will be better underſtood. The aſcent of the mercury in thoſe barometers from which the air had been expelled in that proceſs, was the natural effect of the dilatation of the mercurial column, in conſequence of the increaſed heat of the room. A barometer in every reſpect perfect is ſubject to variations proceeding from this cauſe alone, which are unavoidable in different temperatures of the air with regard to heat and cold; but in ſuch an inſtrument theſe variations will be uniform, and proportional to the cauſe which produces them; and the quantity of the effect can now, in conſequence of M. De Luc's accurate experiments on ~~this head, be eaſily aſcertained and allowed~~ for; provided that every other ſource of error has been previouſly annihilated. We ſhall afterwards ſhew that the error hence ariſing is of ſufficient magnitude to require the attention of thoſe who are curious in theſe matters.—The mercury contained in the other barometers deſcended, and in a very irregular manner, though equally acted upon by the ſame cauſe; evidently becauſe, in them, that cauſe was counteracted in its operation, and overcome, by the ſpring of the air contained in the upper part of the tubes, now increaſed by the heat, and acting with more or leſs force in the different tubes, according as they contained more or leſs of that fluid.

It is not one of the leaſt conſiderable advantages attending the Author's method of boiling the mercury in the tube[†], that by this proceſs, independent of the greater degree of perfection poſſeſſed by the barometers thus prepared, they all ſpeak, nearly, the *ſame language*; and that inſtrument thereby becomes an accurate or *common meaſure* of the weight of the atmoſphere; though in the hands of perſons who have no communication with each other, nor conſequently opportunities of comparing their reſpective inſtruments. We ſhall therefore, for the gratification of the curious, relate the moſt eſſential parts of the Author's manner of conducting the operation; deſcribing ſome of the more ſingular phenomena that accompany or are connected with it.

The Author chuſes a tube of about two lines and a half or three lines bore, and not exceeding half a line in thickneſs; as a thicker tube is more liable to be cracked or broken by the violence of the heat to which it is expoſed in this operation. He fills it with pure mercury to within two inches of the top, and then holds it, with the ſealed end loweſt, in an inclined poſition, over a chafing-diſh of burning coals placed near the edge of a table; in order that all the parts of the tube may be ſucceſſively expoſed to the action of the fire, on moving it ſomewhat obliquely over the chafing-diſh. We ſcarce need to obſerve that the ſealed end is firſt gradually preſented to the fire. As ſoon as the mercury becomes hot, the internal ſurface of the tube is perceived to be ſtudded with an infinite number of minute air bubbles, which increaſe in ſize by running into one another, and aſcend towards the higher part of the tube; where meeting with a cooler fluid they are condenſed, and nearly diſappear. In conſequence, however, of ſucceſſive emigrations toward the upper parts of the tube, which are ſucceſſively heated, they finally acquire a bulk which enables them, in their united form, entirely to eſcape.

When the mercury boils, 'its parts,' ſays the Author, 'ſtrike againſt each other, and againſt the ſides of the tube, with ſuch violence, that a perſon who is not accuſtomed to this operation will naturally apprehend the deſtruction of the tube.' As ſoon as the ebullition commences, 'it is eaſy,' he adds, 'to keep it up from one end of the tube to the other, by moving it ſucceſſively over the coals.' The facility, however, of this laſt-mentioned manœuvre is not clearly evinced in M. De Luc's too laconic deſcription of the operation; nor, though he is on other occaſions frequently and laudably minute, is he ſufficiently circumſtantial with regard to the manual part of it, or in the article of expedients to enable the philoſophical *amateur* to repeat the proceſs without burning his fingers:—a ſlight conſideration however, we confeſs, with experimental philoſophers.

[†] Our countryman, Mr. Orme, executed a proceſs of this kind on the barometers prepared by him, as is curſorily obſerved by the Author. See Phil. Tranſ. No. 448, for the year 1738.

The advantages that reſult from this operation appear to be theſe: The whole body of the mercury, and the interior ſurface of the tube, are hereby freed from all the minute and imperceptible particles of duſt and moiſture which they generally contain, and of the little *atmoſpheres* that are ſeen to ſurround them; which, during the tumultuous motions of the mercury, are viſibly driven up towards its ſurface, and expelled. The tube and the mercury are deprived likewiſe of all the air that can be expelled from them, and particularly from the ſurface of the former, by the violent heat and agitation of boiling quickſilver. As that heat too is a determinate or fixed quantity, its effects in expelling the air from different tubes will be nearly equal; ſo that though ſome ſmall portion of air may ſtill be left in them, there can be no great difference in the quantity of it remaining in different tubes thus uniformly treated. Accordingly, the barometers thus prepared not only ſtand higher than thoſe which have not undergone this proceſs; but at the ſame time they pretty accurately correſpond with each other: while thoſe that have not been ſubjected to this operation have been obſerved to differ ſix or eight lines from each other in the height of the mercury.

We cannot overlook a curious circumſtance conſequent to this operation. M. De Luc obſerves that the greateſt part of the air which is expelled during the proceſs, proceeds from the internal ſurface of the tube, where it ſeems to have formed a thin *ſtratum* or *lining* of air, which cannot be diſlodged from thence by the mercury introduced into the tube in the common manner, but requires the violent heat and agitation of boiling quickſilver to detach it. But it is very remarkable that, after this *aerial coating* has been once effectually ſeparated and expelled, if the tube be emptied, and ſome other, even cold, mercury be introduced into it, the barometer thus *extemporaneouſly* made, will be nearly as perfect, or as free from air, as before. It will ſtand nearly as high as it did when it contained the mercury that had been boiled in it; and if the ſame proceſs be now repeated, its internal ſurface will not be ſtudded with bubbles of air, as in the former operation.

The Author endeavours to account for theſe phenomena by remarking on ſome circumſtances attending the making of tubes at the glaſs-houſe, where they are cut into lengths while they are ſtill hot, and lie on the duſty ground with both their extremities open, into which the impure air of the place muſt neceſſarily enter while they are cooling, as well as moiſture and duſt afterwards. He obſerves, too, that a freſh admiſſion of theſe ſubſtances into a tube that has once undergone the proceſs above deſcribed, and has even been kept empty for a ſhort time, is prevented, or at leaſt greatly retarded; as one of the extremities of the tube is now ſealed, and the air cannot on that account circulate freely in and through it, or depoſit in it its moiſture or other impurities.

It is one of the conſequences of the preceding proceſs, that a phenomenon which had hitherto been only occaſionally obſerved in the preparing of barometers, generally, if not conſtantly, attends the conſtruction of them in this manner. On gently inverting the tube into a baſon of quickſilver, the *intire* column of mercury remains ſuſpended, nor will the quickſilver deſcend to its proper level without ſhaking the tube, and that too ſometimes, as we have been told, pretty violently. When, however, the mercury does fall down, it furniſhes a proof that *all* the air has not been expelled in this operation: for on immediately inclining the tube, ſo that the mercury may return again to the top of it, a ſmall bubble of air is perceived, which prevents the mercury from coming into contact with it. Nevertheleſs on ſuddenly and repeatedly depreſſing the upper end of the tube, and thereby ſtrongly impelling the mercury againſt the top of it, this aerial bubble, M. De Luc obſerves, may be made to re-enter the quickſilver, and the coheſion will again take place *. Another curious circumſtance has likewiſe been obſerved to attend this experiment. Sometimes ſeveral inches of the mercury will remain ſuſpended, or attached to the top of the tube, while the remainder of the column will ſeparate itſelf from them, and fall down to the proper height; leaving the vacuum between them.

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* The ſame effect, we have been told by an ingenious perſon who prepares barometers in a manner not materially different from that above deſcribed, will be produced, merely by ſuffering the tubes to lie in an inclined poſition for a few days, at the end of which time the aerial bubble diſappears, and the contact of the mercury with the top of the tube, and the ſuſpenſion of the intire column, again take *place*.

Though M. De Luc generally diſcuſſes the philoſophical queſtions that fall in his way, we are ſorry to find him perfectly ſilent with regard to the probable cauſe of the total ſuſpenſion of the quickſilver in long tubes; which has never yet, in our opinion, been ſatisfactorily accounted for, though it was obſerved above a century ago, and the problem largely and variouſly agitated by Lord Brouncker, M. Huygens, Dr. Wallis, and others, who had occaſionally ſeen the mercury ſuſtained in the Toricellian tube at the height even of 75 inches. Notwithſtanding the improved ſtate of natural philoſophy the queſtion ſeems to have lain nearly dormant for a long time paſt; at leaſt little more has been effected towards its ſolution, than retailing or commenting upon the hypotheſes of the firſt obſervers. The inſtances of the ſtrong coheſion of two poliſhed plates of metal, marble, or other *ſolid* ſubſtances to each other, in an exhauſted receiver, ſuggeſted by Huygens†, and repeated in different forms by others, with a view to explain this phenomenon by the ſuppoſed preſſure of a certain ſubtile matter, or æther, or as reſulting from the attraction of coheſion, appear very inadequate, or at leaſt can be ill applied to a *fluid* ſubſtance; unleſs we were to ſuppoſe that the mercurial column was of a ſudden tranſmuted, and fixed into a *ſolid* rod, the whole of which muſt neceſſarily remain ſuſpended, if any part of it were attracted by the internal ſurface of the glaſs, or preſſed againſt it by the ſuppoſed æther, with a ſufficient force.

Dr. Jurin has, indeed, in his ingenious papers on the ſuſpenſion of water in capillary tubes‡, &c. incidentally applied his reaſonings on that ſubject to the preſent queſtion. He has indeed proved that mercury, notwithſtanding the appearances which ſeem to indicate repulſion, is attracted by glaſs; but he has ſhewn likewiſe that the attraction of mercury to other mercury is greater than that of mercury to glaſs. This ſuperior attractive power may, nevertheleſs, we acknowledge, in the preſent caſe, be overcome by the inferior, viz. by that ſubſiſting between glaſs and mercury, in conſequence of certain circumſtances, and particularly on account of the increaſe of *attracting ſurface* at the arched top of the tube; by means of which a much greater number of mercurial particles may come into contact with the *glaſs*, than what recede from the contact of *one to another*; ſo that the attraction of the glaſs may prevail, and cauſe the mercury, *immediately in contact* with it, to adhere to it; but ſtill it may be aſked, by what power the remainder of the column of this *ponderous* and *fluid* ſubſtance, ſituated towards the axis of the cylinder, and certainly out of the reach of the attraction of the glaſs, and, in ſome caſes, extending 40 or 50 inches in height, is prevented from yielding to the power of gravity, and falling down: as its particles are ſolicited as much downward by thoſe of the mercury below them, as they are attracted upward by thoſe above them.

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† See Phil. Tranſ. No. 86, 91, &c.

‡ See Phil. Tranſ. No. 355, and No. 363.

We have above deſcribed one of the moſt material circumſtances requiſite to be obſerved in the conſtruction of barometers, by which theſe inſtruments may attain a certain, and not inconſiderable, degree of perfection; or at leaſt may be defective nearly in the ſame degree, that is, may move uniformly, and ſtand at the ſame height at the ſame time and place, ſo as to ſpeak the ſame language and be comparable with each other. Other circumſtances however, in the conſtruction, are neceſſary to be attended to, in the proſecution of delicate experiments, which our limits prevent us from particularizing. But ſuppoſing a barometer to be formed which poſſeſſes every advantage that can be given to that inſtrument, its motions will neceſſarily be affected by the varying temperature of the ambient medium, with reſpect to heat and cold, and will, on that account, require a certain correction. This is that other circumſtance which we propoſed to take notice of, and which we ſhall explain by a familiar illuſtration.

The barometer is a *balance*, by which we propoſe to aſcertain the weight of the atmoſphere; but if the *counterpoiſe*, by which it is to be weighed, itſelf ſenſibly varies, in conſequence of an extrinſical or foreign cauſe, it is expedient to attend to and aſſign the quantity or laws of that variation. Mercury is this counterpoiſe, the ſpecific gravity of which is affected by heat; ſo that the ſame weight of atmoſphere that ſuſtains 29 inches of this fluid in the depth of winter, will be able to ſupport a longer column in the height of ſummer, or in a hot room, when it is become ſpecifically lighter in conſequence of the dilatation produced in it by heat. Nor is the quantity of this variation in the bulk of the mercury ſo minute as to be ſafely neglected in experiments that require the leaſt degree of preciſion. In thoſe relating to the meaſuring of heights in particular, where a 16th of a line becomes an object of conſideration, and where the barometer is alternately expoſed to the frozen air of high mountains, and the heated atmoſphere of the plains, it forms a very important element in the calculation. How much the barometer is affected, in conſequence of the rarefaction of mercury by heat, may be eſtimated from the following reſult or general conſequence drawn from the Author's numerous experiments, made to aſcertain the exact quantity of the error ariſing from this cauſe.[*] From theſe it appears[†] that by *an increaſe of heat capable of raiſing the thermometer from the freezing to the boiling point, the height of the mercurial column in the* *barometer is increaſed no leſs than ſix lines, or half an inch preciſely;* and proportionably for ſmaller differences of heat.

On this account a thermometer becomes a proper or neceſſary companion to the barometer. To leſſen the trouble of calculation, the Author has formed a commodious diviſion of a ſcale for a thermometer adapted to this purpoſe, which at one view indicates the correction neceſſary to be made on account of heat. It is conſtructed on the following principles.

Each line in the ſcale of the barometer is firſt ſuppoſed to be divided into four parts. Theſe intervals, M. De Luc obſerves, may eaſily be divided by eſtimation, or by the eye, into four other parts, each of which will be a ſixteenth of a line. The ſix lines above-mentioned, which expreſs the additional length that the column of mercury in the barometer acquires, on being moved from the temperature of the freezing point to that of boiling water, may accordingly be conſidered as divided into 96 equal parts. The Author therefore applies a ſcale to a mercurial thermometer, in which the interval between the freezing and boiling points is likewiſe divided into 96 parts; each of which will correſpond to the *ſixteenth* of a line in the motion of the barometer, as affected by heat dilating the mercury. The following is the ſubſtance of one of the Author's experiments, which will at once illuſtrate the nature, and ſhew the uſe and convenience, of this method; and will at the ſame time ſerve as a verification of the juſtice and accuracy of it.

The Author lives in a ſtreet which has a conſiderable deſcent. In the ſummer he placed two barometers that perfectly agreed with each other, together with a thermometer graduated as above deſcribed, in his cellar, the temperature of which was conſiderably colder than that of the open air. The thermometer here ſtood at 14 of the degrees abovementioned, reckoned from the freezing point. Leaving a perſon there to obſerve, he carried one of the barometers, and another thermometer graduated as the former, into an upper room of a houſe in the lower part of the ſtreet, the floor of which he had before found to be exactly level with that of his cellar. In this room therefore the barometer, conſidered merely as an exact *ſtatical* inſtrument, unaffected by foreign cauſes, ought to have ſtood precisely at the ſame height as in his cellar. Here however it roſe $\frac{8}{16}$ of a line; the thermometer at the ſame time aſcending 8 degrees. The warmth of the room afterwards increaſing, the thermometer roſe 1 degree more; the barometer accompanying it by riſing another 16th of a line. Neither the barometer or the thermometer in the cellar had varied during the courſe of this experiment. The thermometer therefore in the houſe now ſtood 9 degrees higher than that in the cellar; and the two barometers exactly differed 9 ſixteenths of a line. It is evident from the Author's ſubſequent calculations, that if the effect of the temperature of the air on the barometer had not been attended to and allowed for, in this experiment, the difference in the heights of theſe two barometers would have indicated a difference of about 45 feet in the heights of theſe two places; though they were exactly upon the ſame level.

Although this appears to be the moſt important correction neceſſary to be made in diſcovering the heights of places by means of the barometer; there are many other circumſtances, relative to the conſtruction and uſe of that inſtrument, requiſite to be attended to, the neglect of which will be productive of error in the determination; and which M. De Luc has ſucceſſively diſcovered in the courſe of his long continued, and accurate inveſtigations. For theſe we muſt neceſſarily refer the Reader to the work itſelf, and ſhall proceed to another very material and intereſting part of his enquiries.

M. De Luc's obſervations on the thermometer, and on a variety of matters intimately connected with the theory of that inſtrument, conſtitute a very conſiderable part of this work. He inveſtigates its principles with the ſame minuteneſs, preciſion, and ſucceſs, that diſtinguiſh his obſervations on the barometer. His firſt and principal object is to enquire, by a courſe of experiments inſtituted for that purpoſe, what fluid is beſt adapted to ſerve as a meaſure of the different degrees of heat; and having once ſatisfactorily aſcertained that point, he conjures philoſophers to concur in the adoption of this fluid, and to agree in one particular conſtruction: ſo that thoſe advantages may be derived from the future obſervations to be made with the thermometer, which have been hitherto frequently loſt, through the uncertainties produced from the varieties of matter or form that have been adopted in the conſtruction of this inſtrument. After a very extenſive and well conducted experimental enquiry into the *thermometrical properties* of various fluids, and particularly of water, oils, rectified ſpirits, and mercury, he gives, on many accounts, a deciſive preference to this laſt mentioned fluid.

Although mercury has for ſome time paſt been pretty generally adopted in the conſtruction of thermometers, in preference to the other ſubſtances that have been uſed for that purpoſe, it will afford ſome gratification to our philoſophical Readers, if we extract and collect into one point of view ſome of the more eſſential particulars of this enquiry; from which it will appear that this preference is well grounded, after the very ſtrict examen which this and other fluids have undergone in the courſe of M. De Luc's experiments.

The advantages which Mercury poſſeſſes above all other liquids hitherto uſed in the conſtruction of a thermometer, may be comprehended under the five following heads, which we ſhall collect from the work, adding an explanatory comment to each of them.

I. '*Mercury is of all known fluids hitherto employed in the conſtruction of thermometers, that which meaſures moſt exactly equal differences of* *heat, by equal differences of its bulk.* Its dilatations likewiſe are, in fact, very nearly proportional to the augmentations of heat.

This quality of Mercury, which had never before been aſcertained, is alone ſufficient to entitle it to a preference above every other fluid in the conſtructing of a thermometer. But the philoſophical Reader, who is acquainted with the bounds that Nature ſeems to have ſet to our enquiries on this ſubject, may probably be ſurpriſed at the apparent boldneſs of the preceding propoſition, and may doubt whether ſufficient *data* can be procured to conſtitute a firm foundation for a concluſion of this kind. The determining, by the thermometer, whether a certain liquid contained in it receives equal augmentations of bulk, on its receiving equal additional portions of heat, while the thermometer itſelf is the inſtrument by which the equality of ſuch portions of heat is to be aſcertained, has at firſt ſight the appearance of reaſoning in a circle. We are ignorant, as we have obſerved on a former occaſion *, of the *primum frigidum*; or in other words, are unacquainted with any ſubſtance totally devoid of fire, which might ſerve to conſtitute the *Zero*, or baſis of a thermometrical ſcale; ſo that the abſolute quantity of heat contained in any body, is, and will perhaps for ever remain, unknown to us. It is not however impracticable to diſcover or aſcertain the relative augmentations or diminutions of the quantity of heat already exiſting in bodies.

We ſhall not deſcribe the various and unſucceſsful attempts that have been made to communicate to a fluid equal, though unknown, portions of heat, by expoſing it to the action of one or more burning lamps; or M. Buffon's more ingenious propoſal of adding equal quantities of heat to a body, the liquor in a thermometer for inſtance, by throwing upon it ſucceſſively the light and heat of the ſun, reflected from one or more of his combination of plain ſpecula. M. De Luc's propoſition above mentioned is founded on the ſuppoſed equable diffuſion of heat throughout liquors of different temperatures mixed with each other; and his concluſions are derived from ſome experiments, much leſs liable to fallacy or uncertainty than the preceding, the idea of which is not new, but had before occurred to Profeſſor Richmann and others, in which two determinate quantities of water, of different temperatures, are mixed together, and the heat which ought to reſult from the mixture is calculated, according to a certain *formula*, which we ſhall give below †. This rule M. De Luc applies to the aſcertaining the thermometrical qualities, or more particularly, the regularities or irregularities in the dilatations produced by heat, in thermometers conſtructed of different fluids.

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* See Appendix to our 41ſt volume, page 503, &c.

† As M. De Luc gives only an explanatory exemplification of Profeſſor Richmann's rule, we ſhall ſubjoin the *formula* itſelf, as extracted from the 1ſt volume of the New Memoirs of the Royal Academy of Sciences at Peterſburgh. Calling the maſs of one of the portions of the fluid, m, and that of the other, M; and the heat of the firſt mentioned fluid, (expreſſed in degrees of a thermometer) h, and that of the other, H; the heat of the firſt portion will be mh, and that of the other, MH: their ſum will therefore be, $mh + MH$; and the heat of the mixture will be expreſſed by the *formula*,

By experiments of this kind accurately conducted pretty juſt *data* may be procured for the conſtruction of what may be termed an '*Equi differential* thermometer,' or an inſtrument that ſhall meaſure equal quantities of heat in bodies, ſuperadded to a determinate, though *unknown*, quantity already exiſting in them. The equality, however, or inequality, of the degrees, in a thermometer which is to indicate theſe equal additions or diminutions of heat, will depend on the particular nature of the fluid contained in it. From M. De Luc's experiments it appears that a mercurial thermometer is almoſt excluſively poſſeſſed of this valuable property; that its ſcale, on being divided into equal parts, will denote equal increments or decrements of heat, by the aſcent or deſcent of the mercury. The variations, at leaſt, from this law, in the interval between the freezing and boiling points, are regular, and not very conſiderable. They are given in a table, calculated to every 5 degrees between theſe two limits, which may be conſulted by thoſe who are engaged in experiments that require a very extraordinary degree of accuracy.

We ſhall only obſerve further, with regard to this curious ſubject, that of the other fluids abovementioned, examined by M. De Luc, ſome move in an increaſing, and others in a decreaſing ratio or progreſſion, or are ſubject to various irregularities. The condenſations of *water*, in particular, as it cools, not only proceed in a ratio very different from that of the regular and nearly equal condenſations of mercury; but the firſt mentioned fluid is likewiſe ſubject to ſome very ſingular anomalies. Its motions in one part of the ſcale may even be termed capricious. In the interval between 0 and + 8, in the ſcale of a mercurial thermometer divided according to Reaumur's method into 80 equal parts between the freezing and the boiling points, (or between 32 and about 50 in Fahrenheit's diviſion) a thermometer of water exhibits the following irregularities: When the mercurial thermometer is at about + 4° Reaum. [41° Fahr.] the water in a thermo-

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$\frac{mh + MH}{m + M}$. Or more conciſely thus: the two maſſes being ſuppoſed equal, if the degrees of heat in each be added together, and the ſum halved, the quotient will expreſs the heat of the mixture; as the ſurplus of heat in the hotter fluid is now diffuſed through a double maſs. Thus two equal quantities of water, the one at 40° of Fahrenheit's thermometer, and the other at 80°, being added together, the heat of the mixture (indicated by a thermometer conſtructed of a fluid, the dilatations of which actually correſpond with the increments of heat) ought to be 60°: for $\frac{40 + 80}{2} = 60$. But great delicacy and many minute attentions are neceſſary in conducting the experiment; as M. De Luc abundantly ſhews. It muſt have been owing to a neglect of theſe attentions, that the Abbé Nollet found the motions of ſpirit of wine to agree with this law, from which, according to M. De Luc's more accurate experiments, they manifeſtly deviate:—indeed almoſt as much as they differ from thoſe of mercury, which very nearly correſpond with it.

meter made of that fluid is condenſed as much as poſſible; and is accordingly diſpoſed to riſe whether the heat increaſes, and raiſes the mercurial thermometer from 4° to 8° [from 41° to 50° Fahr.] or diminiſhes from 4° to 0. [from 41° to 32° Fahr.] At both theſe points in the ſcale of a mercurial thermometer [viz. 32° & 50° Fahr.] the water ſtands at the ſame height: but if the mercurial thermometer *riſes* from 0 to 4° [Reaumur] the water-thermometer *deſcends* ½ a degree: when the former proceeds further from 4° to 8°, the latter riſes ½ a degree, or returns to its former ſtation. Finally, when both the thermometers are at 0, and the cold increaſes, the water riſes in a rapid and irregular manner, if the bulb is not broken, and freezes. The addition of a little ſalt to the water not only prevents this laſt effect, but tends greatly to correct theſe irregularities.

II. '*Mercury is of all liquids that which is the moſt eaſily freed from air.*' The truth of this propoſition is well known; as are likewiſe the inconveniences reſulting from the air contained in other fluids, and the difficulties of perfectly extricating and expelling it from them. One circumſtance conſequent on executing this proceſs on ſpirit of wine is very remarkable. *M. Jean Benedict Durand*, an ingenious friend of the Author, communicated to him a method of enabling this liquor contained in a thermometer, to indicate, and to ſuſtain without ebullition, the heat of boiling water; that is, a heat about 40 degrees (of Fahrenheit's ſcale) greater than that of boiling ſpirits. This quality is communicated to it, by perfectly depriving it of the air contained in it. The operation is ſimple, but frequently tedious. The preſſure of the atmoſphere is firſt taken off from this liquor contained in a thermometer, by firſt raiſing it, by means of heat, to the top of the tube, which is then immediately ſealed. The liquor on being ſuffered to deſcend in the cold, leaves a *vacuum* in the tube; and the air contained in the ſpirit, being now freed from the preſſure of the atmoſphere, extricates itſelf from thence and aſcends. Breaking off the ſealing, and raiſing the liquor again by heat to the top of the tube, this air is expelled, the thermometer is ſealed anew, and on the cooling and deſcent of the fluid, a vacuity is again formed, into which freſh air aſcends, which has been ſlowly diſengaged from the ſpirit contained in the ball. The proceſs requires dexterity, and is not unattended with difficulties; and ſometimes ſeveral weeks are required to communicate this property to the ſpirit.

M. *Ducreſt*, another friend of the Author's, has likewiſe ſucceeded in conſtructing ſpirit-thermometers, that will ſuſtain and indicate the heat of boiling water, by a very different method. He leaves the upper part of the tube full of air, which by its preſſure prevents the ſpirits being driven out of the tube, as would otherwiſe happen, on its being expoſed to the heat of boiling water: and leaſt the compreſſion ſhould be too great, he blows a little bulb at the top of the tube. But both theſe thermometers are ſubject to irregularities, and have beſides been obſerved, after ſome time, to loſe the quality which they had at firſt acquired by theſe methods of conſtructing them.—One obſervation connected with this ſubject deſerves particular notice.

M. De Luc found the greateſt difficulty in depriving thermometers made with *ſalt-water* of the air contained in that fluid. He found beſide, that it produced vapours more readily than freſh water; and which appeared to him to be endowed with an expanſive power much greater than thoſe of any other liquids that he had examined. This quality of ſalt-water, as he ſuggeſts, may poſſibly be applied with conſiderable advantage in fire-engines, when they are ſituated in the neighbourhood of the ſea.

III. '*Mercury is the moſt proper of all liquids to meaſure very great differences of heat.*' It will ſuſtain the heat of melted tin, and of boiling mercury, which laſt Mr. Braun has ſhewn, in the Memoirs of the Peterſburgh Academy, extends to the 300th degree above the freezing point in Reaumur's ſcale. It will likewiſe ſuſtain 261 ſuch degrees below that point, produced in artificial congelation, without being itſelf frozen; that is, 561° in the whole, or more than double that number, we apprehend, according to Fahrenheit's graduation:—a range, the Author obſerves, *ſeven* times greater than the interval between the temperature of melting ice, and that of boiling water *.

IV. '*Mercury conforms itſelf more readily than any other known fluid to the variations of heat.*' Of the many ſingular properties of this mineral, this perhaps is one of the moſt extraordinary. Though it is about 17 times denſer than *alcohol*, or highly rectified ſpirits, it is known to acquire and to part with heat much faſter than that or any other palpable fluid. This quality, ſo different from what might be expected *a priori*, furniſhes a very inſtructive leſſon to philoſophers, not to be ſeduced by the moſt plauſible analogy; but in all practicable caſes to have recourſe to actual and direct experiments.

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* The near approach to equality which M. de Luc has ſhewn to ſubſiſt, in what we may call the *middle* part of the ſcale, between the computed equal increments and decrements of heat, and the obſerved correſpondent variations in the bulk of the mercury, is in this calculation *ſuppoſed* to be continued throughout, or towards each of the *extremes* of the ſcale. The calculation however reſts only on a hypothetical foundation, with reſpect to the dilatations and condenſations of the mercury above the boiling and below the freezing points. At leaſt no direct experiments appear to have been made beyond theſe limits by the Author. To thoſe who may be inclined to proſecute this inquiry experimentally, and to proceed on the foundation of Profeſſor Richmann's rule above-mentioned, enriched with the practical improvements of our Author, we would ſuggeſt that mercury may properly be ſubſtituted for this purpoſe in the room of water, by mixing together determinate portions of it, more or leſs violently heated by fire, or more or leſs intenſely cooled by being expoſed to the action of frigorific mixtures. But as the extreme *ſenſibility* of this fluid will tend to render the reſults uncertain, perhaps ſome expreſſed oils, which will likewiſe ſuſtain an extreme degree of heat, without boiling, and a very conſiderable degree of cold, without freezing, and which beſides do not very readily acquire heat, or loſe that communicated to them, may in ſome parts of the ſcale be employed with more advantage. The increaſing difficulties, however, attending the accurate execution of a plan of experiments of this kind, ariſing from the great acquiſitions or loſſes of heat produced in the mixtures, by the different and *diſtant* temperature of the veſſels in which they are made, and by that of the medium, and other circumſtances, are ſuch as will require a ſhare of philoſophical knowledge, zeal, patience, and addreſs, equal at leaſt to thoſe of our Author.

Notwithſtanding the great utility derived from this quality, in the conſtruction of thermometers, particularly in certain experiments, M. *Ducreſt*, the Author's friend above-mentioned, has, in a work publiſhed ſome years ago, endeavoured to prove, that the comparitive *tardineſs* of ſpirit of wine, in receiving the impreſſions of heat and cold, may be ſufficiently compenſated for by its ſuperior *dilatability*; ſo that a ſpirit-thermometer may be conſtructed which ſhall be equally *ſenſible* with one of mercury: becauſe in conſequence of the greater dilatability of the ſpirit, the bulb may be made comparatively ſmaller than that of a mercurial thermometer. M. De Luc, however, ſatisfactorily ſhews, that the extent in which this expedient can be reduced to practice, is inſufficient to put a ſpirit thermometer on an equality with a mercurial one in this reſpect. The *inferior dilatability* of mercury, can be compenſated for by uſing a capillary tube; whereas the *defect* of *ſenſibility* in ſpirit of wine cannot be remedied, as he propoſes, by uſing a ſmall bulb, without loſing the advantage derived from its ſuperior dilatability; as the bore of the tube of a ſpirit thermometer muſt, on account of certain properties of that fluid, neceſſarily be conſiderably larger than that of a mercurial thermometer.

We ſhall take this opportunity to obſerve, that a conſiderable part of the great advantage derived from this extraordinary *ſenſibility* of mercury is loſt, in conſequence of the manner in which the mercurial thermometers are uſually filled up. The bulb is generally received into a circular hole made in the plate of metal on which the inſtrument is mounted, ſo as not only to reſt on the lower part of it, but frequently to be in contact with it throughout a conſiderable part of its circumference. By theſe means the motions of this nimble fluid are retarded; and the activity and *quick perception* of the mercury are checked and blunted, by the ſluggiſhneſs of its *unfeeling* companion: ſo that the linking them together, ſeems a ſpecies of tyranny not unlike that of *Mezentius* in Virgil;—the coupling of a living body with a dead carcaſs:

> *Mortua* quinetiam jungebat corpora *Vivis.*

We ſhall add an obſervation relative to this matter below†.

V. The

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† Having been engaged, a few years ago, in a courſe of experiments, in which it was of ſome importance to have as early a notice as poſſible of any changes in the temperature of the room; the influence of this cauſe was inquired into, and the quantity of the effect found to be more conſiderable than was ſuſpected. We ſhall give the only minute that was taken of an experiment which was made to aſcertain it. An accurate Fahrenheit's thermometer, a very ſmall part of the bulb of which appeared to be in contact with the metal, ſtood in a room at 50°, while the temperature of the outward air was 32°. Marks being previouſly made on the tube at both theſe diviſions, the thermometer was taken off from the plate, and ſuſpended in the open air; where it ſoon fell to 32. On bringing it, thus inſulated, to its former ſtation in the room, it roſe up to 50 in *eight* minutes. Replacing the ball in its copper frame, it was ſuffered

to

V. The laſt material advantage mentioned by M. De Luc is, that ‘*all mercury is equally dilated or contracted by equal variations of heat.*’—Any one thermometer made of pure mercury is, *cæteris paribus*, poſſeſſed of the ſame properties with every other thermometer made of other pure mercury: whereas the variable ſtrengths or other qualities of different inflammable ſpirits or other liquids, which cannot be eaſily aſſigned, occaſion conſiderable differences in their dilatations or motions, productive of endleſs uncertainty, when philoſophers would compare the obſervations of others with their own.

For theſe and other reaſons, as well as with a view to produce uniformity in thermometrical obſervations, M. De Luc ſolicits philoſophers to adopt the mercurial in preference to every other thermometer. He then proceeds to aſcertain the two fixed points of the ſcale; particularly the upper, or that of boiling water. This part of his ſubject leads him into a train of curious experiments and diſcuſſions relating to the nature of evaporation, and the ebullition of fluids; particularly that of water, as affected by the varying weight of the atmoſphere, and other circumſtances. In proſecuting this laſt inquiry, he may poſſibly be thought too circumſtantial, and to have aimed at a degree of accuracy ſcarce attainable or neceſſary in practice: but independent of the gratification which the experimental philoſopher will receive from the Author's experiments with reſpect to the *phenomena* of ebullition in which the combined and complicated agency of the three important elements, water, fire, and air, is developed and explained; it appears that a minute degree of preciſion is requiſite, in fixing the two fundamental points in the ſcale of the thermometer; not only on account of the ſubſerviency of that inſtrument to the accurate menſuration of heights by the barometer; but likewiſe, and more particularly, as it conſtitutes a neceſſary part of an aſtronomical apparatus: a difference in the heat of the air equivalent only to 1 degree (of Reaumur's ſcale) producing, according to M. De Luc, nearly as great an effect in the computation of aſtronomical refractions, as a variation of a line and a half in the height of the barometer.

We ſhall here cloſe our account of this excellent performance for the preſent; with a reſolution, however, to return once more to the conſideration of the remaining ſubjects treated in it, very ſhortly.

ART. XI.

Elegies de Properce, traduites par M. De Longchamps.—The Elegies of Propertius, tranſlated, &c. 8vo. Paris. 1772.

THOSE who are beſt acquainted with Propertius will moſt readily grant that to tranſlate him into any modern language is no eaſy taſk, and will be diſpoſed to make favourable allowances

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to ſtand abroad till the metal as well as the mercury had acquired the temperature of the external air, where it ſtood as before at 32. Being now brought into the ſame room (where the heat had been increaſed 1 degree) the ſmall part of the zone of cold metal with which the bulb was in contact, retarded the aſcent of the mercury ſo much, that it took no leſs than *nineteen* minutes in riſing up to 50. We need not ſuggeſt the different expedients by which this imperfection may moſt effectually and conveniently be removed.

for any defects that may attend ſuch an attempt. His peculiar turns of expreſſion, the rapidity of his tranſitions, his metaphors, and his frequent alluſions to mythology, create no ſmall difficulty to the generality of readers, even to thoſe who have a tolerable acquaintance with the writings of the Auguſtan age.

M. De Longchamps appears to have ſtudied his author with great care, and, in his notes, which are ſubjoined to each book of the Elegies, has very happily illuſtrated many difficult paſſages. The tranſlation, which is in proſe, and accompanies the text, is not a cold, literal tranſlation; but, if proper allowances are made for the different genius of the Latin and French languages, has much of the force and ſpirit of the original.

In a very ingenious preliminary diſcourſe, the Tranſlator compares the characters of Ovid, Tibullus, and Propertius, and gives the preference to Propertius. What he ſays upon this ſubject will afford pleaſure to every reader who is converſant with the Roman poets, and ſhews him to be a man of taſte and judgment.

ART. XII.

Hiſtoire de la Literature Françoiſe depuis les Tems les plus reculé' juſqu' à nos jours, avec un Tableau du Progrés des Arts dans la Monarchie.— The Hiſtory of French Literature from the earlieſt Times, &c. By Meſſrs. De la Baſtide-Senior and D'Uſſieux. 12mo. 2 Vols. Paris. 1772.

THE Authors of this Hiſtory appear to be men of taſte, judgment, and learning, and well qualified for the laborious taſk they have undertaken.—In the two volumes now before us, the hiſtory of French literature is carried down, from the earlieſt times of which we have any accounts that can be depended upon, till the death of the Emperor Honorius, and we ſhall be extremely glad to ſee the work continued. The plan of it ſeems much better adapted to give the reader a clear and diſtinct view of the progreſs of literature and the fine arts, and likewiſe of the cauſes that influenced this progreſs, than the plan which is followed by the learned Benedictins in their *Literary Hiſtory* of France.

As the progreſs of letters is always connected with civil policy, and as letters have their revolutions as well as empires, our Authors, in the arrangement and diſtribution of their materials, follow the natural and progreſſive order of hiſtorical events, and, while they trace the progreſs of the human mind in literature, arts, and ſciences, they carefully mark thoſe civil revolutions which precede or follow this progreſs. Accordingly, their work is not divided into fixed and regular periods, like that of the Benedictins, nor into diſtinct and ſeparate articles; but they obſerve the natural order and progreſſion of events.

⁂ The Articles of CORRESPONDENCE which we propoſed to inſert in this Appendix, are transferred to the Review for Jan. 1774.

††† The *Memoirs of the Foreign Academies*, printed in the year 1773, arrived too late for any account of them to be given in this Appendix, but they will certainly appear in our next.

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To the REMARKABLE PASSAGES in this VOLUME.

N. B. *To find any particular* Book, *or* Pamphlet, *ſee the* Table of Contents, *prefixed to the Volume.*

☞ *For the remarkable Paſſages in the* Foreign Articles, *ſee the Second Alphabet of this* Index, *in the latter Part of the Sheet.*

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